EXALTED APHORISMS AND PEARLS OF SPEECH

A Translation Of:

Ghurar Al-Hikam Wa Durar Al-Kalim

A Collection of Aphorisms of

Imam 'Ali ibn Abi Talib

Compiled by:

Qadhi Nasih al-Deen Abu al-Fath 'Abd al-Wahid Ibn Muhammad

Al-Tamimi al-Amudi (d. 510 AH)

Translated by:

Tahir Ridha Jaffer

بسم الله الرحمن الرحیم

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A Collection of Aphorisms of Imam ‘Ali ibn Abi Talib

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A Collection of Aphorisms of Imam ‘Ali ibn Abi TalibA collection of Aphorisms and short sayings of Imam ‘Ali ibn Abi Talib (a.s.) The book is a late fifth or early sixth century The sayings .غرر الحکم و درر الکلم work by Al-Amudi, translated from Arabic, original title that are more than ۱۱۰۰۰ in number contain words of wisdom and advice that can benefit everyone in their daily lives. The book contains Arabic text and its English .translation

Translator's Preface

In the name of Allah, the all-Beneficent the all-Merciful

After praising Allah, without whose help and blessing no work would be possible and without whose grace and mercy no sinful creature would walk the face of this earth, and sending salutations on His most beloved Messenger (s), the greatest man to set foot on this earth and the best of role models for the entire humankind, this humble servant presents the following translation that is dedicated to the Master of the (Believers, Commander of the Faithful and the Beloved of the Prophet (s

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.(Ali ibn Abi Ṭālib ('a' –

Ghurar al-Ḥikam wa Durar al-Kalim is a late fifth or early sixth century work that comprises of the aphorisms and short sayings of Imam 'Ali ibn Abi Ṭālib('a). The sayings, which number more than eleven thousand, contain words of wisdom and advice that can benefit everyone in their daily lives. It is for this reason that we embarked on translating this work. We hope that, God-willing, it will be a source of .inspiration to all those who read it

There are many different extant copies of this book(١) and in one recent edition, the original alphabetical listing of sayings have been rearranged and categorized subject-.wise. It is the translation of this version of the work that we present before you

Translating a work such as this poses numerous challenges. Firstly, this work is comprised of traditions in the form of aphorisms and short sayings, many of which have been extracted from other longer traditions, sermons and letters.(٢) As such, in .many cases the context of the narration is missing and needs to be investigated

Another challenge is that in many cases it is evident that there have been changes inadvertently made by the narrators or the scribes and hence other possible forms of the sayings are mentioned in brackets. Here we have translated the other possible forms in parenthesis and have included what we have inferred from the text in square brackets for the sake of clarification and fluidity. Alternative translations and explanatory notes have been included in

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Some of these different copies even have some differing narrations (Ref: Nigāhi be -١ Kitābe Ghurar al-Ḥikam, Sayyid Muḥammad Raḍawi, Safine, no. ۴, Autumn ١٣٨٣ Hijri .(Solar

The most common source from which the author has taken sayings is the Nahj al- -٢ .Balāgha

.the footnotes

In addition, there are certain sayings that are difficult to comprehend and accept. An example of this can be seen in the section on the sayings about women. Here we would urge the readers to refer to what the scholars and commentators have said .about such narrations and how they should be interpreted

The seven volume commentary written by the respected scholar ‘Allāma Jamāl al-Dīn Muḥammad Khwansāri has been helpful in understanding many of the seemingly ambiguous sayings. In cases where we were unable to gain a satisfactory understanding of the sayings, our respected teachers in the ḥawza were more than willing to spare their time in order to assist. For this I thank them and pray that the Almighty reward them amply. Lastly, the classical dictionaries have, as always, been .an invaluable resource during the translation

Though all effort has been made to present an accurate translation of the sayings, we take full responsibility for any mistakes and errors in the translation and seek .forgiveness from the Almighty for the same

In closing, we would like to express our appreciation to Sayyid Muhammad Ridha Shushtari for facilitating this translation and Ansariyan Publications for arranging the typesetting (along with inclusion of the original Arabic text) and publication of this .work

Tahir Ridha Jaffer

Qum al-Muqaddasah

.A.H ۱۴۳۳

About The Compiler

The compiler of this work was the great scholar and muḥaddith Qā

i Nāsiḥ al-Dīn Abu al-Fatḥ ‘Abd al-Wāhid ibn Muḥammad ibn ‘Abd al-Wāhid al-Āmudi(۱) al-Tamīmī from the scholars of the fifth century who passed away in ۵۱۰

Or al-Āmidi -١

AH.(۱) He was a contemporary of Sayyid Ra

i, Sayyid Murta

.a and Shaykh Ṭusi

Some of the great scholars such as Ibn Shahr Āshub, ‘Allāma Majlisi and Muḥaddith Nūri, have praised him and considered his work to be of great value. Many of these .scholars have also narrated from him

There has been some discussion about al-Āmudi’s beliefs because he used the phrase karramallāhu wajhahu (may Allah honour him) for Imam ‘Ali (‘a) in his introduction to this book, and this is the practice of the Sunnis and not the Shi‘as. However, the great scholar Jamāl al-Dīn Muḥammad Khwansāri notes that this was either done out of precautionary dissimulation (taqiyya)(۲) or was an addition by one .of the scribes

He further mentions some arguments to dispel any doubts about al-Āmudi’s being an :Imāmi scholar. These are summarized as follows

- The fact that Ibn Shahr Āshub mentions him as one of his teachers in his book .Ma‘ālim al ‘Ulamā and notes that he was an Imāmi scholar

- Ibn Shahr Āshub also mentions him again in his other book al-Manāqib and states .that he was a Shi‘a scholar

- Whoever examines this book will notice that many of the narrations have been .compiled from other Shi‘a books

- This book contains certain narrations that can only be narrated by a Shi‘a such as the narrations about the Holy Prophet (s) and his progeny.(۳)

Our esteemed teacher and student of the late Ayatullah Sayyid Abu al-Qāsim al-Khui (r), Ayatullah Muslim al-Dāwari (may Allah grant him a long life), argues that

There seems to be a difference of opinion about the year of his death. Some – ١
.scholars say it was in ۵۵۰ AH and others say it was ۵۱۰ AH

.Mirza ‘Abdullah Afandi has also mentioned this explanation –٢

Like the narration where Imam ‘Ali (‘a) says: I am the allotter of hellfire, the – ٣
treasurer of the gardens [of Paradise], the owner of the pond [of Kawthar]... – see the
.section on Muhammad (s) and his progeny

the fourth point cannot be considered as proof since many Sunni scholars have mentioned such traditions about the family of the Prophet (s). He further adds that the compiler's reliability (tawthīq) has not been established even though he was known to .be one of the teachers of Ibn Shahr Āshub

Another important point to note is that the there is no chain of transmitters (ṭarīq) for this book so its authenticity and reliability comes into question. This, however, does not mean that the narrations contained in it are all inauthentic and unreliable. Rather, it only means that we cannot be certain about the origins of this work and hence need to ascertain the authenticity and source of each narration before we can attribute it to .(the Imam ('a

Also, since the compiler has not listed the chains of narrators of the narrations, it would be impossible to authenticate any saying that cannot be found in any other source where the chain of transmission has been mentioned and can hence be .verified using the normal processes of scrutiny

A recent effort to expand on the work of al-Āmudi is the book Ikmālu Ghurar al-Ḥikam by Mahdi al-Ansari al-Qummi(١) in which ١٥,٧٥١ more aphorisms of Amīr al-Mu'minīn ('a) have been added to the original title from twenty other ḥadith sources, both Sunni .and Shi'i

Introduction

In the name of Allah, the all-Beneficent the all-Merciful

All praise is due to Allah who led us with His guidance to His path and made us excel above all His

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١- This work was published in Iran in ١۴٢٥ AH.

servants through [belief in] His Oneness. I glorify Him for all the single and paired bounties, a glorifying the limits of which cannot be comprehended and the magnitude .of which cannot be fathomed by the imaginations

I bear witness that there is no God but Allah, alone, without any partner – the witnessing of one whose tongue speaks veraciously and whose heart is filled up with the truth. And I bear witness that Muhammad is His chosen servant from among the servants and His messenger who called the people to the path of guidance. He sent him while the nations were following falsehoods and treading on misguided ways, one .after another

So Allah, the Glorified, introduced to them, through His prophet (s), the ways of the religion [of truth], and clarified for them the paths of certitude, until the truth became illuminated and gleamed and falsehood was destroyed and perished. May the blessings of Allah be [showered] upon him and his progeny, the pure leaders, and the chosen infallible people of his household, and [on] his selected virtuous companions, .blessings that neither cease in the [late] hours of the night nor [in] parts of the day

The one who has committed excesses against his soul and is in need of the mercy of his Lord, 'Abd al-Wāḥid ibn Muḥammad ibn 'Abd al-Wāhid al-Āmudi al-Tamīmī, said: The thing that motivated me to compile, annotate, and compose this book, was that which Abu 'Uthmān al-Jāḥidh was successful in doing. He enumerated and wrote down

in his manuscript a list of one hundred wise and eloquent sayings that were not widely .(known, on various topics, from Amīr al-Mu’minīn ‘Ali ibn Abi Ṭālib (‘a

So I said: How astonishing it is that this man who was the most learned of his time, unmatched by his contemporaries, despite his great knowledge and erudition, having ascended to the peak of understanding, with his closeness to the first era, and his possessing a great share and a large portion of virtues and excellent merits; how could he shut his eyes from the luminous full moon and content himself with so little from so much? And is this not but a fraction of the whole, a little of the innumerable ?and a drizzle from the downpour

And I despite my covered heart and falling short from the station of perfection, and my acknowledgement of my inability to recognize the excellences of the hearts of the foremost, and my falling short from following in their footsteps and my insignificance in comparison to their greatness – have compiled a small number of of his short aphorisms and a few of his wise sayings which render even the most eloquent ones .mute and make the wisest sages despair of matching it

Allah knows that in this endeavour I am only like a person who takes with his hand from the sea and acknowledges his shortcoming, even if it may seem an exaggeration, but why not? When he (‘a) has drank from the spring of Prophethood and

possesses in his heart divine knowledge, as he (may Allah honour him) says, and his words are true and his speech veracious, based on what the narrators have narrated: verily I have much knowledge in my heart; if only I came across someone who could !bear it

I have omitted the chains of narrators from it and have arranged it alphabetically, placing together the aphorisms and sayings that rhyme and exhibit assonance so that it falls more easily upon the ears and is grasped quicker by the hearts and minds, because of the intense inclination of the souls towards poetical speech and their dislike for prosaic form. In this way its readers may easily commit it to memory and it may become a source of joy for those who examine it, having been extracted from its masterpiece with my cutting off most of it out of fear of lengthening [it] and sufficing with that which contains a remedy from hardships and difficulties for the people of .intellect and understanding

And I have named it Ghurar al-Ḥikam wa Durar al-Kalim (Exalted Aphorisms and Pearls of Speech) in the hope of getting reward from Allah, the Glorified, while seeking refuge with Him, the Most High, from every flaw. And my success is from none save .Allah; in Him I have put my trust and to Him will be my return

Parents

Parents الآباء

.Being good to parents is the greatest [and most important] duty .١

١ـ بِرُّ الوالِدَيْنِ أَكْبَرُ فَريضَه.

Be good to your parents and .٢

.your children will be good to you

٢ــ بِرُّوا آباءَكُمْ يَبـَرَّكُمْ أبْناؤُكُمْ.

.Whoever is good to his parents, his child will be good to him .٣

٣ــ مَنْ بَرَّ والِدَيْهِ بَرَّهُ وَلَدُهُ.

.The death of a father breaks one's back .۴

۴ــ مَوْتُ الوالِدِ قاصِمَهُ الظَّهْرِ.

.One who scorns his parents has diverged from the right path .۵

۵ــ مَنِ اسْتَنْكَفَ مِنْ أبَوَيهِ فَقَدْ خالَفَ الرُّشْدَ.

.The affection of parents is [the basis of] the relationship between siblings .۶

۶ــ مَوَدَّهُ الآباءِ نَسَبٌ بَيْنَ الأبناءِ.

The Camel

الإبل The Camel

.Seek goodness in the hoofs of the camel when driven away and when coming back .١

١ــ اُطْلُبُوا الخَيْرَ فى أخْفافِ الإبِلِ طارِدَةً ووارِدَةً.

(The Son Of Adam (The Human Being

ابن آدم (The Son of Adam (The Human Being

How wretched the son of Adam is! His death is hidden, his ailments concealed, his (١ every action recorded, harmed by the bite of a mosquito, made malodorous by .perspiration and caused to die by [something as simple as] choking

١ــ مِسْكينٌ اِبْنُ آدَمَ، مَكْتُومُ الأجَلِ، مَكْنُونُ العِلَلِ، مَحفُوظُ العَمَلِ، تُؤْلِمُهُ البَقَّهُ، وتُنْتِنُهُ العَرَقَهُ، وتَقْتُلُهُ الشَّرْقَهُ.

!Woe to the son of Adam! How heedless and negligent of his salvation he is (٢

۲ــ وَيْحَ ابْنِ آدَمَ ما أغْفَلَهُ، وَعَنْ رُشدِهِ ما أذْهَلَهُ.

Woe to the son of Adam! A prisoner of hunger, prone to overeating, a target of (۳ .calamities and a successor of the dead

۳ــ وَيْحَ ابْنِ آدَمَ، أسيرُ الجُوعِ، صَريعُ الشَّبَعِ، غَرَضُ الآفاتِ، خَليفَهُ

Grandeur

Grandeur الأمْواتِ. الأُبّهه

It is possible that a person who possesses [apparent] grandeur is actually the . ۱ .lowliest of the low

۱ــ رُبَّ ذى اُبَّهــَه أحْقَرُ مِنْ كُلِّ

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حَقير.

Self–Sacrifice

الإيثار Self-Sacrifice

.Self-sacrifice is a virtue, hoarding [wealth] is a vice .١

١ـ اَلاِيثارُ فَضيلَةٌ، اَلاِحْتِكارُ رَذيلَةٌ.

.Self-sacrifice is the noblest benevolence .٢

٢ـ الإيثارُ أشرَفُ الإحْسانِ.

.Self-sacrifice is a trait of the virtuous .٣

٣ـ الإيثارُ شيمَةُ الأبْرارِ.

.Self-sacrifice is the highest degree of benevolence .۴

۴ـ الإيثارُ غايَةُ الإحْسانِ.

.Self-sacrifice is the noblest munificence .۵

۵ـ الإيثارُ أشرَفُ الكَرَمِ.

.Self-sacrifice is the highest form of benevolence .۶

۶ـ الإيثارُ أعلَى الإحْسانِ.

.Self-sacrifice is the loftiest of noble traits .٧

٧ـ الإيثارُ أعلَى المَكارِمِ.

.Self-sacrifice is the greatest worship and the most sublime eminence .٨

٨ـ الإيثارُ أفضَلُ عِبادَه، وأجَلُّ(أحْسَنُ) سيادَه.

.Self-sacrifice is the highest level of munificence and the most excellent quality .٩

۹_ الإيثارُ أعْلى مَراتِبِ الكَرَمِ، وأفْضَلُ الشِّيَمِ.

۱۰. Self-sacrifice is the best [form of] benevolence and the highest stage of faith.

۱۰_ الإيثارُ أحْسَنُ الإحْسانِ وأعْلى مَراتِبِ الإيمانِ.

۱۱. Self-sacrifice is a trait of the virtuous and a quality of the righteous.

۱۱_ الإيثارُ سَجِيَّةُ الأبْرارِ، وَشيمَةُ الأَخيارِ.

۱۲. The most excellent generosity is self-sacrifice.

۱۲_ أفضَلُ السَّخاءِ اَلإيثارُ.

۱۳. The greatest munificence is self-sacrifice.

۱۳_ أحسَنُ الكَرَمِ اَلإيثارُ.

۱۴. It is through self-sacrifice that the free become enslaved.(۱)

۱۴_ بِالإيثارِ يُسْتَرَقُّ الأحرارُ.

۱۵. It is through self-sacrifice that munificence gets true meaning.

۱۵_ بِالإيثارِ يُسْتَحَقُّ اسْمُ الكَرَمِ.

۱۶. By preferring others over yourself, you gain [their] servitude.

۱۶_ بِالإيثارِ على نَفْسِكَ تَمْلِكُ الرِّقابَ.

۱۷. The best of noble traits is self-sacrifice.

۱۷_ خَيْرُ المَكارِمِ الإيثارُ.

۱۸. It is when they prefer others over themselves that the spirit of noble people becomes evident.

۱۸_ عِنْدَ الإيثارِ عَلَى النَّفْسِ تَتَبَيَّـنُ جَواهِرُ الكُرَماءِ.

١- Meaning that when one is selfless, others serve and obey him as though they were his slaves.

.The highest of noble traits is self-sacrifice .۱۹

۱۹ـ غايَةُ المَكارِمِ الإيثارُ.

.Self-sacrifice suffices as nobility .۲۰

۲۰ـ كَفى بالإيثارِ مَكْرُمَةً.

.Whoever prefers others to himself has reached the height of magnanimity .۲۱

۲۱ـ مَنْ آثَرَ على نَفْسِهِ بالَغَ فى المُرُوءَهِ.

.Whoever prefers others to himself deserves to be called a person of virtue .۲۲

۲۲ـ مَنْ آثَرَ على نَفْسِهِ اسْتَحقَّ إسْمَ الفَضيلَهِ.

.One who prefers you to his property and wealth has preferred you over himself .۲۳

۲۳ـ مَنْ آثَـرَكَ بِنَشَبِهِ فَقَدِ اختارَكَ على نَفْسِهِ.

.From the qualities of the virtuous is impelling themselves to be selfless .۲۴

۲۴ـ مِنْ شِيَمِ الأبْرارِ حَمْلُ النُّفوُسِ علَى الإيثارِ.

.One of best [form of] benevolence is self-sacrifice .۲۵

۲۵ـ مِنْ أحْسَنِ الإحسانِ اَلإيثارُ.

.One of the most excellent choices is adorning oneself with selflessness .۲۶

۲۶ـ مِنْ أفْضلِ الإختيارِ التَّحَلّى بِالإيثار.

.Nobility cannot be fully achieved but by self-restraint and self-sacrifice .۲۷

۲۷ـ لاتُكْمَلُ المَكارِمُ إلاّ بِالعَفافِ والإيثارِ.

The Appointed Time Of Death

الأجل The Appointed Time of Death

.۱ The appointed time of death is [already] determined and sustenance is [already] apportioned, so let not any of you grieve its reduction; for verily greed does not expedite it and self-restraint does not delay it, and it behoves a believer to be patient.

۱ـ اَلأجـلُ مَحْتُـومٌ، والرِّزْقُ مَقْسُـومٌ، فلاـ يَغُمَّنَّ أحَـدَكُمْ إبطـاؤُهُ، فـإنَّ الحِرْصَ لايُقَـدِّمُهُ، والعَفـافُ لاـ يُـؤَخِّرُهُ، والمُـؤمِنُ بالتَّحَمُّلِ(بِالتَّجَمُّلِ (خَليقٌ.

.۲ The truest thing is death.

۲ـ أصْدَقُ شَيْ ء اَلأجَلُ.

.۳ The nearest thing is death.

۳ـ أقْرَبُ شَيْ ء الأجَلُ.

.۴ The reality of death exposes the lie of [false] aspiration.

۴ـ صِدقُ الأجلِ يُفْصِحُ (يَفْضَحُ) كِذْبَ الأمَلِ.

.۵ At every

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moment there is death.

۵ــ فی کُلِّ لَحْظَه أجَلٌ.

۶. The remembrance of [the times of] death has disappeared from your hearts and has been replaced by false hopes and aspirations.

۶ــ قَدْ غابَ عَنْ قُلوبِکُمْ ذِکرُ الآجالِ، وَحَضَرَتْکُمْ کَواذِبُ الآمالِ.

۷. Your hearts have forgotten the reality of death and you have been overcome by deception of [false] hope.

۷ــ قَدْ ذَهبَ عَنْ قُلوبِکُمْ صِدْقُ الأجَلِ، وغَلَبَکُم غُرُورُ الأملِ.

۸. The one who takes death into consideration values his time.

۸ــ مَنْ راقَبَ أجَلَهُ إغْتَنَمَ مَهَلَهُ.

۹. One whose death draws near to him cannot be saved [from it] by his efforts.

۹ــ مَنْ دَنی مِنْهُ أجَلُهُ لَمْ تُعِنْهُ (لم تُغْنِهِ) حِیَلُهُ.

۱۰. The passing of time draws one towards death.

۱۰ــ مِنَ الآجالِ إنْقِضاءُ السَّاعاتِ.

۱۱. How is it possible for one to live forever, when there will come a day which he will not pass and a seeker who will quickly bring him to his death, urging him forwards?

۱۱ــ ما عَسی أنْ یَکُونَ بَقاءُ مَنْ لَهُ یَوْمٌ لایَعدُوهُ وطالِبٌ حَثیثٌ مِنْ أجَلِهِ یَحدُوهُ.

۱۲. It is when [the time of] death comes that the failure of [one's] aspirations become apparent.

۱۲ــ عِنْدَ حُضُورِ الآجالِ، تَظْهَرُ خَیْبَهُ الآمالِ.

۱۳. When death strikes, hopes and aspirations are exposed.

۱۳_ عِنْدَ هُجُومِ الآجالِ تَفْتَضِحُ الأمانی والآمالُ.

۱۴. Every future [event] is near.

۱۴_ کُلُّ آت قَریبٌ.

۱۵. How many a person has delayed his work until death came upon him!

۱۵_ کَمْ مِنْ مُسَوِّف بِالعَمَلِ حتّی هَجَمَ عَلَیْهِ الأَجَلُ.

۱۶. The appointed time of death is sufficient as a guard.

۱۶_ کَفی بِالأَجَلِ حارِساً.

۱۷. There is a prescribed duration for every term

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.[of life]

۱۷_ لِکُلِّ أجَل کِتابٌ.

.Death strikes down .۱۸

۱۸_ اَلأجَلُ یَصْرَعُ.

.Departure [from this world] is imminent .۱۹

۱۹_ اَلرَّحیلُ وَشیکٌ.

.The appointed time of death is a shield .۲۰

۲۰_ اَلأجَلُ جُنَّةٌ.

.The appointed time of death is an impenetrable fortress .۲۱

۲۱_ اَلأجَلُ حِصْنٌ حَصینٌ.

.Death cuts hopes short .۲۲

۲۲_ اَلآجالُ تَقْطَعُ الآمالَ.

.Death exposes hope .۲۳

۲۳_ اَلأجَلُ یَفْضَحُ الأمَلَ.

.Death is the reaper of hope .۲۴

۲۴_ اَلأجَلُ حَصادُ الأمَلِ.

.When death comes, hopes are exposed .۲۵

۲۵_ إذا حَضَرَتِ الآجالُ افتَضَحَتِ الآمالُ.

.When you reach the end of your hopes, then remember the suddenness of death .۲۶

۲۶_ إذا بَلَغْتُمْ نِهایَةَ الآمالِ فَاذکُرُوا بَغَتاتِ الآجالِ.

.The bane of aspirations is the coming of death .۲۷

۲۷_ آفَهُ الآمالِ حُضُورُ الآجالِ.

.The bane of hope is death .۲۸

۲۸_ آفهُ الأمَلِ الأجَلُ.

.Your death will [soon] come to you, so be moderate in what you seek .۲۹

۲۹_ سَوْفَ يَأتيکَ أجَلُکَ فَأجْمِلْ فی الطَّلَبِ.

Anticipate death, for verily the hopes of people are on the verge of being cut short .۳۰
.as death comes upon them

۳۰_ سابِقُوا الأجَلَ فإنَّ النّاسَ يُوْشِکُ أنْ يَنْقَطِعَ بِهِمُ الأملُ فَيُرهِقَهُمُ الأجلُ.

Anticipate death and do good deeds; [by this] you will attain felicity through your .۳۱
.[hastening to good deeds while you have] respite

۳۱_ سابِقُوا الأجَلَ، وأحْسِنُوا العَمَلَ، تَسْعَدُوا بالمَهَلِ.

.Every moment you come closer to death, so improve your deeds .۳۲

۳۲_ کُلَّما قارَبتَ أجَلاً فَأحْسِنْ عَمَلاً.

.For every appointed time there is an arrival .۳۳

۳۳_ لِکُلِّ أجَل حُضُورٌ.

.For every person there is a day that he shall not go beyond .۳۴

۳۴_ لِکلِّ امْرِء يَوْمٌ لايَعْدُوهُ.

For everyone there is a driver who drives him towards .۳۵

his death.

۳۵ـ لِكُلِّ أحَد سائِقٌ مِنْ أجَلِهِ يَحْدُوهُ.

۳۶. If the appointed times of death were to become known, the [secret] hopes [of people] would be exposed.

۳۶ـ لَو ظَهَرَتِ الآجالُ لافْتَضَحَتِ الآمالُ

۳۷. If you were to see death and its approach, you would surely hate [false] aspiration and its deception.

۳۷ـ لَوْ رَأيْتُمُ الأجَلَ ومَسيرَهُ لأبْغَضْتُمُ الأمَلَ وغُرُورَهُ.

۳۸. If you were to think about the closeness of death and its [imminent] arrival, the sweetness of life and its comfort would become bitter for you.

۳۸ـ لَوْ فَكَّرْتُمْ فى قُرْبِ الأجَلِ وَحُضُورِهِ لأمَرَّ عِنْدكُمْ حُلْوُ العَيْشِ وَسُرُورُهُ.

۳۹. Whoever is mindful of his [eventual] death reduces his aspirations.

۳۹ـ مَنْ راقَبَ أجَلَهُ قَصَّرَ أمَلَهُ.

۴۰. Whoever regards his stay [in this world] as short and temporary, his hope and aspiration gets diminished.

۴۰ـ مَنِ اسْتَقصَرَ بَقائَهُ وأجَلَهُ قَصُرَ رَجاؤُهُ وأمَلُهُ.

۴۱. One who rides with the reins of his aspiration stumbles over his death.

۴۱ـ مَنْ جَرى فى عِنانِ أمَلِهِ عَثُرَ بِأجَلِهِ.

۴۲. How close hope is to death!

۴۲ـ ما أقْرَبَ الأجَلَ مِنَ الأمَلِ.

۴۳. How severing death is for hope!

۴۳_ ما أقطَعَ (أقْرَبَ) الأجلَ لِلأمَلِ.

۴۴. He who counts tomorrow [to be] from his lifetime has not given death its rightful place.

۴۴_ ما أنْزلَ المَوتَ مَنْزِلَهُ مَنْ عَدَّ غَداً مِنْ أجَلِهِ.

۴۵. What an excellent cure death is!

۴۵_ نِعْمَ الدَّواءُ الأجَلُ.

۴۶. Each breath of a person is a step closer to his death.

۴۶_ نَفَسُ الْمَرْءِ خُطاهُ إلى أجَلِهِ.

۴۷. No shield is more protective than the appointed time of death.

۴۷_ لا جُنَّهَ أوقيمِنَ الأجلِ.

۴۸. Nothing is truer than death.

۴۸_ لا شَیْءَ أصْدَقُ مِنَ

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الأَجَلِ.

.You are the harvests of the appointed terms and the targets of death .۴۹

۴۹_ إنَّكُمْ حَصائِدُ الآجالِ وأغْراضُ الحِمامِ.

May the mercy of Allah be on the person who understands that his [every] breath .۵۰ brings him a step closer to his death, so he hastens to [do] good deeds and shortens .his hopes

۵۰_ رَحِمَ اللّهُ امْرَءاً عَلِمَ أنَّ نَفَسَهُ خُطاهُ إلى أجَلِهِ، فبادَرَ عَمَلَهُ، وقَصَّرَ أمَلَهُ.

May the mercy of Allah be on the person who anticipates [his] death, belies [his .۵۱ .false] aspirations, and makes his actions sincere

۵۱_ رَحِمَ اللّهُ امْرَءاًبادَرَ الأجَلَ، وأكْذَبَ الأمَلَ، وأخلَصَ العَمَلَ.

.Sometimes death is [hidden] beneath an aspiration .۵۲

۵۲_ رُبَّ أجَل تَحْتَ أمَل.

.With the passing of hours, lifetimes perish .۵۳

۵۳_ مَعَ السّاعاتِ تَفنَى الآجالُ.

Verily there is a shield over me, in the form of my appointed time of death, which .۵۴ protects me; so when my day comes, it relieves itself of me and surrenders me [to .death]. At this time the arrow will not miss its target and the wound will not heal

۵۴_ إنَّ عَلَيَّ مِنْ أجَلى جُنَّةً حَصينَةً، فَإذا جاءَ يَومِى انْفَرَجَت عَنّى وَأسْلَمَتْنى، فَحينَئذ لا يَطيشُ السَّهْمُ ولا يَبْرَءُ الكَلِمُ.

The Hereafter

الآخره The Hereafter

.The Hereafter is the victory of the felicitous .۱

۱_ اَلآخِرةُ فَوزُ السُّعَداءِ.

۲ . Occupying yourself with improving your Hereafter will save you from the chastisement of hellfire.

۲_ اِشتِغالُکَ بإصْلاحِ مَعادِکَ یُنْجیکَ مِنْ عَذابِ النّارِ.

۳. The [true] winner is one who has sold this transitory life for the [eternal] Hereafter.

۳_ الرّابِحُ مَنْ باعَ العاجِلَهَ بِالآجِلَهِ.

۴. Wealth and children are the adornment

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.of the life of this world whereas good deeds are the tillage of the Hereafter

۴_ اَلمالُ وَالْبَنُونَ زينَهُ الحَيوهِ الدُّنيا، والعَمَلُ الصَّالِحُ حَرْثُ الآخِرَهِ.

The conditions in this world are based on convention whereas the conditions in the .۵ Hereafter are based on merit.

۵_ أحْوالُ الدُّنيا تَتْبَعُ الإتِّفاقَ وأحْوالُ الآخرهِ تَتْبَعُ الإسْتِحْقاقَ.

Surely in front of you is a difficult place of ascension in which one whose weight is .۶ lighter is in a better position than the one whose weight is heavier, and the one who moves slowly is worse off than the one who moves swiftly. Verily its landing will lead you to either Paradise or hell.

۶_ إنّ أمامَكَ عَقَبَهً كَؤُوداً، اَلمُخِفُّ فيها أحْسَنُ حالاً مِنَ المُثْقِلِ، والمُبْطِئُ عَلَيها أقْبَحُ أمْراً مِنَ المُسْرِعِ، إنّ مَهْبِطَها بِكَ لامُحالَهَ على جَنَّه أوْ نار.

Verily the final destination is al-Qiyāmah and this is enough of an admonition for the .٧ one who reasons, and [enough of] a warning for the one who is unaware; and after that - what you know of the torment of the Day of Judgment and the frightening terror, and the deafening of the ears, and the turning of the ribs, and the narrowness of the grave, and the intensity of sadness and heavy-heartedness.

٧_ إنَّ الغايَهَ القيامَهُ، وكَفى بِذلِكَ واعِظاً لِمَنْ عَقَلَ، ومُعْتَبَراً لِمَنْ جَهِلَ، وبَعدَ ذلك ما تَعْلَمُونَ مِنْ هَوْلِ الْمُطَّلَعِ، وَرَوْعاتِ الفَزَعِ، واسْتِكاكِ الأسماعِ، وَاخْتِلافِ الأضلاعِ، وضيقِ الأرماسِ، وَشِدَّهِ الأبلاسِ.

If you desire success and honor in the Hereafter, then take from the perishing [life .٨ of this world]

for the everlasting [life of the Hereafter].

۸ـ إنْ رَغِبْتُم فى الفَوزِ وكَرامَهِ الآخِرَهِ فَخُذُوا فى الفَناءِ لِلْبَقاءِ.

۹. Verily you are following the path of those who came before you, so put your efforts in [working for] your Hereafter and do not care for worldly gain.

۹ـ إنَّکَ فى سَبيلِ مَنْ كانَ قَبْلَکَ، فَاجْعَلْ جِدَّکَ لآخرَتِکَ، ولا تَكْتَـرِثْ بِعَمَلِ الدُّنيا.

۱۰. Verily you have been created for the Hereafter, so work for it!

۱۰ـ إنّک مَخْلُوقٌ لِلآخِرَهِ فَاعْمَل لَها.

۱۱. If you work for the Hereafter, your arrow hits the mark.

۱۱ـ إنّک إنْ عَمِلْتَ لِلآخِرَهِ فازَ قِدْحُکَ.

۱۲. Verily you are all proceeding towards the Hereafter and will be presented before Allah.

۱۲ـ إنَّكمْ إلى الآخِرَهِ صائِرُونَ وعَلَى اللّهِ مَعْرُوضُونَ.

۱۳. The sweetness of the Hereafter removes the pangs of misery of this world.

۱۳ـ حَلاوَهُ الآخِرَهِ تُذهِبُ مَضاضَهَ شقاءِ الدُّنيا.

۱۴. Attain the Hereafter by abandoning this world, and don’t [try to] acquire [the embellishments of] this world by abandoning the faith.

۱۴ ـ حَصِّلُوا الآخِرَهَ بِتَركِ الدُّنيا، ولاتُحَصِّلُوا بِتَركِ الدِّينِ الدُّنيا.

۱۵. The Hereafter is everlasting.

۱۵ـ الآخرَهُ أبَدٌ.

۱۶. Blessed is he who remembers the Hereafter and thus does good.

۱۶ـ طُوبى لِمَنْ ذَكَرَ المَعادَ فأحْسَنَ.

۱۷. The seeker of the Hereafter finds in it what he hopes for, whereas in this world [only] that which is predestined for him comes to him.

۱۷_ طالِبُ الآخِرَهِ يُدْرِكُ مِنْها أمَلَهُ وَيَأتيهِ مِنَ الدُّنيا ما قُدِّرَ لَهُ.

۱۸. You must strive and struggle for the betterment of the Hereafter.

۱۸_ عَلَيكَ بِالْجِدِّ والإجتِهادِ فی إصْلاحِ المَعادِ.

۱۹. I wonder at the one who denies the second genesis while he

.sees the first genesis

۱۹_ عَجِبْتُ لِمَنْ أنْكَرَ النَشأةَ الاُخْرى وهُوَ يَرى النَّشأةَ الاُولى.

.[The goal of the Hereafter is everlasting [life .۲۰

۲۰_ غايَةُ الآخِرَهِ البَقاءُ.

.In the Hereafter there is accounting without action .۲۱

۲۱_ فى الآخِرَهِ حِسابٌ ولاعَمَلٌ.

Be from the children of the Hereafter and do not be from the children of this world, .۲۲
.for surely every child will join his mother on the Day of Reckoning

۲۲_ كُونُوا مِنْ أبْناءِ الآخِرَهِ ولاتَكُونُوا مِنْ أبْناءِ الدُّنيا فإنَّ كُلَّ وَلَد سَيَلْحَقُ بِاُمِّهِ يَوْمَ القيمَهِ.

.One who works for the Hereafter will be triumphant .۲۳

۲۳_ مَنْ عَمِلَ لِلْمَعادِ ظَفِرَ بِالسَّدادِ.

.One who develops his Hereafter achieves his aspirations .۲۴

۲۴_ مَنْ عَمَرَ آخِرَتَهُ بَلَغَ آمالَهُ.

.One who buys his Hereafter with his worldly life, gains both of them .۲۵

۲۵_ مَنِ ابْتاعَ آخِرَتَهُ بِدُنْياهُ رَبِحَهُما.

.One who builds the abode of his permanent dwelling is truly wise .۲۶

۲۶_ مَنْ عَمَرَ دارَ إقامَتِهِ فَهُوَ العاقِلُ.

.One who is certain about the Hereafter turns away from this world .۲۷

۲۷_ مَنْ أيْقَنَ بِالآخِرَهِ أعْرَضَ عَنِ الدُّنيا.

.One who improves his Hereafter will be triumphant .۲۸

۲۸ـ مَنْ أصْلَحَ المَعادَ ظَفِرَ بِالسَّدادِ.

.One who is certain about the Hereafter does not covet this world .۲۹

۲۹ـ مَنْ أيْقَنَ بِالآخِرَهِ لَمْ يَحْرِصْ علَى الدُّنيا.

.One who is desirous of the Hereafter [and works for it] attains it .۳۰

۳۰ـ مَنْ حَرَصَ علَى الآخرهِ مَلَکَ.

.Everything in the Hereafter has perpetuity and everlastingness .۳۱

۳۱ـ لِکُلِ شیْء مِنَ الآخِرَهِ خُلُودٌ وَبَقاءٌ.

There is no substitute for the Hereafter; and this world is not the price of one’s .۳۲ .soul

۳۲ـ لَیْسَ عَنِ الآخِرَهِ عِوَضٌ، وَلَیْسَتِ الدُّنْیا لِلنَّفْسِ

بِثَمَن.

He who does not concern himself with improving his Hereafter is not a [true] .۳۳ .believer

۳۳ـ لَيْس بِمُؤْمِن مَنْ لَمْ يَهْتَمَّ بِإصْلاحِ مَعادِهِ.

.One who longs for the bounties of the Hereafter is content with little in this world .۳۴

۳۴ـ مَنْ رَغِبَ فی نَعيمِ الآخِرَهِ قَنِعَ بِيَسيرِ الدُّنيا.

!?Who is more at a loss than the one who trades his Hereafter for this world .۳۵

۳۵ـ مَنْ أخْسَرُ مِمَّنْ تَعَوَّضَ عَنِ الآخِرَهِ بِالدُنيا؟!

One who puts all his efforts for [the betterment of] his Hereafter succeeds in .۳۶ .attaining what he looks forward to

۳۶ـ مَنْ جَعَلَ كُلَّ هَمِّهِ لآخِرَتِهِ ظَفِرَ بِالمأمُولِ.

Whoever strives for his permanent abode, his action becomes sincere and his fear .۳۷ .[of displeasing Allah] increases

۳۷ـ مَنْ سَعى لِدارِ إقامَتِهِ خَلُصَ عَمَلُهُ وكَثُرَ وَجَلُهُ.

.One who is certain about his Hereafter thinks no more of this world .۳۸

۳۸ـ مَنْ أيْقَنَ بِالآخِرَهِ سَلا عَنِ الدُّنيا.

.Whoever increases his remembrance of the Hereafter, his transgression reduces .۳۹

۳۹ـ مَنْ أكْثَرَ مِنْ ذِكْرِ الآخِرَهِ قَلَّتْ مَعْصِيَتُهُ.

.One who strives to improve his Hereafter, Allah will improve for him his worldly life .۴۰

۴۰ـ مَنْ أصْلَحَ أمْرَ آخِرَتِهِ، أصْلَحَ اللّهُ لَهُ أمْرَ دُنياهُ.

.One whose efforts are for the Hereafter will attain the best of his aspired goals .۴۱

۴۱_ مَنْ كانَتِالآخِرَهُ هِمَّتَهُ بَلَغَ مِنَ الخَيْرِ غايَهَ اُمْنيَّت_ِه.

.One who does not work for the Hereafter will not attain what he hopes for .۴۲

۴۲_ مَنْ لَمْ يَعْمَلْ لِلآخِرَهِ لَمْ يَنَلْ أمَلَهُ.

One who has three [qualities] will have saved his life in this world and the . ۴۳ ,Hereafter: he commands good and himself follows it

forbids evil and himself keeps away from it, and is careful in following the .commandments of Allah, the Mighty and High

۴۳_ مَنْ كانَ فيهِ ثَلاثٌ سَلِمَتْ لَهُ الـدُّنيا والآخِرَةُ: يَأمُرُ بِالمَعْرُوفِ وَيَأتَمِرُ بِهِ، وَيَنْهى عَنِ المُنْكَرِ ويَنْتَهى عَنْهُ، ويُحافِظُ على حُدُودِ اللّهِ جَلَّ وَعلا.

!How great a loser is the one for whom there is no share in the Hereafter .۴۴

۴۴_ ما أخْسَرَ مَنْ لَيسَ لَهُ فى الآخِرَهِ نَصيبٌ.

.The bitterness of this world is the sweetness of the Hereafter .۴۵

۴۵_ مِرارَةُ الدُّنيا حَلاوَةُ الآخِرَه.

The deceived one who succeeds in attaining the smallest portion of this world .۴۶ [through his greatest effort] is not comparable the one who succeeds in attaining [the smallest portion

.of] the Hereafter by exerting his greatest effort

۴۶_ ما المَغْرُورُ الَّذى ظَفِرَ مِنَ الدُّنيا بأدنى سُهْمَتِهِ(بِأعْلى هِمَّتِهِ) كالآخَرِ الَّذى ظَفِرَ مِنَ الآخِرَهِ بأعْلى هِمَّتِهِ(بأدنى سُهمَتِهِ).

.He who works for his Eternal Abode obtains what he desires .۴۷

۴۷_ نالَ المُنى مَنْ عَمِلَ لِدارِ البَقاءِ.

Do not sell the Hereafter for this world and do not exchange the everlasting for the .۴۸ .evanescent

۴۸_ لاتبيعُوا الآخرَهَ بالدُّنيا، ولاتَسْتَبْدِلُوا الفَناءَ بِالبَقاءِ.

Never let anything occupy you from working for the Hereafter for indeed the time .۴۹ .is short

۴۹_ لايَشْغَلَنَّكَ عَنِ العَمَلِ لِلآخِرَهِ شُغلٌ فإنَّ المُدَّهَ قَصيرَهٌ.

.The Hereafter and this world do not come together .۵۰

۵۰_ لاتَجْتَمِعُ الآخِرَهُ وَالدُّنيا.

.The perishing and the permanent do not go together .۵۱

۵۱_ لاتَجتَمِعُ الفَناءُ والبَقاءُ.

No one attains what he wishes for in the Hereafter except by abstaining from that .۵۲
.which he desires in this world

۵۲_ لايُدْرِکُ أحَدٌ ما يُريدُ

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مِنَ الآخِرَهِ إلاّ بِتَرْكِ ما يَشتَهى مِنَ الدُّنيا.

۵۳. It behoves one who is certain about the everlastingness and permanence of the Hereafter to work for it.

۵۳_ يَنبَغى لِمَنْ أيْقَنَ بِبَقاءِ الآخِرَهِ ودَوامِها أنْ يَعْمَلَ لَها.

۵۴. People do not abstain from anything of their worldly life for the sake of improving their Hereafter but that Allah, the Glorified, recompenses them with what is better than it.

۵۴_ لايَتْرُكُ النّاسُ شَيْئاً مِنْ دُنياهُمْ لإصلاحِ آخِرَتِهِمْ إلاّ عَوَّضَهُمُ اللّهُ سُبْحانَهُ خَيْراً مِنْهُ.

۵۵. Aspire for what Allah has promised the God-wary, for surely the truest promises are His promises.

۵۵_ إرْغَبُوا فيما وَعَدَاللّهُ المُتَّقينَ، فإنّ أصْدَقَ الوَعْدِ ميعادُهُ.

۵۶. Verily tomorrow is close to today. This day will pass with what is in it and tomorrow will come [soon] following it.

۵۶_ إنَّ غَداً مِنَ اليَوْمِ قَريبٌ، يَذْهَبُ اليومُ بِما فيهِ، ويَأتى الْغَدُ لاحِقاً بِهِ.

۵۷. The [final] destination is in front of you and time is behind you, pushing you [forward].

۵۷_ إنَّ الغايَهَ أمامَكُمْ، وإنَّ السّاعَهَ وَرائَ_كُمْ تَحْدُوكُمْ.

۵۸. Verily you have an ultimate destination so move towards your destination, and you have a guide so move towards it with [the help of] your guide.

۵۸_ إنّ لَكُمْ نِهايَهً فَانْتَهُوا إلى نِهايَتِكُمْ، وإنّ لَكُمْ عَلَماً فَانْتَهُوا بِعَلَمِكُمْ.

۵۹. A man may be happy to gain what he was not meant to lose, and [he may be] saddened to lose what he was not meant to gain; so let your happiness be in that which you have acquired for your Hereafter and let your sadness be in that which you have lost

.from it; and let your concern be for that which comes after death

۵۹_ إنَّ المَرْءَ قَدْ يَسُرُّهُ دَرَكُ ما لَمْ يَكُنْ لِيَفُوتَهُ، ويَسُؤُءُهُ فَوْتُ ما لَمْ يَكُنْ لِيُدْرِكَهُ، فَلْيَكُنْ سُرُورُكَ بِما نِلتَ مِنْ آخِرَتِكَ، ولْيَكُنْ أسَفُكَ على ما فاتَكَ مِنْها، ولْيَكُنْ هَمُّكَ لِما بَعْدَ المَوْتِ.

Let your concern be for your Hereafter and your sorrow be for your soul - for how .۶۰ many of the sorrowful have been led to everlasting bliss by their sorrow, and how .many of the distressed have attained their aspiration

۶۰_ إجْعَلْ هَمَّكَ لآخِرَتِكَ، وحُزْنَكَ على نَفْسِكَ، فَكَمْ مِنْ حَزين وَفَدَ بِهِ حُزْنُهُ على سرُورِ الأبَدِ، وَكَمْ مِنْ مَهْمُوم أدْرَكَ أمَلَهُ.

Prepare yourselves for the day when the eyes will be glazed, and the minds will .۶۱ .lose their sanity because of its horror, and the perceptions will become dull

۶۱_ إسْتَعِدُّوا لِيَوم تَشْخَصُ فيهِ الأبْصارُ وتَتَدلَّهُ لِهَولِهِ العُقُولُ وتَتَبَلَّدُ البَصائِرُ.

Beware of the day when the deeds are audited, when earthquakes increase and .۶۲ .when young children turn old

۶۲_ إحْذَرُوا يَوْماً تُفْحَصُ فيهِ الأعْمالُ، وتَـ_كْثُرُ فيهِ الزِّلْزالُ، وتَشيبُ فيهِ الأطْفالُ.

Be careful not to be swindled out of the Permanent Abode, the dwelling of the .۶۳ righteous and the virtuous elite, about whose qualities the Qur’an has spoken and whose dwellers it has praised; while Allah, the Glorified, has guided you and invited .you to it

۶۳_ إيَّاكَ أن تَخْدَعَ عَنْ دارِ القَرارِ، ومَحَلِّ الطَّيِّبينَ الأخْيارِ، والأولياءِ الأبْرارِ التَّى نَطَقَ القُرآنُ بِوَصْفِها، وأثنى على أهْلِها، وَدَلَّكَ اللّهُ سُبْحانَهُ عَلَيْها وَدَعاكَ إليها.

Is there nobody who has prepared the provisions for .۶۴

his Hereafter before the coming of [the hour of] his departure?

۶۴_ ألا مُتَزَوِّدٌ لآخِرَتِهِ قَبْلَ اُزُوفِ رِحْلَتِهِ.

۶۵. The Hereafter is the abode of your permanent stay, so prepare for it that which will be lasting for you.

۶۵_ اَلآخِرَهُ دارُ مُسْتَقَرِّكُمْ، فَجَهِّزُوا إليها ما يَبْقى لَكُمْ.

۶۶. Place your concern and effort for your Hereafter.

۶۶_ إجْعَلْ هَمَّكَ وجِدَّكَ لآخِرَتِكَ.

۶۷. Be concerned about your Hereafter and you will become upright.

۶۷_ إجْعَلْ هَمَّكَ لِمَعادِكَ تَصْلَحْ.

۶۸. Exert all your effort for your afterlife and your [final] station will be improved, and do not sell your Hereafter for your worldly life.

۶۸_ إسْتَفْرِغْ جَهْدَكَ لِمَعادِكَ تُصْلِحْ مَثْـواكَ، ولاتَبِـعْ آخِرَتَكَ بِدُنياكَ.

۶۹. Work hard in preparing the answers for the Day of Questioning and Reckoning.

۶۹_ إجعَلْ جِدَّكَ لإعدادِ الجَـوابِ لِيَـومِ المَسْئَلَهِ (المُسـائَلَه) والحساب.

۷۰. Those who have the greatest share of the Hereafter are those who have the smallest share of this world.

۷۰_ أوْفَرُ النّاسِ حَظّاً مِنَ الآخِرَهِ أقَلُّهُمْ حَظّاً مِنَ الدُّنيا.

۷۱. I enjoin you to be well prepared and increase your provisions for the day when you will meet with what you have sent forth and regret what you have left behind, and will be rewarded for what you had forwarded [in advance].

۷۱_ إنّى آمُرُكُمْ بِحُسْنِ الإسْتِعْدادِ والإكثارِ مِنَ الزّادِ لِيَوْم تَقْدِمُونَ على ما تُقَدِّمُونَ، وتَنْدَمُونَ على ما تُخَلِّفُونَ، وتُجْزَوْنَ بِما كُنْتُمْ تُسَلِّفُونَ.

When you turn away from the transitory world and become occupied with the .۷۲ permanent abode, then your arrow has indeed hit its mark, the doors of prosperity .are opened for you and you have attained success

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إذا أعرَضْتَ عَنْ دارِ الفَناءِ، وتَوَلَّهْتَ بِدارِ البَقاءِ، فَقَدْ فازَ قِدْحُکَ، وَفُتِحَتْ لَکَ أبْوابُ النَّجاحِ، وظَفِرْتَ بِالفَلاحِ.

.The reward of the Hereafter makes one forget the hardships of this world .۷۳

۷۳_ ثَوابُ الآخِرَهِ يُنْسی مَشَقَّهَ الدُّنيا.

Take from what will not last for you and what you will not last for [of this world] for .۷۴ that which you will not separate from and which will not separate from you [of the .[Hereafter

۷۴_ خُذْ مِمَّا لايَبْقی لَکَ ولا تَبْقی لَهُ لِما لا تُفارِقُهُ ولايُفارِقُکَ.

Partake in the best of actions and befriend the best of friends; for verily every .۷۵ person will get that which he has earned and will be with the one whom he loves in the .Hereafter

۷۵_ خُذْ مِنْ صالِحِ العَمَلِ، وخالِلْ خَيْرَ خَليل، فإنَّ لِلْمَرءِ ما اكْتَسَبَ، وَهُوَ فی الآخِرَهِ مَعَ مَنْ أحَبَّ.

The Everlasting Abode [of Paradise] is the home of the veracious and the dwelling .۷۶ .of the virtuous and righteous

۷۶_ دارُ البَقاءِ مَحَلُّ الصِّدّيقينَ ومَوطِنُ الأبْرارِ والصَّالِحينَ.

.Remembrance of the Hereafter is a cure and a remedy .۷۷

۷۷_ ذِکْرُ الآخِرَهِ دَواءٌ وشِفاءٌ.

May Allah have mercy on the person who takes from [his] life for [his] death, from .۷۸ .the transitory for the everlasting and from the perishing for the permanent

۷۸_ رَحِمَ اللّهُ امْرَءاً أخَذَ مِنْ حَيوه لِمَوْت، وَمِنْ فَناء لِبَقاء، ومِنْ ذاهِب لِدائِم.

.Seek the Hereafter and the world will come to you belittled .۷۹

۷۹_ عَلَيْکَ بِالآخِرَهِ تَأْتِکَ الدُّنيا صاغِرَهً.

Everything in the Hereafter is greater when seen than when heard of, so be .۸۰ satisfied with what you hear

[of it] without seeing [it] and what you learn of [it] without witnessing [it].

٨٠_ وكُلُّ شَىْء مِنَ الآخِرَهِ عِيانُهُ أعْظَمُ مِنْ سَماعِهِ، فَلْيَكْفِكُمْ مِنَ العَيانِ السَّماعُ ومِنَ الغَيْبِ الخَبَرُ.

٨١. How can one who is occupied with this world work for the Hereafter?

٨١_ كَيفَ يَعْمَلُ لِلآخِرَهِ المَشْغُولُ بِالدُّنيا؟

٨٢. Verily you are in greater need of developing the permanent abode [of the Hereafter] than you are of building the temporary abode [of this world].

٨٢ _ إنَّكُمْ إلى عِمارَهِ دارِ البَقاءِ أحْوَجُ مِنْكُمْ إلى عِمارَهِ دارِ الفَناءِ.

٨٣. Verily you have been created for the Hereafter, not for this world, and for perpetuity, not for extinction.

٨٣_ إنَّكُمْ إنَّما خُلِقْتُمْ لِلآخِرَهِ لا لِلدُّنيا، ولِلبَقاءِ لا لِلْفَناءِ.

٨٤. Verily you have been created for perpetuity, not for extinction; and you are most certainly in a temporary abode of subsistence and a place which is not suitable for settling.

٨٤ _ إنَّما خُلِقْتُمْ لِلْبَقاءِ لا لِلفَناءِ، وإنّكُمْ فى دارِ بُلْغَه ومَنْزِلِ قُلْعَه.

٨٥. The betterment of the Hereafter is in the rejection of this world.

٨٥ _ صَلاحُ الآخِرَهِ رَفْضُ الدُّنيا.

٨۶. I am amazed at the one who knows his Lord, how can he not strive for the everlasting abode?!

٨۶_ عَجِبْتُ لِمَنْ عَرَفَ رَبَّهُ كَيْفَ لايَسْعى لِدارِ البَقاءِ؟!

٨٧. One who is certain about the everlasting is uninterested in that which perishes.

٨٧ _ مَنْ أيْقَنَ بِما يَبْقى زَهِدَ فيما يَفْنى.

٨٨. One who loves the everlasting abode becomes oblivious to [worldly] pleasures.

۸۸ ـ مَنْ أحَبَّ الدّارَ الباقيَةَ لَهى عَنِ اللذّات.

One who hopes to attain the bountiful rewards [of the Hereafter] will not .۸۹

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.have his hopes disappointed

۸۹_ مَنْ أَمَّلَ ثوابَ الحُسْنی لَمْ تُنْکَدْ آمالُهُ.

Would you be happy to meet Allah tomorrow on the Day of Resurrection while He .۹۰ is pleased with you and not angry? Then be indifferent to [the pleasures of] this world and desirous of the Hereafter. And adopt God-wariness and honesty, for these are the consolidators of faith. And accompany the people of truth and emulate their .actions - you will become one of them

۹۰_ أَیَسُرُّکَ أنْ تَلْقَی اللّهَغَداً فی القِیامَهِ وهُوَ عَلَیْکَ راض غَیرُ غَضْبانَ؟ کُنْ فی الدُّنیا زاهِداً، وفی الآخرَهِ راغِباً، وعَلَیْکَ بِالتَّقوی والصِّدقِ، فَهُما جِماعُ الدِّینِ، والْزَمْ أهْلَ الحقِّ، واعْمَلْ عَمَلَهُمْ تَ_کُنْ مِنْهُمْ.

He whose goal is [attaining] this world will not be successful in [attaining] the .۹۱ .Hereafter

۹۱_ ما ظَفِرَبِالآخِرَهِ مَنْ کانَتِ الدُّنیا مَطْلَبَهُ.

The fortunate one who becomes prosperous in the permanent abode by attaining .۹۲ his desires is not like the deceived one who loses the bounties [of the Hereafter] .because of his bad choices and wretchedness

۹۲_ مَا المَغْبُوطُ الَّذی فازَ مِنْ دارِ البَقاءِ بِبُغْیَتِهِ کالمَغبُونِ الَّذی فاتَهُ النَّعیمُ بِسُوءِ اخْتیارِهِ وشَقاوَتِهِ.

Do not be one of those who hopes for the Hereafter without working [for it], and .۹۳ postpones repentance with long hopes; one who speaks in this world with the words of those who are indifferent [to its pleasures] but acts in it with the actions of the .desirous

۹۳_ لا تَ_کُنْ مِمَّن یَرْجوُا الآخِرَهَ بِغَیْرِ عَمَلٍ، ویُسَوِّفُ التَّوبَهَ بِطُولِ الأمَلِ، یَقُولُ فی الدُّنیا بِقَوْلِ الزَّاهِدینَ، ویَعمَلُ فیها بِعَمَلِ الرَّاغِبینَ.

None will be rewarded with .۹۴

the bounties of the Hereafter except those who are patient in the face of the tribulations of this world.

۹۴_ لايُنْعَمُ بِنَعيمِ الآخِرَهِ إلاّ مَنْ صَبَـرَ عَلى بلاءِ الدُّنيا.

۹۵. There is no benefit in working for the Hereafter while having desire for this world.

۹۵_ لايَنْفَعُ العَمَلُ لِلآخِرَهِ مَعَ الرَّغْبَهِ فى الدُّنيا.

۹۶. No one will attain an elevated rank in the Hereafter except through sincerity in action, reducing hopes and espousing God-wariness.

۹۶_ لايُدْرِكُ أحَدٌ رِفْعَهَ الآخِرَهِ إلاّ بِإخلاصِ العَمَلِ، وتَقْصيرِ الأمَلِ، وَلُزُومِ التَّقوى.

۹۷. Become deserving of what Allah has prepared for you [in the Hereafter] by seeking the fulfillment of His true promise and being wary of the horror of His reckoning.

۹۷_ إسْتَحِقُّوا مِنَ اللّهِ ما أعَدَّ لَكُمْ بِالتَّنَجُّزِ لِصِدقِ ميعادِهِ والحَذَرِ مِنْ هَوْلِ مَعادِهِ.

The Brother, The Friend, The Associate And The Companion

The Brother, The Friend, The Associate and The Companion الاخوّه والصّديق والرّفيق والمصاحبه

۱. Brothers are the best of assets [in times of hardship].

۱_ اَلإخْوانُ أفْضَلُ العُدَدِ.

۲. The one who assists [you] in obeying [Allah] is the best companion.

۲_ اَلمُعينُ عَلَى الطّاعَهِ خَيرُ الأصحابِ.

۳. A Friend is one whose friendship is true [even] in absence.

۳_ اَلصَّديقُ مَنْ صَدَقَ غَيبُهُ(غَيْبَتُهُ).

۴. The loss that causes illness (or burns [the heart]) is the loss of loved ones.

۴_ اَلفَقْدُ المُمْرِضُ (المُرْمِضُ) فَقْدُ الأحبابِ.

۵. A companion is like a patch [of cloth], so take one that matches [yours].

۵_اَلصّاحِبُ كالرُّقعَهِ فَاتَّخِذْهُ مُشاكِلاً.

۶. An associate is like a friend, so choose one who is suitable.

۶_الرَّفيقُ كالصَّديقِ فَاخْتَرَهُ مُوافِقاً.

۷. A stranger is one who does not have a [close] friend.

۷_اَلْغَريبُ مَنْ لَيْسَ لَهُ

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حَبيبٌ.

.[Brothers in faith have lasting affection [for each other .٨

٨ــ إخْوانُ الدّين أبْقى مَوَدَّةً.

The brother whom you benefit from is better than the brother [for] whom you .٩ .[increase [benefit

٩ــ أخٌ تَسْتَفيدُهُ خَيْرٌ مِنْ أخ تَسْتَزيدُهُ.

.Seeking the destruction of a friend stems from lack of conciliation .١٠

١٠ــ اِسْتِفْسادُ الصَّديقِ مِنْ عَدَمِ التَّوفيقِ.

Brothers are an embellishment in times of ease and a [means of] support in times .١١ .of tribulation

١١ــ اَلإخوانُ زينَةٌ فِى الرَّخاءِ وَعُدَّةٌ فِى البلاءِ.

Worldly brothers are such that their affection is cut off as quickly as its causes are .١٢ .severed

١٢ــ إخوانُ الدُّنيا تَنْقَطِعُ مَوَدَّتُهُمْ لِسُرْعَهِ انْقِطاعِ أسبابِها.

The best of your brothers is he who supports you with his benevolence, and better .١٣ .than him is one who makes you needless of all other than him

١٣ــ خَيرُ إخْوانِكَ مَنْ واساكَ بِخيرِهِ وخَيرٌ منهُ مَنْ أغناكَ عَنْ غيرِهِ.

The best of brothers are the most sincere [of them] and the worst of them are the .١۴ most

.Deceitful

١۴ــ خَيرُ الإخْوانِ أنْصَحُهُمْ وشَرُّهُمْ أغَشُّهُمْ.

.The best brother is one whose brotherhood is not based on worldly gain .١۵

۱۵ـ خَیرُ الإخْوانِ مَنْ لَمْ تَکَنْ علی الدُّنیا اُخُوَّتُهُ.

.The best brother is one whose affection is for the sake of Allah .۱۶

۱۶ـ خَیرُ الإخوانِ مَنْ کانَتْ فی اللّهِ مَوَّدَتُه.

.[The best brother is one after whose loss you would not like to remain [alive .۱۷

۱۷ـ خَیرُ الإخوانِ مَنْ إذا فَقَدْتَهُ لَـمْ تُحِبَّ البَقاءَ بَعدَهُ.

The best of your brothers is one who rushes towards good and pulls you towards .۱۸
it, and enjoins you to righteousness and assists

.you in it

۱۸_ خيرُ إخوانِکَ مَنْ سارَعَ إلَى الخَيرِ وجَذَبَکَ إليه، وأمَرَکَ بِالبِرِّ وَأعانَکَ علَيْهِ.

The best of your brothers is the one who exhorts you to speak the truth by his own .۱۹ .veracity and compels you to perform the best deeds by his own good actions

۱۹_ خَيرُ إخوانِکَ مَنْ دَعاکَ إلى صِدْقِ المَقالِ بِصِدقِ مَقالِهِ ونَدَبَکَ إلى أفْضَلِ الأعمالِ بِحُسنِ أعمالِهِ.

The best of your brothers is the one who shows you the path of guidance, makes .۲۰ .you acquire piety and prevents you from following your lowly desires

۲۰_ خَيرُ إخوانِکَ مَنْ دَلَّکَ على هُدىً، وألبَسَکَ(أکْسَبَکَ) تُقىً، وَصَدَّکَ عَنْ إتّباعِ هَوىً.

The best of your brothers is the one who assists you financially [in your time of .۲۱ .[need]

۲۱_ خَيرُ إخوانِکَ مَنْ واساکَ.

.Many a brother has not been born to your mother .۲۲

۲۲_ رُبَّ أخ لَمْ يَلِدْهُ اُمُّکَ.

.The friend of an ignorant person is troubled and afflicted .۲۳

۲۳_ صَديقُ الجاهلِ مَتْعُوبٌ مَنکُوبٌ.

.Accompany your brothers with kindness and cover their offences with forgiveness .۲۴

۲۴_ صاحِبِ الإخوانَ بالإحسانِ، وتَغَمَّدْ ذُنُوبَهُم بالغُفْرانِ.

Accompany the intelligent and you will benefit, turn away from this world and you .۲۵ .will be safe

۲۵_ صاحبِ العُقلاءَ تَغْنَمْ وأعرِضْ عنِ الدُّنيا تَسلَمْ.

Accompany the intelligent, associate with the learned and overcome your vain .۲۶ .desires, [by this] you will join the company of the Exalted Assembly

۲۶_ صاحبِ العُقلاءَ وجالِسِ العُلَماءَ، وأغْلِبِ الهوى، تُرافِقِ المَلأ الأعلى.

Accompany the wise, associate with the forbearing and turn away from this world - .۲۷
.you shall dwell in the Garden of the Abode

۲۷_ صاحبِ الحُكَماءَ، وجالِسِ

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الحُلَماءَ، وأعرِضْ عَنِ الدُّنيا تَسْكَنْ جَنَّةَ المأوى.

Association with the wicked leads one to become evil, just like the wind - when it .۲۸ .passes by a foul smell, it carries the stench

۲۸_ صُحبَةُ الأشرارِ تُكْسِبُ الشَّرَّ كالرّيحِ إذا مَرَّتْ بالنَّتِنِ حَمَلَتْ نَتِناً.

.Accompanying a fool is torment for the soul .۲۹

۲۹_ صُحْبَةُ الأحْمَقِ عذابُ الرُّوحِ.

.Accompanying a wise friend enlivens the soul .۳۰

۳۰_ صُحْبَةُ الوَليِّ اللَّبيبِ حَياةُ الرُّوحِ.

.The friend of a fool is in distress .۳۱

۳۱_ صَديقُ الأحمقِ فى تَعَب.

.The friend of an ignorant person is exposed to harm .۳۲

۳۲_ صَديقُ الجاهِلِ مَعْرَضٌ لِلْعَطَبِ.

Your friend is one who forbids you [from evil] and your enemy is one who entices .۳۳ you [to

.[Perform evil

۳۳_ صَديقُكَ مَنْ نهاكَ، وعدُوُّكَ مَنْ أغراكَ.

Association with the wicked leads one to have negative thoughts about the . ۳۴ .righteous

۳۴_ صُحبَةُ الأشرارِ تُوجبُ سُوءَ الظَّنِّ الأخيارِ.

You should accompany the one who is intelligent and devout, for surely he is the .۳۵ .best of companions

۳۵_ عَلَیکَ بِمُقارَنَهِ ذِی العَقلِ والدِّینِ فإنَّهُ خَیرُ الأصحابِ.

You should keep ties with brethren of purity, for they are an embellishment in .۳۶ .times of ease and a support in [times of] tribulation

۳۶_ عَلیکَ بإخْوانِ الصَّفا فإنّهُمْ زینَهٌ فِی الرَّخاءِ وعَونٌ فِی البلاءِ.

You should build a bond of brotherhood with the one who cautions and forbids you .۳۷ .[from doing evil] for verily he is aiding and guiding you

۳۷_ عَلَیکَ بِمُواخاهِ مَنْ حَذَّرَکَ وَنهاکَ فإنّهُ یُنجِدُکَ ویُرشِدُکَ.

.One who is amiable towards people is loved by them .۳۸

۳۸_ مَنّ تَألّفَ النَّاسَ أحَبُّوهُ.

[The companionship [in this world .۳۹

.is short

۳۹_ الإصْطِحابُ قليلٌ.

A friend is the closest of relations .۴۰.

۴۰_ الصَّديقُ أقْرَبُ الأقارِبِ.

The friend has been named ṣadīq because he is truthful to you about your nature .۴۱ .and faults, so have confidence in one who does this for he is your [true] friend

۴۱_ إنّما سُمِّىَ الصَّديقُ صديقاً لأنّه يَصْدُقُكَ فى نَفْسِكَ ومَعائبِكَ، فَمَنْ فَعَلَ ذلك فاستَنِمْ إليْهِ فإنَّهُ الصَّديقُ.

The comrade has been named rafīq because he encourages you to improve your .۴۲ religion; so whoever assists you to improve your faith, then he is a concerned .comrade

۴۲_ إنَّما سُمِّىَ الرَّفيقُ رَفيقاً لأنَّه يَرفَقُكَ على إصلاحِ دينكَ فَمنْ أعانَكَ على صَلاحِ دينكَ فَهُوَ الرَّفيقُ الشَّفيقُ.

.As the companionship prolongs, the [mutual] respect is affirmed .۴۳

۴۳_ إذا طالَّتِ الصُّحْبَهُ تأَكَّدَتِ الحُرمَهُ.

If you like to remain safe, then keep away from the companionship of a foolish .۴۴ .person

۴۴_ إذا أحْبَبْتَ السَّلامَهَ فَاجْتَنِبْ مُصاحَبَهَ الجَهُولِ.

.When the sins of a friend increase, the joy of being with him decreases .۴۵

۴۵_ إذا كَثُرَتْ ذُنوبُ الصَّديقِ قَلَّ السُّرُورُ بِهِ.

When your friend takes you as a brother, then be like a servant to him and accord .۴۶ .him with true loyalty and perfect sincerity

۴۶_ إذَا اتَّخذَكَ وَليُّكَ أخاً فَكُنْ لَهُ عَبْداً وامْنَحْهُ صِدقَ الوفاءِ وحُسْنَ الصَّفاءِ.

.When the disloyalty of a friend becomes evident, forsaking him becomes easy .۴۷

۴۷_ إذا ظَهرَ غَدْرُ الصَّديقِ سَهُلَ هَجْرُهُ.

.Through mutual understanding, companionship lasts .۴۸

۴۸_ بِحُسنِ المُوافَقَهِ تَدُومُ الصُّحبَهُ.

.Through good companionship, camaraderie increases .۴۹

۴۹_ بِحُسنِ الصُّحبَهِ تَـكْثُرُ الرِّفاقُ.

.The worst friend is the one who is [easily] fed up .۵۰

۵۰_ بِئسَ الصَّديقُ المَلولُ(المُلُوك).

How .۵۱

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!bad a colleague the ignoramus is

۵۱_ بِئسَ القَرينُ الجَهُولُ.

!How evil a colleague the enemy is .۵۲

۵۲_ بِئسَ القَرينُ العدُوُّ.

!How evil a comrade the envious one is .۵۳

۵۳_ بِئسَ الرَّفيقُ الحَسُودُ.

Hold on to every friend who is brought close to you by hard times (and who .۵۴ benefits you

.(in times of distress

۵۴_ تَمَسَّکْ بِکُلِّ صَديق أفادَتْکَهُ الشِّدَّهُ، (أفادکَ نَکْبَهُ الشِّدَّهِ).

Be warm-hearted to your friend and he will be warm-hearted towards you, honour .۵۵ him and he will honour you, give him preference over yourself and he will give you .preference over himself and his family

۵۵_ تَحَبَّبْ إلی خَليلِکَ يُحْبِبْکَ، وأکرِمْهُ يُکْرِمْکَ وآثِرْهُ علی نَفْسِکَ يُؤثِرْکَ علی نَفسِهِ وأهْلِهِ.

.A good companion is a blessing .۵۶

۵۶_ جَليسُ الخَيرِ نِعْمَهٌ.

.An evil companion is a curse .۵۷

۵۷_ جَليسُ الشّرِّ نِقْمَهٌ.

Sit in the company of the people of piety and wisdom and increase your discourse .۵۸ with them, for if you are ignorant they will enlighten you and if you are .knowledgeable, you will increase your knowledge

۵۸_ جالِسْ أهْلَ الوَرَعِ والحِکْمَهِ، وأکثِرْ مُناقَشَتَهُمْ، فإنَّکَ إنْ کُنتَ جاهلاً عَلَّمُوکَ، وإنْ کُنْتَ عالِماً إزدَدْتَ عِلماً.

.Good companionship increases the affection of the hearts .۵۹

۵۹_ حُسنُ الصُّحْبَهِ یَزیدُ فی مَحَبَّهِ القُلُوبِ.

.The jealousy of a friend is an ailment of [his] friendship .۶۰

۶۰_ حَسَدُ الصَّدیقِ مِنْ سُقْمِ المَوَدَّهِ.

.The best choice is accompanying the righteous .۶۱

۶۱_ خَیْرُ الاِختیارِ صُحبَهُ الأخیارِ.

The best of those whom you can accompany are the people of knowledge and .۶۲ .insight

۶۲_ خیرُ مَنْ صاحَبْتَ ذَوُوا العِلْمِ والحِلمِ.

The best person you can accompany is the one who .۶۳

does not compel you to seek adjudication between yourself and him.

۶۳_ خَيْرُ مَنْ صَحِبْتَهُ مَنْ لايُحوِجُکَ إلی حاکِم بَینَکَ وبیْنَهُ.

۶۴. The best companion is one who makes you infatuated with the Hereafter, urges you to renounce worldly pleasures and assists you in obeying your Lord.

۶۴_ خَيرُ مَنْ صَحِبْتَ مَنْ وَلَّهَکَ بالأُخری، وزَهَّدَکَ فی الدُّنیا، وأعانَکَ علی طاعهِ المَولی.

۶۵. A man's friend is a sign of his intelligence and his speech is evidence of his merit.

۶۵_ خَليلُ المَرءِ دَليلٌ علی عَقْلِهِ، وكَلامُهُ بُرهانُ فَضْلِهِ.

۶۶. The best of all things is that which is newer, but the best of brothers is the oldest of them.

۶۶_ خَيْرُ كُلِّ شَيْء جديدُهُ، وخَيْرُ الإِخْوانِ أقدَمُهُمْ.

۶۷. The best brother is the most helpful of them in [performing] good deeds, the most active in doing good deeds and the most affable in companionship.

۶۷_ خَيرُ الإِخْوانِ أعْوَنُهُمْ عَلی الخَيْرِ، وأعْمَلُهُمْ بِالبِرِّ، وأرْفَقُهُمْ بِالمُصاحِبِ.

۶۸. Many a friend may be envious.

۶۸_ رُبَّ صَديق حَسُود.

۶۹. Many a friend is scorned because of his ignorance, not because of his intention.

۶۹_ رُبَّ صَديق يُؤتی(يُؤبی) مِنْ جَهْلِهِ لامِنْ نيَّتِهِ.

۷۰. The beauty of companionship is tolerance.

۷۰_ زَيْنُ المُصاحَبهِ الإحتِمالُ.

۷۱. The worst of your brothers is the one who makes you accept falsehood.

۷۱_ شَرُّ إخوانِکَ مَنْ أرْضاکَ بالباطِلِ.

.The worst of your brothers is the one who forces you to compromise and compels ۷۲ .you to ask for pardon

۷۲_ شرُّ إخوانِکَ مَنْ أحوَجَکَ إلی مُداراه وألْجأکَ إلی اعْتِذار.

The worst of your friends is the one for whom you [always] have to undergo . ۷۳ .hardship

۷۳_ شرُّ أصْدِقائِکَ مَنْ

تَتَکَلّفُ لهُ.

۷۴. The worst of brothers is one who forsakes you [in times of need].

۷۴_ شرُّ الإخوانِ الخاذِلُ.

۷۵. The worst companion is an ignorant person.

۷۵_ شرُّ الأصحابِ الجاهِلُ.

۷۶. The worst brother is the one who keeps ties with you in good times but abandons you in times of difficulty.

۷۶_ شرُّ الإخوانِ المُواصِلُ عِنْدَ الرَّخاءِ، والمَفاصِلُ عِنْدَ البلاءِ.

۷۷. The worst of your brothers is the one who beguiles you with vain desire and distracts you with this world.

۷۷_ شرُّ إخوانِکَ مَنْ أغراکَ بِهَویً، ووَلّهَکَ بالدُّنیا.

۷۸. The worst of your brothers is the one who flatters you and hides your faults from you.

۷۸_ شرُّ إخوانِکَ مَنْ داهَنَکَ فی نَفْسِکَ، وساتَرَکَ عَیْبَکَ.

۷۹. The worst of your brothers is the deceiving flatterer.

۷۹_ شرُّ إخوانِکَ اَلْغاشُّ المُداهِنُ.

۸۰. The worst of your brothers is the one who is slow in performing good deeds and slows you down [from doing good] along with him.

۸۰_ شرُّ إخوانِکَ مَنْ تَثَبَّطَ (یَتبطّئُ) عنِ الخَیرِ وثَبَّطکَ (ویُبَطِّئُکَ) معَهُ.

۸۱. The worst and most deceitful of your brothers is the one who entices you with [the pleasures of] this transitory world and makes you unmindful of the Hereafter.

۸۱_ شرُّ إخوانِکَ وأغَشُّهُمْ لَکَ مَنْ أغراکَ بِالعاجِلَهِ واَلهاکَ عَنِ الآجِلَهِ.

.The worst companion is the one who changes [his loyalty] quickly .۸۲

۸۲_ شرُّ الأصحابِ السَّريعُ الإنقِلابِ.

.The worst comrade is the one who is very suspicious .۸۳

۸۳_ شرُّ الأتْرابِ الكثيرُ الإرتيابِ.

.The worst affinity is [one that leads to] putting someone into trouble .۸۴

۸۴_ شرُّ الاُلفَهِ إطِّراحُ الكُلفَهِ.

.The condition of companionship is lack of disagreement .۸۵

۸۵_ شَرْطُ المُصاحَبَهِ

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قِلّهُ المُخالَفَهِ

۸۶. A bad companion is [like] a splinter of hellfire.

۸۶_ صاحِبُ السُّوءِ قَطْعَهٌ منَ النّار

۸۷. Companionship with the righteous leads one to acquire righteousness just like the wind - when it passes by perfume, it carries the fragrance.

۸۷_ صُحْبَهُ الأخْيارِ تُكْسِبُ (تَكتسِبُ) الخَيرَ كالريحِ إذا مَرَّتْ بالطّيبِ حَمَلَتْ طيباً.

۸۸. Enmity with the honourable is safer than friendship with the wicked.

۸۸_ مُعاداهُ الكَريمِ أسْلَمُ مِنْ مُصادَقَهِ اللَّئيمِ.

۸۹. The companionship of a wise person is dependable.

۸۹_ مُصاحَبَهُ العاقِلِ مأمُونَهٌ.

۹۰. Sitting in the company of the virtuous brings honour.

۹۰_ مُجالَسَهُ الأبرارِ تُوجِبُ الشَّرَفَ.

۹۱. Accompanying the wicked brings ruin.

۹۱_ مُصاحَبَهُ الأشرارِ تُوجِبُ التَّلَفَ.

۹۲. Sitting with people of low morals wears out the hearts.

۹۲_ مُجالَسَهُ السِّفَلِ تُضْييءُ القُلُوبَ.

۹۳. Holding back your kindness invites [your companions] to accompany someone other than you.

۹۳_ مَنْعُ خَيْرِكَ يَدْعُوا إلى صُحبَهِ غيرِكَ.

۹۴. Being in the company of an ignorant person is one of the greatest tribulations.

۹۴_ مُصاحَبَهُ الجاهِلِ مِنْ أعْظَمِ البلاءِ.

.Sitting with the common people corrupts one’s habits .۹۵

۹۵_ مُجالَسَهُ العَوامِّ تُفسِدُ العادَهَ.

One who accompanies the wicked is like one who travels by sea, if he is saved from .۹۶

۹۶_ مُصاحِبُ الأشرارِ كراكِبِ البَحرِ إنْ سَلِمَ مِنَ الغَرَقِ لَمْ يَسْلَمْ مِنَ الفَرَقِ.

.[Drowning he will still not be saved from the fear [of drowning .۹۷

۹۷_ مُجالَسَهُ أبناءِ الدُّنيا مِنْساهٌ للإيمانِ قائدَهٌ إلى طاعهِ الشيطانِ.

Sitting with worldly people causes one to forget his faith and drives [one] towards .۹۸
.the obedience of Satan

۹۸_ مُوافَقَهُ الأصحابِ تُديمُ الإصطِحابَ، والرِّفقُ فى المَطالِبِ يُسَهِّلُ الأسبابَ.

Agreement with companions prolongs the companionship; and showing .۹۹

.courtesy in matters makes the means [of accomplishment] easy

٩٩_ مُجالَسَهُ الحُكماءِ حَياهُ العُقولِ، وشِفاءُ النُّفُوسِ.

.Sitting in the company of wise men enlivens the minds and cures the souls .١٠٠

١٠٠_ وَحدَهُ المَرْءِ خَيْرٌ لَهُ مِنْ قَرينِ السُّوءِ.

.The loneliness of a man is better for him than [having] an evil comrade .١٠١

١٠١_ بالتّواخى فى اللّهِ تُثْمِرُ الأُخُوَّهَ.

.By establishing ties for the sake of Allah, brotherhood becomes fruitful .١٠٢

١٠٢_ تُبْتَنى الأُخوَّهُ فى اللّهِ علَى التَّناصُحِ فى اللّهِ، والتَّباذُلِ فى اللّهِ، والتَّعاونِ على طاعهِ اللّهِ، والتَّناهى عن معاصِى اللّهِ، والتَّناصرِ فى اللّهِ، وإخْلاصِ المَحبَّهِ.

Brotherhood for the sake of Allah is based on advising each other for the sake of .١٠٣ Allah, contributing for His sake, helping each other to obey His commands, forbidding each other from disobeying Him, assisting each other for His sake and sincere .affection

١٠٣_ تناسَ مَساوِىَ الإخوانِ، تستَدِمْ وُدَّهُمْ.

Pretend to have forgotten the bad actions of your brothers and their affection .١٠۴ .[towards you] will last longer

١٠۴_ ثَمَرَهُ الأُخُوَّهِ حِفْظُ الغَيبِ وإهْداءُ العَيْبِ.

The fruit of brotherhood is [in] protecting [the reputation of one's brother in] his .١٠۵ .[absence and presenting his faults to him [so that he may correct himself

١٠۵_ مَنْ آخى فى اللّهِ غَنِمَ.

.One who fraternizes for the sake of Allah, Gains .١٠۶

١٠۶_ مَنْ آخى فى الدُّنيا حُرِمَ.

.[One who fraternizes for the sake of this world is deprived [of it .١٠٧

١٠٧_ مَنْ لا إخوانَ لَهُ لا أهلَ لَهُ.

.One who has no brothers has no kin .١٠٨

١٠٨_ مَنْ ناقَشَ الإخوانَ قَلَّ صَديقُهُ.

One who [always] argues with his brothers has few .١٠٩

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friends.

١٠٩_ مَنْ فَقَدَ أخاً فى اللّهِ فَكَأنَّما فَقدَ أشْرَف أعضائهِ.

١١٠. He who loses the one who was his brother for the sake of Allah, it is as if he has lost the most important organ of his body.

١١٠_ مَنْ كانَ ذا حِفاظ ووَفاء لَمْ يَعدَم حُسْنُ الإخاءِ.

١١١. One who preserves [that which is entrusted to him] and is loyal will not be deprived of the benefit of brotherhood.

١١١_ مِنْ عَجْزِ الرَّأيِ إسْتِفْسادُ الإخْوانِ.

١١٢. It is from weak personal judgment to break ties with one’s brothers.

١١٢_ ما أكثَرَ الإخوانَ عِندَ الجِفانِ وأقَلَّهُمْ عِندَ حادِثاتِ الزَّمانِ.

١١٣. How numerous are friends during times of prosperity and how few they are during the difficult times!

١١٣_ ما تَواخى قَوْمٌ على غَيرِ ذاتِ اللّه سُبْحانَهُ إلاّ كانَتْ اُخُوَّتُهُمْ علَيْهِم تِرَةً يَوْمَ العَرْضِ علَى اللّهِ سُبْحانَهُ.

١١٤. No community has established brotherhood for other than seeking the pleasure of Allah, the Glorified, but that their brotherhood will be counted as a sin against them on the day when the deeds are presented to Allah, the Glorified.

١١٤_ مَوتُ الأخِ قَصُّ الجَناحِ واليَدِ.

١١٥. Death of a brother is like having wings clipped and hands cut.

١١٥_ نِظامُ المُرُوَّهِ حُسْنُ الاُخُوَّهِ، ونِظامُ الدّينِ حُسنُ اليَقينِ.

١١٦. The order of humanity is based on righteous brotherhood and the order of religion is based on unshakable certainty.

١١٦_ لاتَصْرِمْأخاكَ علَى ارْتياب، ولاتَهْجُرهُ بَعدَ اسْتِعتاب.

Do not sever ties with your brother because of some doubt that you have, and do .۱۱۷ .not abandon him after he has sought [your] pardon

۱۱۷_ لاتُضَيِّعَنَّ حَقَّ أخيكَ اتِّكالاً على ما بَينَكَ

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وبَينَهُ فَليسَ لَکَ بأخ مَنْ أضَعْتَ حَقَّهُ.

Do not neglect the rights of your brother out of confidence in your close . ۱۱۸ .relationship with him, for he whose rights you neglect is not your brother

۱۱۸_ لاتُواخِ مَنْ يَستُرُ مَناقِبَکَ ويَنْشُرُ مثالِبَکَ.

Do not take as a brother one who hides your positive traits and exposes your . ۱۱۹ .shortcomings

۱۱۹_ لاتَطْلُبَنَّ الإخاءَ عِندَ أهْلِ الجَفاءِ واطلُبْهُ عِندَ أهلِ الحِفاظِ والوَفاءِ.

Do not seek brotherhood [and friendship] among the uncouth people, rather seek .۱۲۰ .it among the trustworthy and loyal people

۱۲۰_ لا خَيرَ فيمَنْ يَهْجُرُ أخاهُ مِنْ غيرِ جُرم.

There is no good in the one who abandons his brother without [him committing] . ۱۲۱ .any offence

۱۲۱_ لاخيرَ فى أخ لايُوجِبُ لَکَ مِثلَ الَّذى يُوجبُ لِنَفْسِهِ.

There is no good in the brother who does not enjoin on you what he enjoins on . ۱۲۲ .himself

۱۲۲_ يُغْتَنَمُ مُؤاخاةُ الأخيارِ، ويُجْتَنَبُ مُصاحَبَةُ الأشرارِ والفُجّارِ.

The brotherhood of the righteous is to be considered beneficial whereas . ۱۲۳ .association with the wicked and sinful is to be avoided

۱۲۳_ إيّاکَ ومُصادَقَهَ الكَذّابِ، فإنّهُ يُقَرِّبُ عَلَيکَ الْبَعيدَ، ويُبَعِّدُ علَيکَ القَريبَ.

Be careful not to accept the words of a liar, for he will bring close to you that which .۱۲۴ .is far and take far away from you that which is close

۱۲۴_ إيّاک أنْ تُخرِجَ صَديقَکَ إخراجاً يُخرِجُهُ عَنْ مَودَّتِکَ وَاستَبْقِ لَهُ مِنْ اُنْسِکَ مَوْضِعاً يَثِقُ بالرُّجوعِ إليهِ.

Be careful not to drive away your friend in a way that removes all the affection he .۱۲۵

has for you, and leave some room from your friendship for him

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.so that he may rely on returning back to it

۱۲۵ـإيّاكَ أنْ تُوحِشَ مُوادَّكَ وَحْشةً تُفضى بهِ إلى اختيارِهِ البُعدَ عَنْكَ، وَإيثارِ الفُرْقَهِ.

Be careful not to alienate the one who has affection for you in such a manner that .۱۲۶ .he opts to distance himself and prefers to separate himself from you

۱۲۶ـ إيّاكَ وصُحبَهَ مَنْ ألهاكَ، وأغراكَ، فإنّهُ يَخْذُلُكَ ويُوبِقُكَ.

Be careful not to associate with the one who makes you negligent and deceives .۱۲۷ .you, for he will surely forsake you and destroy you

۱۲۷ـ إيّاكَ ومُصاحَبَهَ أهلِ الفُسُوقِ، فإنّ الرّاضىَ بِفِعْلِ قَوْم كالدّاخِلِ مَعَهُمْ.

Be careful not to associate with the sinners, for verily one who is pleased with the .۱۲۸ .actions of a group is like one of them

۱۲۸ـ إيّاكُمْ ومُصادَقَهَ الفاجِرِ، فإنّهُ يَبيعُ مُصادِقَهُ بِالتّافِهِ المُحتَقَرِ.

Be careful not to befriend a wicked person, for he would surely sell his friendship .۱۲۹ .for the most worthless of things

۱۲۹ـ أكثَرُ الصَّلاحِ والصَّوابِ فى صُحبَهِ اُولِى النُّهى والألبابِ.

It is better and more appropriate to associate with people of wisdom and .۱۳۰ .intelligence

۱۳۰ـ أحسَنُ الشِّيَمِ إكْرامُ المُصاحِبِ، وَإسْعافُ الطّالِبِ.

.The best habits are honouring one’s companion and assisting one who seeks help .۱۳۱

۱۳۱ـ أشرَفُ الشِّيَمِ رِعايَهُ الوُدِّ، وأحسَنُ الهِمَمِ إنجازُ الوَعدِ.

The noblest of traits is guarding one’s friendship and the best of endeavours is .۱۳۲ .fulfilling one’s promise

۱۳۲ـ مَنْ دَعاكَ إلى الدّارِ الباقيهِ، وأعانَكَ علَى العَمَلِ لَها، فَهُوَ الصَّديقُ الشَّفيقُ.

Whoever invites you to the Eternal Abode and assists you to work for it, then he is .۱۳۳
.the true, caring friend

۱۳۳_ الرَّفيقُ فی دُنیاهُ کالرَّفیقِ

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فی دینهِ.

.The friend in one’s worldly life is like the friend in his faith .۱۳۴

۱۳۴_ سَلِ (عنِ) الرَّفیقَ قَبْلَ الطَّریقِ.

.Inquire about the companion [on the journey] before the route .۱۳۵

۱۳۵_ لایَحُولُ الصَّدیقُ الصَّدُوقُ عَنِ المَودَّهِ وإنْ جُفِیَ.

.The true friend will not turn away from his friendship even if he is treated harshly .۱۳۶

۱۳۶_ إحمِلْ نَفْسَکَ مَعَ أخِیکَ عِندَ صَرْمِهِ عَلَی الصِّلَهِ وعندَ صُدُودهِ عَلَی اللُّطْفِ والمُقارَبَهِ، وعندَ تَباعُدِهِ عَلَی الدُنُوِّ، وعندَ جُرمِهِ عَلَی العُذرِ حتّی کأنّکَ لَهُ عبدٌ، وکأنّهُ ذُو نِعمَه عَلَیکَ، وإیّاکَ أنْ تَضَعَ ذلکَ فی غیرِ مَوْضِعهِ، أو تَفْعَلَهُ مَعَ غیرِ أهْلِهِ.

Bring yourself to build ties with your brother when he cuts you off, and to be kind .۱۳۷ and seek closeness [to him] when he turns away from you, and to be near to him when he distances himself from you, and to assume that he has an excuse when he does something wrong to you – to the extent that you are like his servant, and as if he has done some great favor upon you. Beware however, not to do this where it is not .befitting or with someone who is not worthy of it

۱۳۷_ إمحَضْ أخاکَ النَّصِیحَهَ حسَنَهً کانَتْ أو(أم) قَبیحَهً.

Be sincere in giving your brother advice whether [he finds it] courteous or . ۱۳۸ .offensive

۱۳۸_ إحمِلْ نَفْسکَ عِنـدَ شِدَّهِ أخیکَ علَی اللّینِ، وعِنـدَ قَطیعتهِ علَی الوَصلِ، وعِنـدَ جُمودِهِ علَی البَذلِ، وکُنْ للَّذی یَبـدُو مِنْهُ حَمُولاً وَلَهُ وَصوُلاً.

Bring yourself to be polite to your brother when he is harsh to you, and to build .۱۳۹

ties [with him] when he cuts you off, and to be generous [with him] when he is niggardly, and tolerate what he does and keep relations with him.

۱۳۹_ إخْتَرْمِنْ كُلِّ شَيْء جَديدَهُ، ومِنَ الإخوانِ أقدَمَهُمْ.

۱۴۰. Choose the new of everything but the oldest one from among your brothers.

۱۴۰_ إجْتَنِبْ مُصاحِبَهَ الكَذّابِ، فإنِ اضْطُرِرْتَ إلَيهِ فلا تُصَدِّقْهُ، ولا تُعلِمْهُ أنّکَ تُكَذِّبُهُ، فإنّه يَنْتَقِلُ عَنْ وُدِّکَ ولا يَنْتَقِلُ عَنْ طَبعِهِ.

۱۴۱. Avoid the company of a liar, but if you are forced to be in his company then do not accept his words as true, and do not let him know that you belie him, for he will readily turn away from your friendship rather than abandoning his habit [of lying].

۱۴۱_ أبْذُل لِصَديقِکَ كُلَّ المَودَّهِ، ولا تَبْذُلْ لَهُ كُلَّ الطُّمَأنينهِ وأعْطِهِ مِنْ نَفْسِکَ كُلَّ المُواساهِ، ولا تَقُصَّ إلَيهِ بِكُلِّ أسرارِکَ.

۱۴۲. Spare no effort in showing affection to your friend, but do not put your entire trust in him; give him all your support, but do not disclose all your secrets to him.

۱۴۲_ فَقْدُ الإخوانِ مُوهی الجَلَدِ.

۱۴۳. The loss of one's brothers weakens one's fortitude.

۱۴۳_ لَيسَ لَکَ بأخ، مَناحْتَجْتَ إلى مُداراتِهِ.

۱۴۴. He whom you need to indulge is not your [true] brother.

۱۴۴_ لَيسَ بِرَفيق مَحمُودِ الطَّريقَهِ مَنْ أحوَجَ صاحِبَهُ إلى مُماراتِهِ.

۱۴۵. He who forces his companion to argue with him is not a comrade with praiseworthy traits.

۱۴۵_ لَيسَ لَکَ بأخ مَنْ أحوَجَکَ إلى حاكِم بينَکَ وبينَهُ.

۱۴۶. He who makes it necessary for you to get a judge to adjudicate between yourself and him is

.not your brother

۱۴۶_ جَمالُ الاُخُوَّهِ إحسانُ العِشْرَهِ، والمُواساهُ معَ العُسْرَهِ.

The embellishment of brotherhood is good companionship and [giving] support .۱۴۷ .despite [financial] difficulty

۱۴۷_ حُسْنُ الإخاءِ يُجْزِلُ الأجرَ ويُجمِلُ الثَّناءَ.

.Good brotherhood increases reward and beautifies praise .۱۴۸

۱۴۸_ خَيرُ الإخوانِ أقَلُّهُمْ مُصانَعَهً فی النَّصیحَهِ.

.The best of brothers are the least hypocritical in giving good advice .۱۴۹

۱۴۹_ خَيرُ الإخوانِ مَنْ لا يُحْوِجُ إخوانَهُ إلی سِواهُ.

The best of brothers is the one who makes it unnecessary for his brother to seek .۱۵۰ .from anyone other than him

۱۵۰_ خَيرُ إخْوانِکَ مَنْ عَنَّفَکَ فی طاعَهِ اللّهِ.

The best of your brothers is the one who is stern with you regarding obedience to .۱۵۱ .Allah

۱۵۱_ خَيرُ إخوانِکَ مَنْ واساکَ، وخيرٌ مِنْهُ مَنْ کَفاکَ، وإنِاحْتاجَ إلَیکَ أعفاکَ.

The best of your brothers is the one who supports you, and better than him is the .۱۵۲ one who suffices for you, and when he needs you, he excuses you [if you are unable .[to assist him

۱۵۲_ خَيرُ الإخوانِ مَنْ لَمْ يَکُنْ علی إخوانِهِ مُسْتَقْصِياً.

.The best of brothers is one who does not scrutinize his brothers .۱۵۳

۱۵۳_ خَيرُ إخوانِکَ مَنْ کَثُرَ إغضابُهُ لَکَ فی الحقِّ.

The best of your brothers is the one whose anger at you increases in matters .۱۵۴

.pertaining to the truth

۱۵۴_ اَلصَّديقُ أفْضَلُ الذُخرَينِ.

.A friend is the better of the two resources .۱۵۵

۱۵۵_ اَلصَّدِيقُ أفضلُ العُدَّتَينِ.

.A friend is the better of the two assets .۱۵۶

۱۵۶_ اَلصَّديقُ أفضلُ عُدَّه وأبقى مَوَدَّةً.

.A friend is a better asset and is more lasting in fondness .۱۵۷

۱۵۷_ الصَّديقُ إنسانٌ هُوَ أنتَ إلاّ أنّهُ غيْرُكَ.

.۱۵۸

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A friend is a person who is ‘you’ except that he is other than you.

۱۵۸_ اَلصَّدیقُ الصَّدوُقُ مَنْ نَصَحَکَ فی عَیبکَ وحَفِظَکَ فی غَیبِکَ وَآثَرَکَ علی نَفْسِهِ.

۱۵۹. The truthful friend is one who advises you of your faults protects your dignity in your absence and gives you preference over himself.

۱۵۹_ الحازمُ مَنْ تَخیَّرَ لِخُلَّتِهِ فإنَّ المَرْءَ یُوزَنُ بخَلِیلِهِ.

۱۶۰. The wise person is one who selects his friend carefully, for a man is gauged by his friend.

۱۶۰_ اَلأصدِقاءُ نَفسٌ واحِدَةٌ فی جُسُومٍ مُتفَرِّقَه.

۱۶۱. Friends are one soul in different bodies.

۱۶۱_ الصَّدیقُ مَنْ کانَ ناهِیاً عَنِ الظُّلمِ والعُدْوانِ مُعیناً علَی البِرِّ وَالإحسانِ.

۱۶۲. The [true] friend is he who forbids [one from] injustice and wrongdoing while helping [one] to perform good deeds and be righteous.

۱۶۲_ إصحَبْ مَنْ لا تَراهُ إلاّ وکَأنّهُ لاغَناءَ بِهِ عَنْکَ، وإنْ أسَأتَ إلَیهِ أحسَنَ إلَیکَ وکَأنّهُ المُسیءُ.

۱۶۳. Keep the company of one whom you find cannot do without you, and if you do something bad to him he responds with good, as if he was the one at fault.

۱۶۳_ مَنْ لا (أخا) إخاءَ لَهُ لا خَیرَ فیهِ.

۱۶۴. One who has no brother (or brotherhood) has no goodness in him.

۱۶۴_ مَنْ جانَبَ الإخْوانَ علی کُلِّ ذَنْب قَلَّ أصدِقاؤُهُ.

۱۶۵. One who turns away from his brothers because of every [small] misdeed will have few friends.

۱۶۵_ مَناسْتَفْسَدَ صَدیقَهُ نَقَصَ مِنْ عَدَدِهِ.

۱۶۶. One who spoils [his relationship with] his friend has reduced his own number.

۱۶۶_ مَنْ صَحِبَ الأشرارَ لَمْ يَسْلَمْ.

.[One who accompanies evildoers will not be safe [from them .۱۶۷

۱۶۷_ مَنِاهْتَمَّ بِكَ

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فَهُوَ صَديقُكَ.

.Whoever is concerned about you, then he is your [true] friend .۱۶۸

۱۶۸_ مَنْ أحْسَنَ المُصاحَبَهَ كثُرَ أصحابُهُ.

.One whose company is good will have many companions .۱۶۹

۱۶۹_ مَنْ جالَسَ الجُهّالَ فَلْيَستَعِدَّ لِلْقيلِ والقالِ.

One who sits in the company of the ignorant should be prepared for fruitless talk .۱۷۰
.and gossip

۱۷۰_ مَنْ لَمْ يَتَعاهَدْ مُوادِدَهُ فَقَدْضَيَّعَ الصَّديقَ.

One who does not attend to the needs of the one who shows friendship towards .۱۷۱
.him has lost a friend

۱۷۱_ مَناسْتَقْصى على صَديقِهِ انْقطَعَتْ مَوَدَّتُهُ.

.One who demands too much from his friend will sever his friendship .۱۷۲

۱۷۲_ مَنِ اسْتَخَفَّ بِمُوالِيهِ اسْتَثْقَلَ وَطْأَهَ مُعاديهِ.

One who takes his [relationship with his] allies lightly will find the overrunning of .۱۷۳
.his enemies to be heavy

۱۷۳_ علَى التَّواخى فى اللّهِ تَخْلُصُ المَحَبَّهُ.

.It is through brotherhood for the sake of Allah that love becomes sincere .۱۷۴

۱۷۴ _ عِندَ نُزُولِ الشَّدائدِ يُجَرَّبُ حِفاظُ الإخوانِ.

.It is in times of tribulation that the protection of brethren is put to test .۱۷۵

۱۷۵_ عِندَ زَوالِ القُدْرَهِ يَتَبَيَّنُ الصَّديقُ مِنَ العَدُوِّ.

.It is when power is lost that friend is distinguished from foe .۱۷۶

۱۷۶_ عَجِبْتُ لِمَنْ يَرْغَبُ فى التَّكَثُّرِ مِنَ الأصحابِ كَيفَ لايَصحَبُ العُلَماءَ الأَلِبّاءَ الأتقياءَ الَّذينَ يَغنَمُ فَضائِلَهُمْ وتَهْديهِ عُلُومُهُمْ وتُزَيِّنُهُ صُحبَتُهُمْ.

I am amazed at the one who seeks more companions why does he not . ۱۷۷ accompany the wise, pious scholars from whose character he can benefit and from whose knowledge he can get guidance and whose company is an embellishment for !him

۱۷۷_ فى كُلِّ صُحْبَه اخْتيارٌ.

.In every companionship there is choice .۱۷۸

۱۷۸_ فى

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الشِّدَّهِ یُخْتَبَرُ الصَّدیقُ.

.In times of difficulty one comes to know who his [true] friend is .۱۷۹

۱۷۹_ فی الضّیقِ یَتَبَیَّنُ حُسْنُ مُواساهِ الرَّفیقِ.

It is in times of [financial] difficulty that the value of a friend's generosity becomes .۱۸۰ .apparent

۱۸۰_ فی حُسنِ المُصاحَبهِ یَرْغَبُ الرِّفاقُ.

.Good companionship is something friends wish for .۱۸۱

۱۸۱_ إیّاکَ أنْ تَغفُلَ عَنْ حقِّ أخیکَ، اتِّکالاً علی واجبِ حَقِّکَ عَلیهِ، فإنَّ لأخیکَ علَیکَ مِنَ الحقِّ مِثلَ الَّذی لَکَ عَلَیهِ.

Be careful not to become negligent of your brother's right [over you] while . ۱۸۲ counting on your right over him, for indeed your brother has the same right over you .that you have over him

۱۸۲_ إیّاکَ أنْ تُهْمِلَ حقَّ أخیکَ اتِّکالاً عَلی ما بَینَکَ وبَیْنَهُ فَلَیسَ لَکَ بأخ مَنْ أضَعْتَ حَقَّهُ.

Be careful not to ignore the right of your brother while relying on the bond . ۱۸۳ .between you and him, for he whose right you overlook is not your brother

۱۸۳_ أفْضَلُ العُدَدِ ثِقاتُ الإخوانِ.

.The best assets are reliable brothers .۱۸۴

۱۸۴_ أفضَلُ الْعُدَدِ أخٌ وَفیٌّ وشَقیقٌ زَکیٌّ.

.The best of assets are a loyal brother and a righteous sibling .۱۸۵

۱۸۵_أصْدَقُ الإخْوانِ مَوَدَّهً أفْضَلُهُمْ لإخوانِهِ فی السَّرّاءِ والضَّرّاءِ مُواساهً.

The brother whose friendship is strongest is one who is most supportive of his . ۱۸۶ .brother [both] in times of ease and difficulty

۱۸۶_ أبْعدُ النَّاسِ سَفَراً مَنْ کانَ سَفَرُهُ فی ابْتِغاءِ أخ صالِح.

۱۸۷. The one who journeys in search of a righteous brother journeys the farthest.

۱۸۷ـإنَّ أخاکَ حقّاً مَنْ غَفَرَ زلَّتکَ، وَسَدَّ خَلَّتکَ وقَبِلَ عُذْرَکَ، وسَتَرَ عَوْرتَکَ، ونَفى وَجَلَکَ، وحَقَّقَ أمَلَکَ.

۱۸۸. Your true brother is one

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who forgives your mistake, fulfils your need, accepts your excuse, hides your [hidden] flaw, removes your apprehension and actualizes your hope.

۱۸۸_ لا تَصْحَبْ مَنْ فاتَهُ العَقلُ، ولاتَصْطَنِعْ مَنْ خانَهُ الأصلُ، فإنَّ مَنْ لا عَقلَ لَهُ يَضُرُّكَ مِنْ حيثُ يَرى أنَّه يَنْفَعُكَ، وَمَنْ لا أصلَ لَهُ يُسيءُ إلى مَنْ يُحْسِنُ إلَيهِ.

۱۸۹. Do not accompany the one who has lost his mind and do not seek good from one who is betrayed by his roots, for the one who is insane will harm you while he thinks he is helping you and the one who does not have [virtuous] roots will do evil to the one who does good to him.

۱۸۹_ تَصْحَبْ إلاَّ عاقِلًا تَقِيّاً، ولا تُعاشِرْ إلاّ عالِماً زَكيّاً، ولاتُودِعْ سِرَّكَ إلاّ مُؤمِناً وَفيّاً.

۱۹۰. Do not accompany anyone but the intelligent and pious; and do not associate with anyone but the knowledgeable and righteous; and do not mention your secret to anyone but the trustworthy and loyal.

۱۹۰_ لا تَصْحَبْ مَنْ يَحفَظُ مَساوِيَكَ، ويَنْسى فَضائلَكَ وَمعالِيَكَ.

۱۹۱. Do not accompany one who recalls your misdeeds and forgets your virtues and merits.

۱۹۱_ لا تَحْلُومُصاحَبَهُ غَيْرِ أريب.

۱۹۲. The companionship of the unintelligent is not enjoyable.

۱۹۲_ لايَصْحَبُ الأبرارَ إلاّ نُظَراؤُهُمْ.

۱۹۳. None accompany the virtuous except those who are like them.

۱۹۳_ لايَأمَنُ مُجالِسُوا الأشرارِ غوائِلَ البَلاءِ.

۱۹۴. Those who sit in the company of the wicked are not safe from the calamities of tribulation.

۱۹۴_ لإخوانُ جَلاءُ الهُمُومِ والأحزانِ.

.Brothers are eliminators of grief and sorrow .۱۹۵

۱۹۵_ أطِعْ أخاكَ وإنْ عَصاكَ، وَصِلْهُ وإنْ جَفاكَ.

Obey your brother even if he .۱۹۶

disobeys you, and establish ties with him even if he shuns you.

١٩٦ـ إصْحَبْ أخاَ التُّقى والدّينِ تَسْلَمْ، وأسْتَرشِدْهُ تَغْنَمْ.

١٩٧. Keep yourself in the company of a virtuous and pious brother and you will remain safe, seek advice from him and you will benefit.

١٩٧ـ أحْبِبْ فى اللّهِ مَنْ يُجاهِدُكَ على صَلاحِ دين، ويُكْسِيكَ(يُكسِبُكَ) حُسنَ يَقين.

١٩٨. Love for the sake of Allah the one who struggles against you for the betterment of [your] religion and covers you with the mantle of certitude.

١٩٨ـ إرْفَقْ بِإخْوانِكَ، وَاكْفِهِمْ غَربَ لِسانِكَ، وأجْرِ عَلَيْهِمْ سَيْبَ إحسانِكَ.

١٩٩. Be courteous to your brothers and don’t expose them to the harshness of your tongue; and let your goodness flow forth for them.

١٩٩ـ أُبْذُلْ لِصَديقِكَ نُصْحَكَ، ولِمَعارِفِكَ مَعُونَتَـكَ، ولِكافَّةِ النَّاسِ بِشْرَكَ.

٢٠٠. Offer your advice to your friend, your assistance to your acquaintance, and to all the people, your cheerfulness.

٢٠٠ـ إحْذَرْ مُصاحَبَهَ كُلِّ مَنْ يُقْبَلُ رَأيُهُ، ويُنكَرُ عَمَلُهُ، فإنَّ الصّاحِبَ مُعْتَبرٌ بِصاحِبِهِ.

٢٠١. Be cautious of the company of one whose opinion is accepted but whose actions are evil, for surely a person is judged by the company he keeps.

٢٠١ـ إحْذَر مُجالِسَةَ قَرينِ السَّوءِ فَإنَّهُ يُهْلِكُ مُقارِنَهُ، ويُرْدى مُصاحِبَهُ.

٢٠٢. Be careful not to associate with an evil colleague, for his association will destroy you and his companionship will ruin you.

٢٠٢ـ لا تُؤثِرْ دَنِيّاً عَلى شَريف.

٢٠٣. Do not give preference to an ignoble person over a noble one.

٢٠٣ـ لا تَصْحَبَنَّ مَنْ لا عَقْلَ لَهُ.

.Never associate with one who has no intelligence .۲۰۴

۲۰۴_ لا تَصْحَبِ المائِقَ فَيُزَيِّنَ لَكَ فِعْلَهُ، ويَوَدَّ أنّكَ مِثْلُهُ.

Do not associate .۲۰۵

with a fool, for he will embellish his actions for you and want you to become like him.

٢٠٥_ لاتَصْحَبَنَّ أبْناءَ الدُّنيا فإنّكَ إنْ أقْلَلْتَ إسْتَثْقَلُوكَ وإنْ أكْثَرتَ حَسَدُوكَ.

٢٠٦. Do not associate with those who love this world, for if you have less they will disregard you and if you have more they will envy you.

٢٠٦_ لا تُكْثِرَنَّ صُحْبَةَ اللَّئيمِ، فإنَّهُ إنْ صَحِبَتْكَ نِعْمَةٌ حَسَدَكَ، وإنْ طرَقَتْكَ نائِبَةٌ قَذَفَكَ.

٢٠٧. Do not frequent the company of a wicked person, for if you are bestowed with a blessing, he will envy you and if a misfortune befalls you, he will abandon you.

٢٠٧_ لا تَسْتَكْثِرَنَّ مِنْ إخوانِ الدُّنيا، فَإنَّكَ إنْ عَجَزْتَ عَنْهُمْ تَحَوَّلُوا أعداءً، وإنَّ مَثَلَهُمْ كَمَثَلِ النَّارِ كَثيرُها يُحرِقُ وقليلُها يَنْفَعُ.

٢٠٨. Do not acquire more ‘worldly’ brothers, for if you become incapable of fulfilling their wishes they turn into enemies; and their example is like the example of fire – a lot of it burns and a little of it benefits.

٢٠٨_ كُنْ بِالوَحْدَةِ آنَسَ مِنكَ بِقُرَناءِ السُّوءِ.

٢٠٩. Take comfort for yourself in solitude rather than bad company.

٢٠٩_ كُنْ بِعَدُوِّكَ العاقِلِ أوثَقَ مِنْكَ بِصَديقِكَ الجاهِلِ

٢١٠. Be more confident of your intelligent foe than your ignorant friend.

٢١٠_ كُلَّما طالَتِ الصُّحْبَةُ تَأكَّدتِ الحُرْمَةُ.

٢١١. Whenever the companionship prolongs, the [mutual] respect is affirmed.

٢١١_ لِكُلِّ شَيْءٍ آفَةٌ وآفَةُ الْخَيْرِ (الخَيِّرِ) قَرينُ السُّوءِ.

٢١٢. For everything there is a bane and the bane of a good person is bad company.

٢١٢_ لِكُلِّ شَيْءٍ نَكَدٌ ونَكَدُ العُمرِ مُقارَنَةُ العَدُوِّ.

٢١٣. For everything there is a vexation and the vexation of your lifetime is

[being in] the company of an enemy.

۲۱۳_ لَيسَ مَنْ خالَطَ الأشرارَ بِذى مَعْقُول.

۲۱۴. One who mingles with the wicked is not intelligent.

۲۱۴_ لَيسَ شَیْءٌ أدْعى لِخَير وأنْجى مِنْ شَرّ مِنْ صُحْبَهِ الأخيارِ.

۲۱۵. There is nothing that brings one closer to good and keeps one safer from evil than keeping company with the righteous.

۲۱۵_ مَنْ صاحبَ العُقَلاءَ وُقِّرَ.

۲۱۶. One who accompanies the wise is respected.

۲۱۶_ إحْذَرْ مُصاحَبَهَ الفُسّاقِ والفُجّارِ والمُجاهِرينَ بِمَعاصِی اللّهِ.

۲۱۷. Be careful not to accompany the immoral, the wretched, and those who openly disobey the commandments of Allah.

۲۱۷_ إحْذَرْ مُجالِسَهَ الجاهِلِ، كما تَأمَنُ مِنْ مُصاحَبهِ العاقلِ.

۲۱۸. Be just as wary of sitting in the company of the ignorant, as you would be at ease in the company of the intelligent.

۲۱۸_ إيّاكَ ومُصاحَبَهَ الفُسّاقِ، فإنَّ الشَّرَّ بالشَّــرِّ يَلْحَقُ.

۲۱۹. Be careful not to remain in the company of the immoral, for surely evil clings to evil.

۲۱۹_ إيّاكَ أنْ تُخْدَعَ عَنْ صَديقِكَ، أو تُغْلَبَ عَنْ عَدُوِّكَ.

۲۲۰. Be careful not to be cheated by your friend or to be overcome by your foe.

۲۲۰_ إيّاكَ ومُصادَقَهَ الأحْمَقِ، فَإنَّهُ يُريدُ أنْ يَنْفَعَكَ فَيَضُــرَّكَ.

۲۲۱. Be careful not to befriend a fool, for he will harm you while trying to benefit you.

۲۲۱_ إيّاكَ ومُصادَقَهَ البَخيلِ، فإنَّهُ يَقْعُدُ عَنْكَ (بِكَ) أحوَجَ ما تَـكُونُ إلَيهِ.

Be careful not to befriend a miser, for he will hold back [from assisting you] when .۲۲۲
.you are most in need of him

۲۲۲_ إيّاكَ ومُصاحَبَهَ الأشْرارِ، فَإنَّهُمْ يَمُنُّونَ عَلَيْكَ بِالسَّلامَهِ مِنْهُمْ.

Be careful not to accompany the wicked, for they consider it a favour .۲۲۳

upon you to keep you safe from themselves.

۲۲۳_ أخُوکَ مُواسیکَ فی الشِّدَهِ.

۲۲۴. Your brother is your supporter in times of difficulty.

۲۲۴_ إنْ اَرَدْتَ قَطیعَهَ أخیکَ فَاسْتَبْقِ لَهُ مِنْ نَفْسِکَ بَقِیَّهً یَرْجِعُ إلَیْها إنْ بَدا لَهُ ذلِکَ یَوْماًما.

۲۲۵. If you want to cut off ties with your brother [in faith] then leave some of your friendship for him, so that he may return to it someday if he so wishes.

۲۲۵_قدِّمِ الإخْتبارَ وأجِدِ الإسْتِظْهارَ فِی اخْتیارِ الإخوانِ وإلاّ ألْجَأکَ الإضطرارُ إلی مُقارَنَهِ الأشرارِ.

۲۲۶. Before choosing a friend, assess him and try hard to find out about him, otherwise you will be forced by necessity to associate with the wicked.

۲۲۶_ کَفی بِالصُّحْبَهِ إخْتِباراً.

۲۲۷. Accompanying a person [for some time] is sufficient to evaluate him.

۲۲۷_ إنِ اسْتَنَمْتَ إلی وَدُودِکَ فَأحْرِزْ لَهُ مِنْ أمْرِکَ واستَبْقِ لهُ مِنْ سِـرِّکَ مالَعَلَّکَ أنْ تَنْدِمَ عَلَیْهِ وَقتاً ما.

۲۲۸. [Even] if you have gained confidence and trust in your close friend, safeguard some of your affairs and conceal some of your secrets [from him], for it is possible that you may regret [revealing them] at some time [in the future].

۲۲۸_ إذا تَأكَّدَ الإخاءُ سَمُجَ الثَّناءُ.

۲۲۹. As the bond of brotherhood strengthens, compliments become distasteful.

۲۲۹_ إذا آخَیْتَ فَأکْرِمْ حقَّ الإخاءِ.

۲۳۰. When you [decide to] establish the bond of brotherhood, then honour the right of brotherhood.

۲۳۰_ إذا وَثِقْتَ بِمَودَّهِ أخیکَ فَلا تُبالِ مَتی لَقیتَهُ ولَقِیَکَ.

۲۳۱. If you are certain of the affection of your brother then don’t be concerned [about

.what transpires] when you meet him or he meets you

۲۳۱_ مَنِاتَّخَذَ

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أخَاً بَعدَ حُسنِ الإختبارِ دامَتْ صُحبَتُهُ وتَأَكّدَتْ مَوَدَّتُهُ.

One who takes a brother after successfully evaluating him, his companionship will .۲۳۲
.last longer and his bond will be more firmly established

۲۳۲_ مَنْ لَم يُقَدِّمْ فِى اتّخاذِ الإخوانِ الاعتِبارَ دَفَعَهُ الاغتِرارُ إلى صُحْبَهِ الفُجّارِ.

One who does not investigate before he takes a brother will be misled to . ۲۳۳
association with

.the depraved

۲۳۳_ مَناتَّخذَ أخَاً مِنْ غيرِ اختِبار ألجَأهُ الاضطرارُ إلى مُرافَقَهِ الأشرارِ.

One who takes a brother without evaluation will be forced by necessity to . ۲۳۴
.associate with the wicked

۲۳۴_ اَلإخْوانُ فى اللّه تعالى تَدُومُ مَوَدَتُهُمْ لِدَوامِ سَبَبِها.

The amity between those who are brothers for the sake of Allah endures because .۲۳۵
.of its firm foundation

۲۳۵_ إخوانُ الصِّدقِ زينَهٌ فى السَّرّاءِ وعُدَّهٌ فى الضَّرّاءِ.

True brotherhood is an embellishment in times of ease and a provision in times of .۲۳۶
.difficulty

۲۳۶_ اَلأَخُ المُكْتَسَبُ فى اللّهِ أقْرَبُ الأقْرِباءِ وأحَمُّ مِنَ الأُمَّهاتِ والآباءِ.

The brother acquired for the sake of Allah is the nearest of relations – even closer .۲۳۷
.than mothers and fathers

۲۳۷_ أخُوكَ فى اللّهِ مَنْ هَداكَ إلى رَشاد، ونَهاكَ عَنْ فَساد، وأعانَكَ إلى إصلاحِ معاد.

Your brother for the sake of Allah is one who guides you towards rectitude, . ۲۳۸
.forbids you from corruption and assists you to improve your Hereafter

۲۳۸_ أخُوكَ الصَّديقُ مَنْ وَقاكَ بِنَفْسِهِ، وآثَرَكَ على مالِهِ ووَلَدِهِ، وَعِرْسِهِ.

Your true friend and brother is the one who protects you with his life, and prefers .٢٣٩
.you over his wealth, his children and his spouse

٢٣٩_ قَليلٌمِنَ الإخْوانِ مَنْ يُنْصِفُ.

It is only a few .٢۴٠

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of the brothers who are fair.

۲۴۰_ قَرينُ السُّوءِ شَـرُّ قَرين وداءُ اللُّؤْمِ داءٌ دفينٌ.

۲۴۱. An evil companion is the worst of companions; and the disease of ignobility is a concealed disease.

۲۴۱_ قارِنْ أهلَ الخَيرِ تَكُنْ مِنْهُمْ، وبايِنْ أهْلَ الشَّـرِّ تَبِنْ عَنْهُمْ.

۲۴۲. Accompany the virtuous and you will become one of them; separate yourself from the evil people and you will be dissociated from them.

۲۴۲_ قَدِّمِ الاختبارَ فِي اتِّخاذِ الإخوانِ، فإنَّ الاختِبارَ مِعيارٌ يَفْرُقُ بَيْنَ الأخيارِ والأشرارِ.

۲۴۳. Be sure to investigate before taking anyone as your brother, for assessment is the gauge that distinguishes the virtuous from the wicked.

۲۴۳_ مَنْ رَفِقَ بِمُصاحِبِهِ وافَقَهُ، ومَنْ أعنَفَ بِهِ أخْرَجَهُ وفارَقَهُ.

۲۴۴. One who is courteous to his companion will gain his acceptance, and one who is harsh to him will drive him away and get separated from him.

۲۴۴_ مَنْ لَمْ يَرْضَ مِنْ صَديقِهِ إلاّ بِإيثارِهِ على نَفْسِهِ دامَ سَخَطُهُ.

۲۴۵. One who is not pleased with his friend except when he prefers him over himself, will always be resentful.

۲۴۵_ مَنْ كانَتْ صُحْبَتُهُ فى اللّهِ كانَتْ صُحْبَتُهُ كَريمَةً ومَوَدَّتُهُ مُسْتَقيمَةً.

۲۴۶. One whose companionship is for the sake of Allah, his companionship is honourable and his friendship is upright.

۲۴۶_ مَنْ لَمْ تَكُنْ مَوَدَّتُهُ فِى اللّهِ فَاحْذَرْهُ، فَإنَّ مَوَّدَتَهُ لَئيمَةٌ وصُحْبَتَهُ مَشُومَةٌ.

۲۴۷. Be careful of the one whose friendship is not for the sake of Allah, for his friendship is wicked and his company is doomed.

۲۴۷_ مَنْ لَم يَصْحَبْكَ مُعيناً عَلى نَفْسِكَ فَصُحْبَتُهُ وَبالٌ عَلَيْكَ إنْ عَلِمتَ.

One who does not assist you by [his] accompanying you, then .۲۴۸

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his company is [actually] a burden on you, if [only] you knew.

٢٤٨_ مَنْ لَمْ يَحْتَمِلْ زَلَلَ الصَّديقِ ماتَ وحيداً.

٢٤٩. One who does not overlook the mistakes of his friend will die lonely.

٢٤٩_ مَنْ طَلَبَ صَديقَ صِدْق وَفيّاً طَلَبَ ما لا يُوجَدُ.

٢٥٠. One who seeks a truly loyal friend, seeks that which cannot be found.

٢٥٠_ مَنْ دَنَتْ هِمَّتُهُ فلا تَصْحَبْهُ.

٢٥١. Do not accompany the one who lacks determination.

٢٥١_ مَنْ لَمْ تَنْفَعْكَ صَداقَتُهُ ضَرَّتْكَ عَداوَتُهُ.

٢٥٢. One whose friendship does not benefit you, his enmity will harm you.

٢٥٢_ مَنْ لَم يَنْصَحْكَ فی صَداقَتِهِ فَلا تُعَذِّرْهُ.

٢٥٣. Do not excuse one who is insincere in his friendship with you.

٢٥٣_ مِنْ شَرائطِ الإيمانِ حُسْنُ مُصاحَبَهِ الإخوانِ.

٢٥٤. One of the conditions of faith is [having] good companionship with one's brothers.

٢٥٤_ مِنْ عَدَمِ العَقلِ مُصاحَبَهُ ذَوی الجَهلِ.

٢٥٥. Associating with the ignorant stems from lack of intelligence.

٢٥٥_ لا تَتَّخِذَنَّ عَدُوَّ صَديقِكَ صَديقاً فَتُعادیَ صَديقَكَ

٢٥٦. Never take your friend's enemy as your friend, thereby making an enemy out of your friend.

٢٥٦_ لا عَيْشَ لِمَنْ فارَقَ أحِبَّـتَهُ.

٢٥٧. There is no life for one who is separated from those whom he loves.

۲۵۷_ لا خَیْرَ فی صَدیق ضَنین(ظَنین).

.There is no good in a stingy (or suspicious) friend .۲۵۸

۲۵۸_ لا یَکُونُ الصَّدیقُ صَدیقاً حتّی یَحْفَظَ أخاهُ فی غَیْبَتِهِ ونَکْبَته وَوَفاتِهِ.

A friend is not truly a friend unless he protects his brother in his absence, his . ۲۵۹
.misfortune and his death

۲۵۹_ لاتَقْطَعْ صَدیقاً وإنْ کَفَرَ.

.Do not break off ties with a friend, even if he is ungrateful .۲۶۰

۲۶۰_ لاتَثِقْ بالصَّدیقِ قَبْلَ الخُبْرَهِ.

Do not trust .۲۶۱

.in a friend before testing him

۲۶۱_ لاتَعُدَّنَّ صَديقاً مَنْ لا يُواسى بِمالِهِ.

.Do not count one who does not support [you] with his wealth as a friend .۲۶۲

۲۶۲_ لاتَأمَنْ صَديقَکَ حتّى تَخْتَبِرَهُ وكُنْ مِنْ عَدُوِّكَ على أشَدِّ الحَذَرِ.

Do not rely on your friend until you have tested him, and be extremely cautious of .۲۶۳
.your enemy

۲۶۳_ مَنْ أحسنَ مُصاحَبَهَ الإخْوانِ استدامَ مِنْهُمُ الوُصْلَهَ.

One who keeps good ties [and company] with his brothers makes their bond [with .۲۶۴
.him] last longer

۲۶۴_ مَنْ بَصَّـرَکَ عَيْبَکَ وحَفِظَکَ فی غَيْبِکَ فَهُوَ الصَّديقُ فَاحفَظْهُ.

One who points out your faults to you and defends you in your absence, then he is .۲۶۵
.your true friend, so protect him

۲۶۵_ مَنْ لا صَديقَ لَهُ لا ذُخْرَ لَهُ.

.One who has no friend has no provision .۲۶۶

۲۶۶_ مَنْ دَعاکَ إلى الدّارِ الباقِيَهِ وأعانَکَ علَى العَمَلِ لَها فَهُوَ الصَّديقُ الشَّفيقُ.

One who calls you towards the Eternal Abode and assists you to work for it, then .۲۶۷
.he is indeed a caring friend

۲۶۷_ مِنْ سُوءِ الاختيارِ صُحْبَهُ الأشْرارِ.

.One of the bad choices [that a person can make] is accompanying the wicked .۲۶۸

۲۶۸_ ما تَأكَّدَتِ الحُرْمَهُ بِمِثْلِ المُصاحَبِهِ والمُجاوَرَهِ.

Nothing establishes the boundaries of respect like companionship and . ۲۶۹
.neighbourhood

Good Etiquette

الأدب Good Etiquette

.Good etiquette is one of the two distinguishing merits .۱

۱_ اَلأَدَبُ أَحَدُ الْحَسَبَيْنِ.

.Good etiquette in a person is like a tree whose roots are the intellect .۲

۲_ اَلأدبُ فى الإنْسانِ كَشَجَرَه أصْلُها العَقلُ.

.The noblest of personal merits is good etiquette .۳

۳_ أشرفُ حَسَب حُسْنُ الأدبِ.

.The best etiquette is preserving one’s magnanimity .۴

۴_

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أفْضلُ الأدبِ حِفْظُ المُرُوءَه.

.The best etiquette is that [in] which you start with yourself .۵

۵ـ أفضلُ الأدبِ ما بَدَأْتَ بِهِ نَفْسَکَ.

.The best etiquette is for a person to stay within his limits and not go beyond his rank .۶

۶ـ أفضلُ الأدبِ أنْ يَقِفَ الإنسانُ عِندَ حَدِّهِ ولايَتَعدَّى قَدْرَهُ.

.The best of etiquettes is that which stops you from what is forbidden .۷

۷ـ أحسنُ الآدابِ ما كَفَّكَ عَنِ المَحارِمِ.

.The noblest merit is good etiquette .۸

۸ـ أكرَمُ حَسَب حُسْنُ الأدبِ.

.The people of intellect are in need of good etiquette just as the plants thirst for rain .۹

۹ـ إنَّ بِذَوى العُقُولِ مِنَ الحاجَهِ إلى الأدبِ، كَما يَظْمَأُ الزَّرْعُ إلَى المَطَرِ.

.People are more in need of good etiquette than of silver and gold .۱۰

۱۰ـ إنَّ النَّاس إلى صالحِ الأدبِ أحْوَجُ مِنْهُمْ إلى الفِضَّهِ والذَّهبِ.

.Good etiquette is the best merit .۱۱

۱۱ـ الأدبُ أفْضَلُ حَسَب.

.Etiquettes are renewed vestments .۱۲

۱۲ـ الآدابُ حُلَلٌ مُجَدَّدَهٌ.

.Good etiquette is the best trait .۱۳

۱۳ـ الأدبُ أحسنُ سَجِيَّه.

۱۴. Etiquette is a reflection of the intellect.

۱۴ـ الأدبُ صُورَةُ العَقلِ.

۱۵. Good etiquette is the perfection of man.

۱۵ـ الأدبُ کَمالُ الرَّجُلِ.

۱۶. You are gauged by your etiquette so beautify it with forbearance.

۱۶ـ إنَّکَ مُقَوَّمٌ بأدَبِکَ، فَزَيِّنْهُ بالحِلمِ.

۱۷. Indeed you are more in need of acquiring good etiquette than you are of acquiring silver and gold.

۱۷ـ إنَّكُمْ إلى اكْتِسابِ الأدَبِ أحوَجُ مِنْكُم إلَى اكْتِسابِ الفِضَّهِ وَالذَّهبِ.

۱۸. Through good etiquette brainpower is sharpened.

۱۸ـ بِالأدبِ تُشْحَذُ الفِطَنُ.

۱۹. The worst attribute is bad etiquette.

۱۹ـ بِئسَ النَّسَبُ سُوءُ الأدَبِ.

۲۰. The fruit of good etiquette is good character.

۲۰ـ ثَمَرهُ الأدبِ حُسْنُ الخُلْقِ.

۲۱. Good

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etiquette covers up bad lineage.

٢١_ حُسْنُ الأَدَبِ يَستُرُ قُبْحَ النَّسَبِ.

٢٢. Good etiquette is the best supporter and finest companion.

٢٢_ حُسنُ الأدبِ خَيْرُ مُوارز وأفضلُ قَرين.

٢٣. Good etiquette is the best attribute and noblest means.

٢٣_ حُسنُ الأدبِ أفْضلُ نَسَب وأشرَفُ سَبب.

٢٤. The value of good etiquette is nobler than the value of lineage.

٢٤_ حَسَبُ الأدبِ أشرَفُ مِنْ حَسَبِ النَّسَبِ.

٢٥. The best thing that parents can bequeath to their children is good etiquette.

٢٥_ خَيْرُ ما وَرَّثَ الآباءُ الأبناءَ الأدبُ.

٢٦. The means of purifying [one's] character is good etiquette.

٢٦_ سَبَبُ تَزْكِيهِ الأخلاقِ حُسْنُ الأدَبِ.

٢٧. The seeker of good etiquette is wiser than the seeker of gold.

٢٧_ طالبُ الأدَبِ أحزَمُ مِنْ طالِبِ الذَّهبِ.

٢٨. Seeking [good] etiquette is the embellishment of [one's] honourable lineage.

٢٨_ طَلَبُ الأدَبِ جَمالُ الحَسَبِ.

٢٩. Adopt good etiquette for it is the embellishment of honourable lineage.

٢٩_ علَيكَ بِالأدبِ فإنَّهُ زَيْنُ الحَسَبِ.

٣٠. A little good etiquette is better than many noble ancestors.

٣٠_ قليلُ الأدَبِ خيْرٌ مِن كَثيرِ النَّسَبِ.

.Everything requires intellect and intellect requires etiquette .۳۱

۳۱_ كُلُّ شَىْء يَحْتاجُ إلىَ العَقْلِ، والعَقلُ يَحتاجُ إلىَ الأدبِ.

.Every distinction is limited except intelligence and good etiquette .۳۲

۳۲_ كُلُّ الحَسَبِمُتَناه إلاّ العَقْلَ والأدَبَ.

In order to discipline yourself, it is enough that you keep away from [doing] that .۳۳
.which you hate from others

۳۳_ كَفاكَ مُؤدِّباً لِنَفْسِكَ تَجَنُّبُ ما كَرِهْتَهُ مِنْ غَيْرِكَ.

.Good etiquette will not be effective until it is accompanied with intellect .۳۴

۳۴_ لَنْ يَنْجَعَ الأدَبُ حَتّى يُقارِنَهُ العَقْلُ.

.One whose etiquette decreases, his vices increase .۳۵

۳۵_ مَنْ قَلَّ أدَبُهُ كَثُرَتْ مَساوِيهِ.

One who is abased because of his .۳۶

poor etiquette will not be elevated by his noble lineage.

۳۶_ مَنْ وَضَعَهُ دَناءَةُ أَدَبِهِ لَمْ يَرْفَعْهُ شَرَفُ حَسَبِهِ.

۳۷. One whose etiquette is bad, his honourable lineage gets tarnished.

۳۷_ مَنْ ساءَ أَدَبُهُ شانَ حَسَبَهُ.

۳۸. One who is lowered by his lineage is elevated by his good etiquette.

۳۸_ مَنْ قَعَدَ بِه حَسَبُهُ نَهَضَ بِهِ أَدَبُهُ.

۳۹. One who is held back by his lack of etiquette will not be pushed forward by the weight of his honourable lineage.

۳۹_ مَنْ أَخَّرَهُ عَدَمُ أَدَبِهِ لَمْ يُقَدِّمْهُ كَثافَةُ حَسَبِهِ.

۴۰. Whoever is keen about [acquiring] good etiquette, his vices will decrease.

۴۰_ مَنْ كَلَفَ بِالأَدَبِ قَلَّتْ مَساوِيهِ.

۴۱. One who is infatuated with [good] etiquette has adorned himself.

۴۱_ مَنِاسْتُهْتِرَ بالأَدَبِ فَقَدْزانَ نَفْسَهُ.

۴۲. One whose etiquette augments his intellect is like a [lone] shepherd among many sheep.

۴۲_ مَنْ زادَ أَدَبُهُ على عَقْلِهِ كانَ كالرَّاعى بَيْنَ غَنَم كَثيرَه.

۴۳. One whose etiquette is not his best quality, his simplest condition will be his destruction.

۴۳_ مَنْ لَمْ يَكُنْ أَفْضلَ خِلالِهِ أدبُهُ كانَ أَهْوَنَ أحوالِهِ عَطَبُهُ.

۴۴. One who is not reformed by the discipline of Allah cannot become reformed through self-discipline.

۴۴_ مَنْ لَمْ يَصْلُحْ على أدَبِ اللّهِ لَمْ يَصْلُحْ على أدَبِ نَفْسِهِ.

.The best companion of the intellect is etiquette .۴۵

۴۵_ نِعمَ قَرينُ العقلِ الأدَبُ.

.The best attribute is good etiquette .۴۶

۴۶_ نِعْمَ النَسَّبُ حُسْنُ الأدَبِ.

.There is no merit like good etiquette .۴۷

۴۷_ لاحَسَبَ كالأدبِ.

.There is no adornment like good etiquette .۴۸

۴۸_ لازينَةَ كالآدابِ.

.There is no heritage like etiquette .۴۹

۴۹_ لاميراثَ كالأدَبِ.

.There is no vestment like good etiquette .۵۰

۵۰_ لاحُلَلَ كالآدابِ.

There is no honour with .۵۱

.bad etiquette

۵۱_ لاشَرَفَ مَعَ سُوءِ أدَب.

.One who has a dirty tongue has no etiquette .۵۲

۵۲_ لاأدبَ لِسَيِّى النُّطْقِ.

.There is no rank higher than good etiquette .۵۳

۵۳_ لاحَسَبَ أرفَعُ مِنَ الأدبِ.

.He who has no etiquette has no intelligence .۵۴

۵۴_ لاعَقْلَ لِمَنْ لا أدَبَ لَهُ.

He who lacks good etiquette and inclines towards idle play does not become a .۵۵ .leader

۵۵_ لايُرَأَّسُ مَنْ خَلا عَنِ الأدَبِ وصَبا إلى اللَّعَبِ.

There are three things which one always needs to seek more of: Good etiquette, .۵۶ .avoidance of suspicion, and abstinence from all that is forbidden

۵۶_ ثلاثٌ لَيسَ عَلَيْهِنَّ مُسْتَزادٌ حُسْنُ الأدَبِ ومُجانَبَهُ الرَّيبِ، والكَفُّ عَنْ المَحارِمِ.

Harm And Preventing Harm

الأذى و كف الأذى Harm and Preventing Harm

.Harm breeds hatred .۱

۱_ اَلأذى يَجْلِبُ القِلى.

One who prevents himself from harming [others] will not be opposed [or hated] by .۲ .anyone

۲_ مَنْ كَفَّ أذاهُ لَمْ يُعانِدْهُ أحدٌ.

Preventing yourself from harming [others] reforms the hearts of your enemies .۳ towards you.

۳_ مَنْعُ أذاكَ يُصلِحُ لَكَ قُلُوبُ عِداكَ.

Eating

Eating الأكل

.Eating less is from self-restraint and overeating is from indulgence .۱

۱_قِلَّهُ الأكلِ مِنَ العَفافِ، وكَثْرَتُهُ مِنَ الإسْرافِ.

.Eating less prevents many maladies of the body .۲

۲_قِلَّهُ الأكْلِ يَمْنَعُ كَثيراً مِنْ أعلالِ الجِسمِ.

.How often has [the eating of] one food prevented [the eating of] other foods .۳

۳_ كَمْ مِنْ أكْلَه مَنَعَتْ أكَلات.

.Overeating is from gluttony, and gluttony is the worst flaw .۴

۴_ كَثرَهُ الأكلِ مِنَ الشَّـرَهِ، والشَّـرَهُ شَـرُّ العُيوبِ.

.Overeating and oversleeping corrupt the soul and bring about impairment .۵

۵_ كَثرَهُ الأكلِ والنَّوْمِ تُفْسِدانِ النَّفْسَ وتَجْلُبانِ المَضَرَّهَ.

[Overeating causes bad [body .۶

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.odour

۶ــ كَثرَةُ الأَكلِ تُذَفِّرُ (تُدْفِرُ).

Be like the bee when it eats it eats what is good and when it secretes it secretes .۷ what is good, and when it sits on a twig it does not break it.

۷ــ كُنْ كالنَّحْلَةِ إذا أَكَلَتْ أَكَلَتْ طَيِّباً، وإذا وَضَعَتْ وَضَعتْ طَيِّباً، وإذا وَقَعَتْ على عُود لَمْ تُكَسِّرْهُ.

.Whoever eats less, his thoughts become pure .۸

۸ــ مَنْ قَلَّ أَكلُهُ صَفى فِكْرُهُ.

One who restricts his eating, his health improves and his thoughts become .۹ righteous.

۹ــ مَنِ اقْتَصَرَ فى أَكْلِهِ كَثُرَتْ صِحَّتُهُ، وصَلُحَتْ فِكْرَتُهُ.

One whose efforts are [solely] for [acquiring] that which enters his stomach, his .۱۰ value is [equal to] that which comes out from it.

۱۰ــ مَنْ كانَتْ هِمَّتُهُ ما يَدْخُلُ بَطْنَهُ كانَتْ قيمَتُهُ ما يَخْرُجُ مِنْهُ.

One who eats excessively, his health deteriorates and his expenses become heavy .۱۱ for him to bear.

۱۱ــ مَن كَثُرَ أَكْلُهُ قَلَّتْ صِحَّتُهُ، وثَقُلَتْ على نَفْسهِ مَؤُنَتُهُ.

Allah And His Attributes

اللّه وصفاته Allah and His Attributes

The knowledge of Allah, the Glorified, tore through the veils of the unseen and .۱ encompassed the darkness of inner-beliefs.

۱ــ خَرَقَ عِلْمُ اللّهِ سُبْحانَهُ باطِنَ غَيْبِ السُّتَراتِ، وأحاطَ بِغُمُوضِ عَقائدِ السَّريراتِ.

Everyone who is called ‘one’ other than Allah, the Glorified, is little; and every .۲

honoured one other than Him is inferior; and every strong one other than Him is weak; and every master other than Him is a slave; and every knower other than Him is a learner; and every capable one other than Him is sometimes able and other times .unable

٢_ كُلُّ مُسَمًّى بِالوَحْدَهِ غَيرُ اللّهِ

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سُبْحانَهُ قَليلٌ، وكُلَّ عزيزٍ غَيرُهُ ذَليلٌ، وَكُلَّ قوىّ غَيرُهُ ضعيفٌ، وَكُلَّ مالِك غَيرُهُ مَمْلُوكٌ، وكُلَّ عالِمٍ غَيرُهُ مُتَعَلِّمٌ، وَكُلَّ قادِرٍ غيرُهُ يَقْدِرُ ويَعْجِزُ.

۳. Every hidden thing is apparent for Allah, exalted are His bounties.

۳ــ كُلُّ باطِنٍ عندَ اللّه جَلّتْ آلاؤُهُ ظاهِرٌ.

۴. Every secret is manifest for Allah.

۴ــ كُلُّ سِرّ عندَ اللّهِ عَلانِيَةٌ.

۵. Whoever contemplates about the essence of Allah, apostatizes.

۵ــ مَنْ تَفَكَّرَ فى ذاتِ اللّهِ اَلْحَدَ(تَزَنْدَقَ)

۶. Allah, the Glorified, does not misguide anyone and Allah is not unjust to the servants.

۶ــ ماكانَ اللّهُ سُبْحانَهُ لِيُضِلَّ أحداً ولَيسَ اللّهُ بِظلّام لِلْعَبيدِ.

۷. How great is the clemency of Allah, the Glorified, upon the recalcitrant, and how great is His forgiveness to the extravagant servants.

۷ــ ما أعظَمَ حِلْمَ اللّهِ سُبْحانَهُ عَنْ أهْلِ العِنادِ، وما أكْثَرَ عَفْوَهُ عَنْ مُسرِفى العِبادِ.

۸. Allah, how great is that which we see of your creation, yet how small its greatness is next to what is hidden from us of your might!

۸ــ ما أعْظَمَ أللّهُمَّ ما نَرى مِنْ خَلْقِكَ، وما أصغَرَ عَظيمَهُ فى جَنْبِ ما غابَ عنّا مِنْ قُدْرَتِكَ.

۹. Allah! How awesome is that which we witness of Your kingdom, yet how negligible is that compared to what is hidden from us of Your grand sovereignty!

۹ــ ما أهْولَ أللّهُمَّ ما نُشاهِدُهُ مِنْ مَلَكُوتِكَ، وما أحقَرَ ذلِكَ فيما غابَ عنّا مِنْ عظيمِ سُلْطانِكَ.

۱۰. He is Allah, the One for whom all signs of existence stand witness over the denying heart.

۱۰_ هُوَ اللّهُ الَّذى تَشْهَدُ لَهُ أعْلامُ الوُجودِ على قَلْبِ ذى الجُحُودِ.

۱۱. Allah, Great is His Majesty, is not perceived by

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the eyes through the sense of sight, rather He is perceived by the hearts though the realities of faith.

١١_ لا تُدْرِکُ اللّهُ جلَّ جَلالُهُ العُيُونُ بِمُشاهَدَهِ الأعيانِ، لکن تُدْرِکُهُ القُلُوبُ بِحَقائقِ الإيمانِ.

١٢. How can one whose guarantor is Allah, lose?

١٢_ کَيفَ يَضيعُ مَنِ اللّهُ کافِلُهُ؟!

١٣. Allah, the Glorified, has not created anything in vain so that He may be entertained.

١٣_ ما خلَقَ اللّهُ سُبحانَهُ أمْراً عَبَثاً فَيَلْهُوَ.

١۴. Allah, the Glorified, does not abandon anything to futility thereby rendering it void.

١۴_ ما ترَکَ اللّهُ سُبْحانَهُ أمْراً سُدىً فَيَلْغُوَ.

١۵. The knowledge of Allah, the Glorified, encompasses the concealed interiors and records the apparent exteriors.

١۵_ قَدْ أحاطَ عِلْمُ اللّهِ سُبْحانَهُ بِالبَواطِنِ، وأحصىَ الظَّواهِرَ.

١۶. Allah, the Glorified, has recorded your traces, known your actions and ordained your death.

١۶_ قَدْ سَمَّى اللّهُ سُبْحانَهُ آثارَکُمْ، وعَلِمَ أعْمالَکُمْ، وکَتَبَ آجالَکُمْ.

١٧. Allah, the Glorified, did not create the creation on account of loneliness, nor did He command them [to obey Him] in order to gain anything.

١٧_ لَمْ يَخْلُقِ اللّهِ سُبْحانَهُ الخَلْقَ لِوَحْشَه ولَمْ يَسْتَعْمِلْهُمْ لِمَنْفَعه.

١٨. Allah, the Glorified, has not created you in vain, and has not abandoned you to wander aimlessly, and He has not left you alone in misguidance and blindness.

١٨_ لَمْ يَخْلُقْکُم اللّهُ سُبْحانَهُ عَبَثاً، ولَمْ يَتْرُکْکُم سُدىً، ولَمْ يَدَعْکُمْ فى ضلالَه ولا عمى.

١٩. How amazing the human being is! He sees through [a layer of] fat(١), speaks with a

.piece of flesh, hears with a bone and breathes through a hole

١٩_ إعْجِبُوا لِهذا الإنسانِ يَنْظُرُ بِشَحْم ويَتَكَلَّمُ بِلَحم ويَسْمَعُ بِعَظْم وَيَتَنَفَّسُ مِنْ خَرْم.

About .٢٠

.Referring to fatty tissue that makes up part of the eye -١

the unity of Allah, the Exalted, he said: The depths of understanding cannot perceive .Him and the heights of [intellectual] endeavors cannot reach Him

۲۰_ وَقالَ فی توحیدِاللّهِ تعالی: غَوْصُ الفِتَنِ لایُدْرِکُهُ وبُعدُ الهِمَمِ لا یَبْلُغُهُ.

Faces bow down in front of the greatness of Allah, hearts tremble out of fear of .۲۱ .Him and souls are sacrificed for His pleasure

۲۱_ تَعْنُوا الوُجُوهُ لِعَظَمهِ اللّهِ، وتَجِلُّ القُلُوبُ مِنْ مَخافَتِهِ، وتَتهالَکُ النُفُوسُ علی مَراضیهِ.

.Belief in the oneness of Allah enlivens the soul .۲۲

۲۲_ اَلتَّوحیدُ حَیوهُ النَّفْسِ.

.[Belief that Allah is one means that you should not [try to] imagine [Him .۲۳

۲۳_ اَلتَّوحیدُ أنْ لا تَتَوَهَّمَ.

.Whoever believes in one God is saved .۲۴

۲۴_ قَدْنَجا مَنْ وَحَّدَ (وَجَدَ، وُحِدَ).

He ('a) said about the oneness of Allah: He is near everything but not attached, far .۲۵ .from everything but not separate

۲۵_ وقال _ علیه السلام _ فی توحیدِ اللّهِ: قَریبٌ مِنَ الأشیاءِ غَیرُ مُلابِس، بعیدٌ مِنْها غَیْرُ مُبایِن.

He ('a) said about the oneness of Allah, the Glorified: He is neither inside things nor .۲۶ .outside them

۲۶_ وقال _ علیه السلام _ فی توحیدِ اللّهِ سُبْحانَهُ: لَیسَ فی الأشیاءِ بِوالِج ولا عَنْها بِخارج.

.If your Lord had a partner, then his prophets would [also] have come to you .۲۷

۲۷_ لَو کانَ لِرَبِّکَ شَریکٌ لأتَتْکَ رُسُلُهُ.

One who believes in the oneness of Allah, the Glorified, does not compare Him to .۲۸ .the creation

۲۸_ مَنْ وَحَّدَ اللّهَ سُبْحانَهُ لَمْ یُشَبِّهْهُ بِالخَلْقِ.

۲۹. He, the Glorified, was not perceived by the intellects and thus described, rather, He, the Exalted, described himself before the

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.[describers [attempted to describe Him

۲۹_ لَمْ تَرَهُ سُبْحانَهُ العُقُولُ فَتُخْبِرَ عَنْهُ، بَلْ كانَ تعالى قَبلَ الواصِفينَ بِهِ لَهُ.

Allah, the Glorified, did not give the intellect knowledge about the limits of His .۳۰ .qualities, yet He did not prevent it from gaining the necessary understanding of Him

۳۰_ لَمْ يُطْلِعِ اللّهُ سُبْحانَهُ العُقُولَ عَلى تَحديدِ صِفَتِهِ، وَلَمْ يَحْجُبْها عَنْ واجِبِ مَعرِفَتِهِ.

He, the Glorified, can neither be confined in the intellect, thereby changing through .۳۱ the process of thought [or imagination], nor in the shackles of the mind, thereby .becoming limited and the object of alteration

۳۱_ لَمْ يَتَناهَ سُبْحانَهُ فى العُقُولِ فَيَكُونَ فى مَهَبِّ فِكْرِها مُكَيَّفاً ولافى رَوِيّاتِ خَواطِرِها مُحَدَّداً مُصَرَّفاً.

Allah has not settled in anything so that it be said He exists therein, nor is He .۳۲ .separated from anything so that it is said He is detached from it

۳۲_ لَمْ يَحْلُلِ اللّهُ سُبْحانَهُ فى الأشياءِ فَيكُونَ (فَيُقالَ هُوَ فيها كائِنٌ) فيها كائناً ولَمْ يَنْأَ عَنْها فَيُقالَ هُوَ عَنْها بائنٌ.

.[Whoever seeks permission from Allah, He grants it [to him .۳۳

۳۳_ مَنِ اسْتَأْذَنَ عَلَى اللّهِ أذِنَ لَهُ.

Matters

Matters الأُمور

.[Matters come to pass by divine decree, not by [the] planning [of human beings .۱

۱_ اَلْاُمُورُ بالتَّقديرِ لابِالتَّدبيرِ.

Deduce that which has not happened from that which has transpired, for matters .۲ .are similar

۲_ اِستَدِلَّ على ما لَمْ يَكنْ بِما كانَ فإنَّ الاُمُورَ أشباهٌ.

.The most successful matters are those that have been shrouded in secrecy .۳

٣_ أنجَحُ الأمُورِما أحاطَ بِهِ الكِتْمانُ.

.Indeed when matters are similar, the latter is judged by the former .۴

۴_ إنَّ الأُمورَ

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إذا تَشابَهَتْ اُعْتُبِرَ آخِرُها بِأَوَّلِها.

۵. Matters are [perfected] through experience [and trial].

۵_ الأُمُورُ بِالتَّجرِبَهِ.

۶. Matters are similar [to one another].

۶_ الأُمُورُ أشباهٌ.

۷. Matters are subservient to destiny until death (or injustice) enters the plan.

۷_ تَذِلُّ الأُمُورُ لِلْمَقادیرِ حتّی یَکُونَ الحَتْفُ (الحِیْفُ) فی التَّدبیرِ.

۸. Seek in your work the course by which your excuse may be credible, your evidence may be established and your integrity may be restored.

۸_ تَحَرَّ مِنْ أمْرِکَ مایَقُومُ بِهِ عُذرُکَ، وتَثْبُتُ بِهِ حُجَّتُکَ ویَفیءُ إلَیْکَ بِرُشْدِکَ.

۹. The best matters are those which give rise to certitude.

۹_ خَیْرُ الأُمُورِ ما أسْفَرَ عنِ الیَقینِ.

۱۰. The best matters are those which lead to deliverance [from hellfire].

۱۰_ خَیْرُ الأُمُورِ ما أدّی إلَی الخَلاصِ.

۱۱. The best matters are those which are free from cupidity.

۱۱_ خَیْرُ الأُمُورِ ما عَری عَنِ الطَّمَعِ.

۱۲. The best matters are those that reveal the truth.

۱۲_ خَیْرُ الأُمُورِ ما أسْفَرَ عَنِ الحقِّ.

۱۳. The best matters are those that are easy to initiate, end well and give praiseworthy results.

۱۳_ خَیرُ الأُمُورِ ما سَهُلَتْ مَبادیهِ، وحَسُنَتْ خَواتِمُهُ وحُمِدَتْ عَواقِبُهُ.

The best matters are those that give the quickest benefit and the most .۱۴ .praiseworthy results

۱۴_ خَيْرُ الأُمُورِ أعْجَلُها عائدَةً، وأحْمَدُها عاقبَةً.

Take of your matter that which makes your excuse credible and establishes your .۱۵ .proof

۱۵_ خُذْ مِنْ أمْرِكَ ما يَقُومُ بِهِ عُذْرُكَ، وتَثْبُتُ بِهِ حُجَتُك.

.(Sometimes matters look grim (or inescapable .۱۶

۱۶_ رُبَّما تَجَهَّمَتِ(تَحَتَّمَتِ) الأُمورُ.

.The worst matters are those that are the most dubious .۱۷

۱۷_ شَـرُّ الأُمورِ أكثَرُها شَكاً.

.Blessed is he who is not unaware of the similarity between matters .۱۸

۱۸_ طُوبى لِمَنْ

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لَمْ تَغُمَّ عَلَيْهِ مُشْتَبِهاتُ الأمورِ.

۱۹. Sometimes matters become prevalent (or obscure).

١٩_ قَدْ تَعُمُّ(تَغُمُّ) الأُمورُ.

۲۰. One who suffers the severity of matters is destroyed.

٢٠_ مَنْ كابَدَ الأُمورَ هَلَكَ.

۲۱. One who suffers the severity of matters, perishes.

٢١_ مَنْ كابَدَ الأُمُورَ عَطِبَ.

۲۲. One who neglects his [own] affairs is negligent in all matters.

٢٢_ مَنْ ضَيَّعَ أمْرَهُ ضَيَّعَ كُلَّ أمْر.

۲۳. The gauge of [successful] matters is [in] their good endings.

٢٣_ مِلاكُ الأُمورِ حُسنُ الخَواتِمِ.

۲۴. One who does not safeguard his affairs is destroyed.

٢٤_ هَلَكَ مَنْ لَمْ يُحرِزْ أمْرَهُ.

۲۵. Do not embark on any matter until you have knowledge of it.

٢٥_ لاتُقْدِمَنَّ على أمْر حتّى تُخْبِرَهُ.

۲۶. Make [matters] easy and not arduous; make [them] light and not strenuous.

٢٦_ يَسِّرُوا وَلا تُعَسِّرُوا، وخَفِّفُوا ولا تُثَقِّلُوا.

۲۷. Every matter has an outcome.

٢٧_ لِكُلِّ أمْر مَ آلٌ.

۲۸. What has not [yet] happened can be deduced from what has transpired.

۲۸_ يُسْتَدَلَّ عَلی مالَمْ یَکُنْ بِما قَد کانَ.

.۲۹ Let the most beloved matters to you be the most universal in justice and the most equitable with [regards to the] rights [of others].

۲۹_ لِیَکُنْ أحَبُّ الأُمورِ إلَیکَ أعَمَّها فی العَدْلِ وأقسَطَها بِالحقِّ.

.۳۰ Be wary of every matter that degrades the one who performs it when it becomes apparent, and abases him.

۳۰_ إحذَرْ کُلَّ أمْر إذا ظَهَرَ، أزری بفاعِلِهِ وحَقَّرَهُ.

.۳۱ Be wary of every matter that ruins the Hereafter and improves the worldly life.

۳۱_ إحذَرْ کُلَّ أمْر یُفْسِدُ الآجِلَهَ، ویُصْلِحُ الدَّانیهَ.

Enjoining Good And Forbidding Evil

Enjoining Good and Forbidding Evil الأمرُ بالمعروف والنهی عن المنکر

.۱ Enjoining good and forbidding evil are the best actions of the

.creation

۱ـ اَلأمرُ بِالمَعْرُوفِ أفْضلُ أعْمالِ الخَلقِ.

Enjoin good and you will be among the virtuous. Forbid evil with your hand and .۲ .tongue, and make an effort to disassociate yourself from the one who commits it

۲ـ اُومُرْ بِالمَعْروفِ تَكُنْ مِنْ أهْلِهِ، وأنْكِرِ المُنْكَرَ بِيَدِكَ ولِسانِكَ، وبايِنْ مِنْ فِعْلِهِ بِجَهْدِكَ.

.Submit yourselves to good and enjoin it; keep away from evil and forbid it .۳

۳ـ إئتَمِرُوا بِالمَعرُوفِ، وَأْمُرُوا بِهِ، وتَناهَوا عَنِ المُنكَرِ وانْهَوا عنهُ.

Verily enjoining good and forbidding evil neither brings death near nor decreases .۴ sustenance, rather it multiplies reward and magnifies recompense; and a just word in .the presence of an oppressive ruler is [even] better than this

۴ـ إنَّ الأمْرَ بالمَعروفِ والنَّهيَ عنِ المُنْكَرِ لا يُقَرِّبانِ مِنْ أجَلٍ، وَلا يَنْقُصانِ مِنْ رِزق، لكنْ يُضاعِفانِ الثَّوابَ ويُعْظِمانِ الأجْرَ، وأفْضَلُ مِنْهُما كَلِمَةُ عَدْلٍ عِندَ إمام جائر.

Whoever observes excesses being committed and people being called towards evil, .۵ and disapproves of it with his heart, is safe and free [from responsibility for it], and whoever disapproves of it with his tongue will be rewarded for it, and he is in a higher position than the former. But whoever disapproves of it with his sword in order that the proof of Allah may remain superior and the word of the oppressors may remain inferior, has found the path of guidance and stands on the right way while his heart is .illuminated with conviction

۵ـ إنَّ مَنْ رَأى عُدْواناً يُعمَلُ بِهِ، ومُنْكَراً يُدعى إلَيهِ، فَأنْكَرَهُ بِقَلْبِهِ فَقَدْ سَلِمَ وبَرِئَ، ومَنْ أنْكَرَهُ بِلِسانِهِ فَقَد اُجِرَ، وهُوَ أفْضَلُ مِنْ

صاحِبِهِ، وَمَنْ أَنْكَرَهُ بِسَـيفِهِ لِتَكُونَ حُجَّهُ اللّهِ العُلْيا، وكَلِمَهُ الظّالِمينَ السُّفلى، فَـذلكَ الَّذى أصابَ سَبيلَ الهُـدى، وَقامَ عَلَى الطَّريْقِ، ونَوَّرَ فى قَلْبِهِ اليَقينُ.

۶. If one of you sees an evil being committed and is unable to forbid it with his hand or tongue and forbids it with his heart, while Allah knows the truth of his intention, then [it is as if] he has forbidden it.

۶ــ إذا رَأى أحَدُكُمْ المُنْكَرَ، وَلَمْ يَسْتَطِعْ أنْ يُنْكِرَهُ بِيَدِهِ ولِسانِهِ، وأنْكَرَهُ بِقَلْبِهِ، وعَلِمَ اللّهُ صِدقَ ذلِك مِنْهُ فَقَد أنكَرَهُ.

۷. When [showing] respect is of no benefit then humiliation is firmer; when the whip is not successful then the sword is sharper.

۷ــ إذا لَمْ تَنْفَعِ الكَرامَهُ فَالإهانَهُ أحْزَمُ، وَإذا لَمْ يَنجَحِ السَّوْطُ فَالسَّيفُ أحْسَمُ.

۸. He ('a) said regarding those who enjoin good and forbid evil: From among them there is one who disapproves of evil with his hand, tongue and heart. He is the one who has perfectly attained [all the] virtuous qualities. And among them there is one who disapproves of evil with his tongue and heart but not with his hand. He is the one who has attained only two virtuous qualities but lacks one. And among them there is the third one who disapproves of evil with his heart but not with his tongue and hand. He is the one who lacks the two better qualities out of three and possesses only one. Then, among them there is he who does not disapprove of evil with his tongue, heart or hand. He

is just [like] a dead man among the living. All the virtuous deeds, including fighting in the way of Allah, when compared to the act of enjoining good and forbidding evil, are just like drops in the ocean. Enjoining good and forbidding evil does not bring death nearer, nor does it decrease sustenance. And better than all this is a just word in the presence of a tyrannical ruler.

٨ _ وقال _ عليه السّلام _ فى ذِكْرِ الآمرينَ بالمَعْرُوفِ والناهينَ عَنِ المُنكَرِ: فَمِنْهُمُ المُنْكِرُ لِلْمُنْكَرِ بِيَدِهِ ولِسانِهِ وقَلْبِهِ، فَذلِكَ المُستَكْمِلُ لِخِصالِ الخَيْرِ، ومِنْهُمْ المُنكِرُ بلسانِهِ وقَلْبِهِ، والتّارِكُ بِيَدِهِ، فذلِكَ المُتَمَسِّكُ بِخَصلَتَينِ مِنْ خِصالِ الخَيْرِ ومُضَيِّعٌ خَصلَه، ومِنْهمْ المُنكِرُ بِقَلبِهِ والتّارِكُ بِلِسانِهِ ويَدِهِ، فذلِكَ مُضَيِّعٌ أشْرَفَ الخَصلَتَيْنِ مِنَ الثَّلاثِ ومُتَمَسِّكٌ بواحِدَه، ومِنْهُمْ تارِكٌ لإنكارِ المُنْكَرِ بِقَلْبِهِ ولِسانِهِ وَيدِهِ فذلِكَ مَيِّتُ الأحياءِ وَما أعْمالُ البِرِّ كُلُّها والجهادُ فى سَبيلِ اللّهِ عِنْدَ الأمرِ بالمعْروفِ والنَّهيِ عَنِ المُنكَرِ إلاّ كنَفْثَه فى بحْرٍ لُجّيّ، وانَّ الأمرَ بِالمَعروفِ والنَّهيِ عَنِ المُنْكَرِ لا يُقَرِّبانِ مِنْ أجلٍ، ولايَنقُصانِ مِنْ رِزْق وأفْضلُ مِنْ ذلك كُلِّهِ كَلِمَةُ عَدْلٍ عِنْدَ إمامٍ جائرٍ.

٩. Enjoining good [was prescribed] as a reformation for the common people, and forbidding evil as a restriction for the insolent.

٩_ والأمرَ بِالمَعرُوفِ مَصْلَحةً لِلْعَوامِّ، والنَّهىَ عَنِ المُنْكَرِ رَدْعاً لِلسُّفَهاءِ.

١٠. Be one who invites towards good, dissuades from evil, builds ties with those who cut him off and gives to those who deprive him.

١٠_ كُنْ بِالمعرُوفِ آمِراً، وعَنِ المُنْكَرِ ناهِياً، ولِمَنْ قَطَعَكَ واصِلاً، وَلِمَنْ حَرَمَكَ مُعطِياً.

١١. Be one who invites towards good, dissuades from evil, acts with virtue and prevents

vice.

۱۱ ــ كُنْ بِالمَعْرُوفِ آمِراً، وعَنِ المُنكَرِ ناهِياً، وبِالخَيْرِ عامِلاً، ولِلْشَّــرِّ مانِعاً.

۱۲. Be one who invites towards good while acting upon it, and don’t be one who enjoins it while being distant from it [himself], thereby committing a sin and earning the displeasure of his Lord.

۱۲ــ كُنْ آمِراً بالمَعْروفِ عاملاً بهِ، ولا تَكُنْ مِمَّنْ يَأمُرُ بِهِ ويَنْأى عَنْهُ فَيَبُوءُ بإثمهِ، ويَتَعَرَّضُ مَقَتَ رَبِّهِ.

۱۳. You will never be guided to good until you stray from evil.

۱۳ــ لَنْ تهتَدِيَ إلَى المَعْرُوفِ حَتّى تَضِلَّ عَنِ المُنْكَرِ.

۱۴. One who enjoins good strengthens the backs of the believers.

۱۴ــ مَنْ عَمِلَ (أمَرَ) بِالمَعرُوفِ شَدَّ ظُهُورَ المُؤمِنينَ.

۱۵. One who forbids evil rubs the noses of the evildoers to the ground.

۱۵ــ مَنْ نهَى عَنِ المُنْكَرِ أرْغَمَ أُنُوفَ الفاسِقينَ.

۱۶. It is disgraceful for a man to dissuade the people from evil actions and forbid them from vices and sins, and then perform the same deeds when he is alone and not refrain from them.

۱۶ــ يَقْبَحُ عَلَــىالرَّجُلِ أنْ يُنْكِرَ عَلَى النَّاسِ مُنكَرات ويَنهاهُمْ عَنْ رَذائِلَ وسَيِّئات، وإذا خَلا بِنَفْسِهِ إرتَكَبَها ولا يَسْتَنْكِفُ مِنْ فِعْلِها.

۱۷. Allah, the Glorified, has not commanded you to do anything but [that which is] good and has not forbidden you from anything but evil.

۱۷ــ لَمْ يَأمُرْكُمُ اللّهُ سُبْحانَهُ إلاّ بِحَسَن، وَلَمْ يَنْهَكُمْ إلاّ عَنْ قَبيح.

۱۸. Allah, the Glorified, does not command anything except that He assists [the people] towards it.

۱۸ــ ما أمَرَ اللّهُ سُبْحانَهُ بشَيْء إلاّ وأعانَ علَيهِ.

Allah, the Glorified, does not forbid anything but that He has makes [the people] .۱۹
.needless of it

۱۹_ ما

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نَهَى اللّهُ سُبْحانَهُ عَنْ شَىْء إلاّ وأغنى عنهُ.

Verily I deem myself higher than that I should forbid people from that which I do .۲۰ not forbid myself, or enjoin them towards that which I have not preceded them in performing, or that I should be pleased with their actions which my Lord is not .pleased with

۲۰ـ إنّى لأرفَعُ نَفْسى أنْ أنْهَى النَّاسَ عَمّا لَستُ أنْتَهى عَنْهُ أوْ آمُرَهُمْ بِما لا أسْبِقُهُمْ إلَيهِ بِعَمَلى أوْ أرضى مِنْهُمْ بِما لا يَرضى رَبىّ.

Hopes And Aspirations

الآمال والأمانى Hopes and Aspiration

.Many [of those] who hope get disappointed, and many a traveller fails to return .۱

۱ـ كَمْ مِنْ آمِل خائِب وغائِب غَيْرِ آئِب.

.Many a person hopes for what he never achieves .۲

۲ـ كَمْ مِنْ مُؤَمِّل ما لا يُدْرِكُهُ.

.Hope brings death closer and takes aspiration further away .۳

۳ـ اَلأمَلُ يُقَرِّبُ المَنِيَّهَ، ويُباعِدُ الاُمنِيَّهَ.

.Hope is the dominion of devils over hearts of the negligent .۴

۴ـ اَلأملُ سُلطانُ الشَّياطينِ على قُلُوبِ الغافِلينَ.

Hope is like a mirage, it deceives the one who sees it and disheartens the one who .۵ .looks forward to it

۵ـ اَلأملُ كالسَّرابِ، يُغِرُّ مَنْ رَاهُ، ويُخْلِفُ مَنْ رَجاهُ.

.Hope is always in denial; and long life is an affliction for man .۶

۶ـ اَلأملُ أبَداً فى تَكْذِيب، وطُولُ الحَياهِ لِلْمَرْءِ تَعذيبٌ.

Belie hope and do not trust it, for it is a deception and he who possesses it is .۷

.deceived

۷_ أكذِبِ الأمَلَ، وَلا تَثِقْ بِهِ، فَإِنَّهُ غُرُورٌ، وصاحِبُهُ مَغْرُورٌ.

Belie your hopes and take advantage of your lifetimes to perform your best deeds, .۸ and hasten with the hastening

of the wise and those endowed with understanding.

٨ــ أكذِبُوا آمالَكُمْ، واغْتَنِمُوا آجالَكُمْ بِأحسَنِ أعْمالِكُمْ، وبادِرُوا مُبادَرَةَ اُولِى النُّهى والألبابِ.

٩. Be wary of the deceit of hopes, for many a person has hoped for a day that never came and built a house that he never occupied and amassed wealth that he never used, and it may be that he amassed it unlawfully by depriving others of their rights, thereby acquiring what is forbidden and carrying the burden of sin.

٩ــ إتَّقُوا خِداعَ الآمالِ، فَكَمْ مِنْ مُؤَمِّلِ يَوْم لَمْ يُدْرِكْهُ، وَبانى بِناء لَمْيَسكُنْهُ، وجامِعِ مال لَمْ يَأْكُلْهُ، وَلَعَلَّهُ مِنْ باطِل جَمَعَهُ وَمِنْ حَقّ مَنَعَهُ، أصابَهُ حَراماً، واحْتَمَلَ بِهِ أثاماً.

١٠. Be wary of vain hopes, as it is possible for one who starts a day not to end it and for one who is deemed fortunate at dusk to be mourned at dawn.

١٠ــ إتَّقُوا باطلَ الأمَلِ، فَرُبَّ مُسْتَقْبِلِ يَوم لَيسَ بِمُسْتَدْبِرِه، ومَغْبُوط فى أوّلِ لَيْلَه قامَتْ بَواكيهِ فى آخِرِهِ.

١١. Be cautious of dashed hopes and seized blessings.

١١ــ إحْذَرُوا الأمَلَ المَغْلُوبَ، والنَّعيمَ المَسْلُوبَ.

١٢. Beware of relying on [your] hopes, for this is the trait of fools.

١٢ــ إيّاكَ والثِّقَه بِالآمالِ فَإنَّها مِنْ شِيَمِ الحَمْقى.

١٣. The deception of hope corrupts [one's] action.

١٣ــ غُرُورُ الأمَلِ يُفْسِدُ العَمَلَ.

١٤. An ignorant person is fooled by the deception of his hope, so he loses the best of his actions.

١٤ــ غَرَّ جَهُولاً كاذِبُ أمَلِهِ فَفاتَهُ حُسْنُ عَمَلِهِ.

١٥. The deception of hope wastes time and brings death closer.

١٥ــ غُرُورُ الأمَلِ يُنْفِدُ المَهَلَ ويُدْنى الأجَلَ.

.In the deception of hopes, lifetimes lapse .۱۶

۱۶ـ فی

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غُرُورِ الآمالِ إنْقِضاءُ الآجالِ.

۱۷. Aspirations may deceive.

۱۷_ قَدْ تَغُرُّ الاُمنِيَّهُ.

۱۸. Hopes may beguile.

۱۸_ قَدْ تَكْذِبُ الآمالُ.

۱۹. Rarely do hopes turn out to be true.

۱۹_ قَلَّما تَصْدُقُ الآمالُ.

۲۰. Reduce your hopes, fear the suddenness of death and hasten towards performing good deeds.

۲۰_ قَصِّـرُوا الأمَلَ، وخافُوا بَغْتَهَ الأجَلِ، وبادِرُوا صالِحَ العَمَلِ.

۲۱. Decrease your hopes and your actions will become sincere.

۲۱_ قَلِّلِ الآمالَ، تَخْلُصْ لَكَ الأعمالُ.

۲۲. Reduce your hopes, for your death is indeed near!

۲۲_ قَصِّـرْ أمَلَکَ فَما أقْرَبَ أجَلَکَ.

۲۳. Reduce [your] hopes, for verily life is short; and perform good actions, for verily little of it is plenty.

۲۳_ قَصِّـرِ الأمَلَ فَإنَّ العُمْرَ قَصيرٌ، وافْعَلِ الخَيرَ فَإنَّ يَسيرَهُ كَثيرٌ.

۲۴. Reduce [your] hopes, hasten towards [good] deeds and fear the suddenness of death, as the return of lifetime cannot be hoped for like the return of livelihood. Whatever is missed from livelihood today may be hoped for tomorrow with increase, but whatever is lost from one's lifetime yesterday, its return cannot be hoped for today.

۲۴_ قَصِّـرُوا الأَمَـلَ، وَبادِرُوا العَمَلَ، وَخافُوا بَغْتَةَ الأجلِ، فَإِنَّهُ لَنْ يُرجى مِنْ رَجْعَهِ العُمْرِ ما يُرجى مِنْ رَجْعَهِ الرِّزقِ، ما فاتَ اليَوْمُ مِنَ الرِّزقِ يُرجى غَداً زيادَتُهُ، وما فاتَ أَمْسِ مِنَ العُمرِ لَمْ تُرْجَ اليَومَ رَجْعَتُهُ.

Every person is seeking his aspirations while [concurrently] being sought by his .۲۵
.death

۲۵_ كُلُّ امْرِءِ طالِبُ اُمْنِيَّتِهِ ومَطْلُوبُ مَنِيَّتِهِ.

!How many a person is deluded by hopes, [and] ends up wasting his actions .۲۶

۲۶_ كَمْ مِنْ مَخْدُوعٍ بِالأَمَلِ مُضَيِّعٍ لِلْعَمَلِ.

.Hope is sufficient as a deception .۲۷

۲۷_ كَفى بِالأَمَلِ إغْتِراراً.

Increased aspirations stem from corruption of .۲۸

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.the intellect

۲۸_ كَثْرَةُ الأمانی مِنْ فِسادِ العَقْلِ.

.For every hope there is a delusion .۲۹

۲۹_ لِكُلِّ أمَلٍ غُرورٌ.

.Hopes never end .۳۰

۳۰_ اَلآمالُ لاتَنتَهی.

.Hope causes death to be forgotten .۳۱

۳۱_ اَلأملُ يُنْسِی الأجَلَ.

.Aspirations are incentives for men .۳۲

۳۲_ اَلأمانیُّ هِمَّهُ الرِّجالِ.

.Hope is the veil of death .۳۳

۳۳_ اَلأمَلُ حِجابُ الأجَلِ.

.There is no end to hope .۳۴

۳۴_ اَلأمَلُ لا غايَهَ لَهُ.

.Hope is an intimate companion .۳۵

۳۵_ اَلأملُ رَفيقٌ مُونِسٌ.

.Hope is a cheater, deceiver, and harmer .۳۶

۳۶_ اَلأملُ خادِعٌ، غارٌّ، ضارٌّ.

.Hope corrupts [one’s] actions and wastes [one’s] lifetime .۳۷

۳۷_ اَلأملُ يُفْسِدُ العَمَلَ، ويُفنِی الأجَلَ.

.Aspirations blind the eyes of insight .۳۸

۳۸_ اَلأمانىُّ تُعْمى عُيُونَ البَصائِرِ.

.Aspirations beguile you, and in the presence of reality, they abandon you .۳۹

۳۹_ اَلأمانىُّ تَخْدَعُک، وعِنْدَ الحَقائِقِ تَدَعُک.

.Verily I am fighting against my hopes and waiting for my death .۴۰

۴۰_ إنّى مُحارِبُ أمَلى، ومُنْتَظِرُ أجَلى.

Verily you will not reach what you hope for and will never surpass death, so be .۴۱ .conscious of Allah and be moderate in your desires

۴۱_ إنَّکَ لَنْ تَبْلُغَ أمَلَکَ، وَلَنْ تَعدُوَ أجَلَک، فَاتَّقِ اللّهَ، وأجْمِلْ فى الطَّلَبِ.

If you are deceived by hopes, you will surely be annihilated by the fast approaching .۴۲ .death and will have lost [the opportunity to perform] good deeds

۴۲_ إنَّكُمْ إنِ اغْتَرَرْتُمْ بِالآمالِ، تَخَرَّمَتْكُمْ بَوادِرُ الآجالِ وقَدْ ماتَتْكُمُ الأعْمالُ.

.The bane of hopes is the coming of death .۴۳

۴۳_ آفَةُ الآمالِ حُضُورُ الآجالِ.

.The bane of hope is death .۴۴

۴۴_ آفَةُ الأمَلِ اَلأجَلُ.

.With the realization of hopes, it becomes easier to overcome [one’s] fears .۴۵

۴۵_ بِبُلُوغِ الآمالِ يَهُونُ رُكُوبُ الأهْوالِ.

The worst habit is .۴۶

hoping [for too much] as it wastes one’s lifetime and causes one to lose [the opportunity to perform good] deeds.

۴۶ـ بِئْسَ الشِّيمَةُ الأمَلُ يُفْنِى الأجَلَ، ويُفَوِّتُ العَمَلَ.

۴۷. Keep away from vain hopes, for they take away the delight of the blessings of Allah from you and make them seem small and insignificant, thereby increasing your lack of gratitude.

۴۷ـ تَجَنَّبُوا المُنى، فإنَّها تَذْهَبُ بِبَهجَةِ نِعَمِ اللّهِ عِنْدَكُمْ، وتُلْزِمُ إسْتِصْغارَها لَدَيْكُمْ، وَعلى قِلَّةِ الشُّكرِ مِنْكُمْ.

۴۸. The fruit of hope is corruption of deeds.

۴۸ـ ثَمَرَةُ الأمَلِ فَسادُ العَمَلِ.

۴۹. The product of aspirations is regret (and its fruit is loss).

۴۹ـ حاصِلُ الأمانِى، الأسَفُ (وَ ثَمرَتُهُ التَّلَفُ).

۵۰. How close death is to hope!

۵۰ـ ما أقْرَبَ الأجَلَ مِنَ الأمَلِ.

۵۱. How corrupting is hope for deeds!

۵۱ـ ما أفْسَدَ الأمَلَ لِلْعَمَلِ.

۵۲. How severing is death for hope!

۵۲ـ ما أقْطَعَ الأجَلَ للأمَلِ.

۵۳. No one lengthens his hopes except that he [also] curtails his actions.

۵۳ـ ما أطالَ أحدٌ فى الأمَلِ إلاّ قَصَّـرَ فِى العَمَلِ.

۵۴. What is the matter with you? You hope for that which you do not achieve, amass wealth which you do not use and build houses which you do not occupy!

۵۴_ ما لَكَمْ تُؤَمِّلُونَ ما لاتُدْرِكُونَهُ، وتَجْمَعُونَ مالا تأكُلُونَهُ، وَتَبْنُونَ ما لا تَسْكَنُونَهُ؟

.No one lengthens his hopes except that he forgets death and performs evil actions .۵۵

۵۵_ ماأطال اَحَدٌ الأمَلَ إلاَّ نَسىَ الأجَلَ، وأساءَ العَمَلَ.

.The best assistance for action is curtailing hopes .۵۶

۵۶_ نِعْمَ عَوْنُ العَمَلِ قَصْـرُ الأمَلِ.

.Let aspirations and ploys not deceive you, for this suffices as ineptness .۵۷

۵۷_ لا تَغُرَّنَّكَ الأمانىُّ والخُدَعُ، فَكفى بِذلِكَ خُرْقاً.

.۵۸

.No deception is more misleading than hope

۵۸_ لاغارَّ أخْدَعُ مِنَ الأمَلِ.

.Nothing is more untrue than hope .۵۹

۵۹_ لاشَیْءَ أکْذَبُ مِنَ الأمَلِ.

.Aspirations are not loyal to those who rely on them .۶۰

۶۰_ لاتَفِی الأمانیُّ لِمَنْ عَوَّلَ عَلَیْها.

.The smallest of hopes leads to corruption of actions .۶۱

۶۱_ یَسیرُ الأمَلِ یُوجِبُ فَسادَ العَمَلِ.

.Be wary of [false] aspirations, for verily they are certain [causes of] deaths .۶۲

۶۲_ إحْذَرُوا الأمانیَّ، فَإنَّها مَنایا مُحَقَقَهٌ.

.Be cautious not to depend on hopes, for they are the wares of the unintelligent .۶۳

۶۳_ إیّاکَ والإتِّکالَ عَلَی المُنی، فَإنَّها مِنْ بَضائِعِ النَّوْکی.

.The most beneficial cure is abandoning [false] aspirations .۶۴

۶۴_ أنْفَعُ الدَّواءِ تَرْکُ المُنی.

.[Aspirations are scattered [and dispersed .۶۵

۶۵_ الأمانیُّ أشتاتٌ.

.Aspirations delude .۶۶

۶۶_ اَلأمانِیُّ تُخْدَعُ.

.False aspiration is the trait of fools .۶۷

۶۷_ اَلأمانیُّ شَیْمَهُ الحَمْقاءِ.

.Submission to hope corrupts [one's] actions .۶۸

۶۸_ طاعهُ الأمَلِ، تُفْسِدُ العَمَلَ.

.It is when death comes that the failure of hopes becomes apparent .۶۹

۶۹_ عِنْدَ حُضُورِ الاجالِ تَظْهَرُ خَيْبَهُ الآمالِ.

I wonder at the one who has no control over his death, how can he lengthen his .۷۰
?hopes

۷۰_ عَجِبْتُ لِمَنْ لا يَمْلِكُ أجَلَهُ كَيفَ يُطيلُ أمَلَهُ.

.The end of hope is death .۷۱

۷۱_ غايهُ الأملِ اَلأجَلُ.

.The farthest thing is hope .۷۲

۷۲_ اَبْعَدُ شَيْء الأمَلُ.

Those who have the most [false] hopes are the ones who remember death the .۷۳
.least

۷۳_ أكْثَرُ النَّاسِ أمَلاً أقَلُّهُمْ لِلْمَوْتِ ذِكراً.

.Those who have the longest hopes are the ones whose deeds are the worst .۷۴

۷۴_ أطْوَلُ النَّاسِ أمَلاً أسْوَئُهُمْ عَمَلاً

Verily Allah, the Glorified, hates the one who has long hopes and performs evil .۷۵
.actions

۷۵_

إنَّ اللّهَ سُبْحانَهُ لَيُبْغِضُ الطَّويلَ الأمَلِ، السَّيِّءَ العَملِ.

۷۶. Indeed man reaches near [the realization of] his hopes, when the [sudden] approach of his death cuts them short, then - Glory be to Allah! - Neither is the hope realized nor is the hoper spared.

۷۶_ إنَّ المَرْءَ يَشْرُفُ عَلى أمَلِهِ، فَيَقْطَعُهُ حُضُورُ أجَلِهِ، فَسُبْحانَ اللّهِ لا أمَلٌ يُدْرَكُ، ولا مُؤَمِّلٌ يُتْرَكُ.

۷۷. Be cautious not to lengthen [your] hope, for many a deceived person has been enticed by his long hope and corrupted his deeds and cut [short] his lifetime, then neither was his hope realized nor was that which he lost regained.

۷۷_ إيّاكَ وطُولَ الأمَلِ، فَكَمْ مِنْ مَغْرُور افتَتَنَ بِطُولِ أمَلِهِ، وأفْسَدَ عَمَلَهُ، وقَطَعَ أجَلَهُ، فَلا أمَلَهُ أدْرَكَ ولا ما فاتَهُ اسْتَدرَكَ.

۷۸. Where will the falsehoods of hopes mislead you to?!

۷۸_ أيْنَ تَخْتَدِعُكُمْ كَواذِبُ الآمالِ؟!

۷۹. Where will the mirage of hopes misguide you to?!

۷۹_ أينَ يَغُرُّكُمْ سَرابُ الآمالِ؟!

۸۰. The most delusive thing is hope.

۸۰_ أكْذَبُ شىْء اَلأمَلُ.

۸۱. The one who is worst in bargaining and most unsuccessful in striving is he who exerts himself in seeking the realization of his hopes while fate does not help him in his aims, and [as a result] he leaves this world in a sorrowful state and proceeds to the next world where he faces the consequences.

۸۱_ إنَّ أخْسَرَ النّاسِ صَفْقَةً، وأخْيَبَهُمْ سَعياً، رَجلٌ أخْلَقَ بَدَنَهُ فى طَلَبِ آمالِهِ، ولَم تُساعِدْهُ المَقاديرُ على إرادَتِهِ، فَخَرَجَ مِنَ الدُّنيا بِحَسَراتِهِ، وقَدِمَ عَلَى الآخِرَه بِتَبِعاتِهِ.

۸۲. Hope is treacherous.

۸۲_ اَلأمَلُ خَوّانٌ.

.Hope deceives and lifetime passes .۸۳

۸۳_ اَلأَمَلُ يَغُرُّ، اَلعَيْشُ

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يَمُرُّ.

.Hope misleads and transgression strikes down .۸۴

۸۴_ اَلأَمَلُ يَخْدَعُ، اَلبَغىُ يَصرَعُ.

.One who is deceived by hopes is misled .۸۵

۸۵_ اَلمُغْتَـرُّ بِالآمالِ مَخْدُوعٌ.

.Aspirations are the wares of the unintelligent .۸۶

۸۶_ الأمانيُّ بَضائِعُ النَّوْكى.

.Hopes are the delusions of the foolish .۸۷

۸۷_ اَلآمالُ غَرُورُ الحَمْقى.

.Hopes bring death closer .۸۸

۸۸_ اَلآمالُ تُدنِى الآجالَ.

.One whose aspirations increase, his satisfaction decreases .۸۹

۸۹_ مَنْ كَثُرَ مُناهُ قَلَّ رِضاهُ.

.One whose hopes lengthen, his actions become worse .۹۰

۹۰_ مَنْ طالَ أمَلُهُ ساءَ عَمَلُهُ.

.One who is deceived by hope is misled by it .۹۱

۹۱_ مَنِ اغْتَرَّ بِالأمَلِ خَدَعَهُ.

.One who is deceived by aspirations is belied by death .۹۲

۹۲_ مَنْ غَرَّتْهُ الأمانيُّ كَذَّبَتْهُ الآجالُ.

.One who reaches the end of his hopes should expect the arrival of his death .۹۳

۹۳ـ مَنْ بَلَغَ غايَةَ أمَلِهِ فَلْيَتَوَقَّعْ حُلولَ أجَلِهِ

.One who follows his aspirations faces increased hardship .۹۴

۹۴ـ مَنْ تَبعَ مُناهُ، كَثُرَ عَناؤُهُ.

.One who proceeds on the path of his hopes, stumbles upon his death .۹۵

۹۵ـ مَنْ جَرى فى مَيْدانِ أمَلِهِ، عَثِرَ بِأجَلِهِ.

.One whose aspirations increase, his hardship increases .۹۶

۹۶ـ مَنْ كَثُرَ مُناهُ، كَثُرَ عَناؤُهُ.

.One who hopes for that which is not possible, his anticipation becomes long .۹۷

۹۷ـ مَنْ أمَّلَ ما لايُمْكِنُ، طالَ تَرَقُّبُهُ.

One whose hope is [to reach] Allah, shall realize the fulfilment of his hope and .۹۸ .aspiration

۹۸ـ مَنْ يَكُنِ اللّهُ أمَلَهُ، يُدْرِكُ غايَةَ الأمَلِ والرَّجاءِ.

Whoever regards his remaining lifetime to be fleeting, his hopes and aspirations .۹۹ .become short

۹۹ـ مَنِ اسْتَقصَـرَ بَقاءَهُ وأجَلَهُ، قَصَّـرَ رَجاؤُهُ وأمَلُهُ.

.One who proceeds on the course of his hopes, stumbles upon his death .۱۰۰

۱۰۰ـ مَنْ جَرى فى

عِنانِ أمَلِهِ عَثِرَ بِأجَلِهِ.

One who hopes for anything other than Allah, the Glorified, has given lie to his .۱۰۱ .hopes

۱۰۱ــ مَنْ أمَّلَ غَیْــرَ اللّهِ سُبْحانَه أکذَبَ آمالَهُ.

.One who seeks support from his aspirations becomes penniless .۱۰۲

۱۰۲ــ مَنِ اسْتَعانَ بِالأمانیِّ أفْلَسَ.

.It is foolishness to depending on [one's] hope .۱۰۳

۱۰۳ــ مِنَ الحُمْقِ الاِتِّکالُ عَلَی الأمَلِ.

.The humiliation of men is in the dashing of hopes .۱۰۴

۱۰۴ــ ذُلُّ الرِّجالِ فی خَیْبَهِ الآمالِ.

May Allah have mercy on the man who shortens his hopes, anticipates death, .۱۰۵ .makes good use of his time and takes with him the provisions of [good] deeds

۱۰۵ــ رَحِمَ اللّهُ امْرَءاً قَصَّرَ الأمَلَ، وبادَرَ الأجَلَ، واغْتَنَمَ المَهَلَ، وتَزَوَّدَ مِنَ العَملِ.

.Many an aspiration may lie beneath death .۱۰۶

۱۰۶ــ رُبَّ اُمْنِیَّه تَحتَ مَنِیَّه.

Take away from your long hopes and increase your short lifetime, and do not be .۱۰۷ deceived by your good physical health and yesterday's wellbeing, for life is short and .good health is prone to change

۱۰۷ــ زِدْ مِنْ طُولِ أمَلِکَ فی قَصْـِرِ أجَلِکَ، ولا تَغُرَّنَّکَ صِـحَّهُ جِسْـمِکَ وَسَـلامَهُ أمْسِکَ، فَإنَّ مُدَّه َالعُمرِ قَلیلَهٌ، وسَـلامَهُ الجِسمِ مُسْتَحیلَهٌ.

.The worst poverty is [false] aspiration .۱۰۸

۱۰۸ــ شَــرُّ الفَقْرِ المُنی.

.Lifetimes are wasted between hope and aspiration .۱۰۹

۱۰۹_ ضِياعُ العُمْرِ بَيْنَ الآمالِ والمُنى.

.Blessed is he who shortens his hopes and makes good use of his time .۱۱۰

۱۱۰_ طُوبى لِمَنْ قَصَّرَ أمَلَهُ واغْتَنَمَ مَهَلَهُ.

Blessed is he who belies his aspirations and sacrifices his world in order to build .۱۱۱
.his Hereafter

۱۱۱_ طُوبى لِمَنْ كَذَّبَ مُناهُ وأخْرَبَ دُنياهُ لِعِمارَهِ اُخْراهُ.

[One who relies on his aspirations dies without [realizing .۱۱۲

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.his hopes

١١٢_ مَنِاتَّكلَ علَى الأمانىّ ماتَ دُونَ أمَلِهِ.

.One who trusts his aspirations will have them severed by death .١١٣

١١٣_ مَنْ وَثِقَ بِالاُمْنِيَّهِ قَطَعَتْهُ المَنِيَّهُ.

.Whoever shortens his hopes, beautifies his actions .١١۴

١١۴_ مَنْ قَصُرَ أمَلُهُ حَسُنَ عَمَلُهُ.

.Whoever lengthens his hopes, corrupts his actions .١١۵

١١۵_ مَنْ أطالَ أمَلَهُ أفْسَدَ عَمَلَهُ.

The Leader

الإمام The Leader

.A just leader is better [and more beneficial] than heavy rainfall .١

١_ إمامٌ عادِلٌ خَيْرٌ مِنْ مَطَر وابِل.

.One who obeys his Imām has obeyed his Lord .٢

٢_ مَنْ أطاعَ إمامَهُ فَقَدْ أطاعَ رَبَّهُ.

A leader needs a wise mind, an eloquent tongue and a heart that is steadfast in the .٣ .establishment of truth

٣_ يَحتاجُ الإمامُ إلى قَلْب عَقُول، ولِسان قَؤُول، وجَنان على إقامَهِ الحَقِّ صَؤُول.

Leadership

الإمامه Leadership

.Leadership (imāmah) is a social order .١

١ـ اَلإمامَهُ نِظامُ الاُمَّهِ.

Leadership is an organizational structure for the society .٢

٢ـ والإمامَهَ نِظاماً لِلْاُمَّهِ.

Granting Refuge To The Fearful

الأمان وإجاره المستغيثِ والخائفِ Granting Refuge to the Fearful

Whoever gives refuge to the one who seeks his help, Allah will grant him refuge .١ .from His punishment

١ـ مَنْ أجارَ المُسْتَغيثَ، أجارَهُ اللّهُ سُبْحانَه مِنْ عذابِهِ.

One who protects a fearful person from what he fears, Allah, the Glorified, will .٢ .protect him from His chastisement

٢ـ مَنْ امَنَ خائفاً مِنْ مَخوفَه، آمَنَهُ اللّهُ سُبْحانَهُ مِنْ عِقابِهِ.

The Secure

الآمِن The Secure

.Many a person who is secure gets frightened .١

١ـ رُبَّ آمِن وَجِل.

Security

الأمن Security

.Nothing brings greater security than [having] faith and [performing] good deeds .١

١ـ ما مِنْ شَيْء يَحصُلُ بِهِ الأمانُ أبْلَغَ مِنْ ايمان وإحسان.

By Allah, no one hinders .٢

the security of the peaceful or takes away the rights of the people except the disbelieving infidel and the duplicitous apostate.

٢ــ واللّهِ ما مَنَعَ الأمْنَ أهْلَهُ، وأزاحَ الحقَّ عَنْ مُسْتَحِقِّهِ إلاّ كُلُّ كافِرٍ جاحِد، ومُنافِق مُلْحِد.

٣. Do not be deceived by [a false sense of] security, for you will surely be taken from your sanctuary.

٣ــ لا تَغْتَرَّنَّ بِالأمْنِ، فَإنَّكَ مَأخُوذٌ مِنْ مَأمَنِكَ.

٤. It is not appropriate for an intelligent person to live in fear when he has found a way to [attain] security.

٤ــ لايَنْبَغى لِلْعاقِلِ أنْ يُقيمَ عَلَى الخَوفِ إذا وَجَدَ إلَى الأمْنِ سَبيلاً.

٥. There is no blessing better than security.

٥ــ لا نِعْمَةَ أهْنَأُ مِنَ الأمْنِ.

٦. Security is [a cause of] deception; fear is [a means of] precaution.

٦ــ اَلأمْنُ إغْتِرارٌ، اَلخَوْفُ إسْتِظْهارٌ.

٧. The sweetness of security is spoilt by the bitterness of fear and panic.

٧ــ حَلاوَةُ الأمْنِ، تُنَكِّدُها مَرارَةُ الخَوفِ والحَذَرِ.

٨. Many a security turns into fear.

٨ــ رُبَّ أمْنٍ إنْقَلَبَ خَوْفاً.

٩. The comfort of life is in security.

٩ــ رِفاهِيَّةُ العَيْشِ فِي الأمْنِ.

Feeling Secure From Allah's Scheme

Feeling Secure From Allah's Scheme الأمنُ من مكراللّه

۱. One who feels secure from the scheme of Allah, his sense of security is futile (or his faith is nullified).

۱_ مَنْ أمِنَ مَكْرَ اللّهِ بَطَلَ أمانُهُ (ايمانه).

۲. He from whose evil people are not safe, is not secure from the punishment of Allah.

۲_ ما أمِنَ عَذابَ اللّهِ مَنْ لَمْ يَأمَنِ النَّاسُ شَـرَّهُ.

The Trustworthy

The Trustworthy الأمين

۱. How few are the reliable, trustworthy people, and how many are the treacherous!

۱_ ما أقَلَّ الثِّقَه َالمُؤتَمَنَ، وأكْثَرَ الخَوَّانَ.

Trustworthiness

Trustworthiness الأمانه

۱. Trustworthiness

.leads to truthfulness

١_ اَلأمانَهُ تُؤَدّى إلى الصِّدْقِ.

Trustworthiness and loyalty are sincere actions, lying and fabrication are perfidious .٢ .utterances

٢_ اَلأمانَهُ والوَفاءُ صِدْقُ الأفعالِ، والكِذْبُ والإفتِراءُ خيانَهُ الأقوالِ.

Return the trust to the one who has entrusted it to you, and do not act . ٣ .treacherously with the one who betrayed your trust

٣_ أدِّ الأمانَهَ إلى مَنِ ائْتَمَنَکَ، ولا تَخُنْ مَنْ خانَکَ.

Return the trust when it is entrusted to you, and do not accuse anyone when you .۴ .entrust something to him, for surely one who is not trustworthy has no faith

۴_ أدِّ الأمانَهَ إذَا ائْتُمِنْتَ، ولا تَتَّهِمْ غَيرَکَ إذَا ائْتَمَنْتَهُ، فَإنَّهُ لا إيمانَ لِمَنْ لا أمانَهَ لَهُ.

.The best [form of] trustworthiness is keeping one’s promise .۵

۵_ أفضَلُ الأمانَهِ الوَفاءُ بِالعَهدِ.

.Trustworthiness is [a sign of] faith; cheerfulness is [a form of] kindness .۶

۶_ اَلأمانَهُ إيمانٌ، البَشاشَهُ إحسانٌ.

.[Trustworthiness is preservation [and safeguarding of what has been entrusted .٧

٧_ اَلأمانَهُ صِيانَهٌ.

.Trustworthiness is a success for the one who observes it .٨

٨_ الأمانَهُ فَوْزٌ لِمَنْ رَعاها(وَعاها).

.Trustworthiness is a merit for the one who executes it .٩

٩_ اَلأمانَهُ فَضيلَهٌ لِمَنْ أدّاها.

.The bane of trustworthiness is treachery .۱۰

۱۰_ آفَهُ الأمانَهِ الخِيانَهُ.

.[When you are entrusted with something, then do not betray [the trust .۱۱

۱۱_ إذا ائْتُمِنْتَ فَلا تَخُنْ.

.When you entrust anyone [with something], then do not accuse them of treachery .۱۲

۱۲_ إذا ائْتَمَنْتَ فَلا تَسْتَخِنْ.

.When trustworthiness becomes stronger, truthfulness increases .۱۳

۱۳_ إذا قَوِيَتِ الأمَانهُ كَثُرَ الصِّدْقُ.

.The cornerstone of faith is trustworthiness .۱۴

۱۴_ رَأسُ الإسلامِ(الإيمانِ) الأمانَهُ.

.Sound trustworthiness is a symbol of good conviction .۱۵

۱۵_ صِحَّهُ الأمانَهِ عُنْوانُ حُسْنِ المُعْتَقَدِ.

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Espouse trustworthiness for it is the best [form of] religiosity.

۱۶_ عَلَيْكَ بِالأمانَةِ فَإنَّها أفْضَلُ دِيانَه.

۱۷. Corruption of trustworthiness is submission to treachery.

۱۷_ فَسادُ الأمانَةِ طاعَةُ الخِيانَه.

۱۸. Successful is the one who clothes himself with loyalty and arms himself with trustworthiness.

۱۸_ فازَ مَنْ تَجَلْبَبَ الوَفاءَ، وادَّرَعَ الأمانَةَ.

۱۹. Everything that is not fit to be disclosed is a trust, even if its confidentiality is not specifically sought.

۱۹_ كُلُّ شَيْءٍ لايَحْسُنُ نَشْرُهُ أمانَةٌ وإنْ لَمْ يُسْتَكتَمْ.

۲۰. One who has no trustworthiness has no faith.

۲۰_ مَنْ لا أمانَةَ لَهُ لا إيمانَ لَهُ.

۲۱. One who takes [the] keeping [of] trust lightly will fall into treachery.

۲۱_ مَنِ اسْتَهانَ بِالأمانَةِ وَقَعَ فِي الخِيانَةِ.

۲۲. One who acts with trustworthiness has perfected his religion.

۲۲_ مَنْ عَمِلَ بِالأمانَةِ فَقَدْ أكْمَلَ الدِّيانَةَ.

۲۳. The best trust that can be kept is fulfilling [one's] obligations.

۲۳_ مِنْ أحْسَنَ الأمانَةِ رَعْىُ الذِّمَمِ.

۲۴. There is no faith in one who is not trustworthy.

۲۴_ لا إيمانَ لِمَنْ لا أمانَةَ لَهُ.

۲۵. There is no trustworthiness in one who has no religion.

۲۵_ لاأمانَهَ لِمَنْ لا دينَ لَهُ.

Faith

Faith الإيمان

۱. Faith is the better of the two trusts (or securities).

۱_ اَلاِيمانُ أفْضَلُ الأمانَتَيْنِ(الأمانَيْن).

۲. Faith is acknowledging with the tongue and acting with the limbs.

۲_ اَلاِيمانُ قَوْلٌ بِاللِّسانِ، وعَمَلٌ بِالأركانِ.

۳. Faith and modesty are linked in one linkage and they do not separate.

۳_ اَلاِيمانُ والحَياءُ مَقْرُونانِ فى قَرَن، ولا يَفْتَـرِقانِ.

۴. Faith and knowledge (or action) are twin brothers and companions who do not part ways.

۴_ اَلاِيمانُ والعِلْمُ (وَ العمَلُ) أخَوانِ تَوْأمانِ، ورَفيقانِ لا يَفْتَرِقانِ.

۵. Faith

is a tree, its root is certitude, its branch is piety, its sunlight is modesty and its fruit is generosity.

٥ــ الإيمانُ شَجَرَةٌ، أَصْلُهَا الْيَقينُ، وفَرْعُهَا التُّقى، ونُورُهَا الْحَياءُ، وَثَمَرُهَا السَّخاءُ.

۶. Faith, sincerity, certitude and piety are [encapsulated in] patience and acceptance [of what has been decreed [by Allah].

۶ــ الإيمانُ، والإخْلاصُ، واليَقينُ، والوَرَعُ، اَلصَّبْرُ والرِّضا بما يَأتى بِهِ القَدَرُ.

٧. Faith and action are twin brothers and companions who do not part ways; Allah does not accept one without its counterpart.

٧ــ اَلإيمانُ والعَمَلُ أَخَوانِ تَوْأمانِ، ورَفيقانِ لايَفْتَرِقانِ، لا يَقْبَلُ اللّهُ أحَدَهُما إلاّ بِصاحِبِهِ.

٨. The best [sign of] faith is trustworthiness.

٨ــ أفضلُ الإيمانِ، الأمانَهُ.

٩. The best faith is [based on] complete certitude.

٩ــ أَفْضَلُ الإيمانِ، حُسْنُ الإيقانِ.

١٠. The people who are strongest in faith are those who rely the most on Allah, the Glorified.

١٠ــ أَقْوىَ النّاسِ إيماناً أكثَرُهُمْ تَوَكُّلاً عَلَى اللّهِ سُبْحانَهُ.

١١. The closest people to Allah, the Glorified, are the ones with the greatest faith.

١١ــ أَقْرَبُ النّاسِ مِنَ اللّهِ سُبْحانَهُ أَحْسَنُهُمْ إيماناً.

١٢. The best faith is [accompanied with] sincerity and good deeds, and the worst traits are cruelty and aggression.

١٢ــ أفضلُ الإيمانِ الإخلاصُ والإحسانُ، وأَقْبَحُ الشِّيَمِ اَلتَّجافى وَالعُدْوانُ.

١٣. The best faith is [based on] complete certitude, and the greatest honour is [in]

.doing good deeds

۱۳ـ أفضلُ الإيمانِ حُسْنُ الإيقانِ وأفْضَلُ الشَّرَفِ بَذْلُ الإحسانِ.

.Verily the best faith is for a man to act justly with others .۱۴

۱۴ـ إنَّ أفضلَ الإيمانِ إنْصافُ الرَّجُلِ مِنْ نَفْسهِ.

Indeed the place of faith is the heart, and the .۱۵

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path to it is [through] the ears.

١٥ـ إنَّ مَحَلَّ الإيمانِ الجَنانُ، وسَبيلَهُ الأُذُنانِ.

١٦. Faith is security.

١٦ـ اَلإيمانُ أمانٌ.

١٧. Faith is the path with manifest inner secrets.

١٧ـ اَلإيمانُ واضِحُ الوَلائجِ.

١٨. Faith is an effective intercessor.

١٨ـ اَلإيمانُ شَفيعٌ مُنجِحٌ.

١٩. Faith is free of jealousy.

١٩ـ اَلإيمانُ بَرىءٌ مِنَ الحَسَدِ.

٢٠. Faith is the loftiest goal.

٢٠ـ الإيمانُ أعلى غايَه.

٢١. Disbelief is wiped out by faith.

٢١ـ اَلكُفْرُ يَمْحاهُ (يَمحوه) الإيمانُ.

٢٢. Faith is sincerity in action.

٢٢ـ اَلإيمانُ إخلاصُ العَمَلِ.

٢٣. Salvation comes with faith.

٢٣ـ النَّجاهُ مَعَ الإيمانِ.

٢٤. Faith is a flame that cannot be extinguished.

٢٤ـ اَلإيمانُ شِهابٌ لا يَخْبُو.

۲۵. Faith is free of hypocrisy.

۲۵_ اَلإیمانُ بَری‌ءٌ مِنَ النِّفاقِ.

۲۶. Faith is patience in tribulation and gratitude in ease.

۲۶_ اَلإیمانُ صَبْرٌ فی البَلاءِ، وشُکْرٌ فی الرَّخاءِ.

۲۷. If you have faith in Allah, your place of return will be secure.

۲۷_ إنْ امَنْتَ باللّهِ أمِنَ مُنْقَلَبُکَ.

۲۸. It is through faith that salvation is attained.

۲۸_ بِالإیمانِ تَکُونُ النَّجاهُ.

۲۹. It is through faith that one is guided towards virtuous actions.

۲۹_ بِالإیمانِ یُستَدَلُّ عَلَی الصَّالِحاتِ.

۳۰. It is through faith that one reaches the pinnacle of felicity and the zenith of happiness.

۳۰_ بِالإیمانِ یُرْتَقی إلی ذُرْوَهِ السَّعادَهِ ونِهایَهِ الحُبُورِ.

۳۱. Faith is salvation.

۳۱_ الإیمانُ نَجاهٌ.

۳۲. The fruit of faith is success with Allah.

۳۲_ ثَمَرَهُ الإیمانِ اَلفَوْزُ عِندَ اللّهِ.

۳۳. The fruit of faith is desire for the Eternal Abode.

۳۳_ ثَمَرَهُ الإیمانِ اَلرَّغبَهُ فی دارِ البَقاءِ.

۳۴. Three things, if possessed, complete one’s faith: intellect, forbearance and knowledge.

۳۴_ ثَلاثٌ مَنْ کُنَّ

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فيهِ كَمُلَ ايمانُهُ، اَلعَقْلُ، والحِلمُ، والعِلْمُ.

Three things, if possessed, perfect one's faith: that when one is pleased, his .۳۵ pleasure does not lead him towards vice; and when he gets angry, his anger does not draw him away from the truth; and when he is in a position of power, he never takes .that which is not his

۳۵ــ ثلاثٌ مَنْ كُنَّ فيهِ استَكْمَلَ الإيمانَ: مَنْ إذا رَضىَ لَمْ يُخْرِجْهُ رِضاهُ إلى باطِل، وإذا غَضِبَ لَمْ يُخْرِجْهُ غَضَبُهُ عَنْ حقّ، وإذا قَدَرَ لَمْ يَأخُذْما لَيسَلَهُ.

Three things, if possessed, perfect one's faith: justice in anger and contentment, .۳۶ .moderation in poverty and wealth, and maintaining a balance between fear and hope

۳۶ــ ثلاثٌ مَنْ كُنَّ فيهِ فَقَدْ أكمَلَ الإيمانَ: العَدْلُ فى الغَضَبِ والرِّضا، وَالقَصدُ فى الفَقْرِ وَالغِناءِ، وَاعْتِدالُ الخَوفِ والرَّجاءِ.

Three things are from the treasures of faith: concealing misfortune, charity and .۳۷ .sickness

۳۷ــ ثلاثٌ مِنْ كُنُوزِ الإيمانِ: كِتمانُ المُصيبَهِ، والصَّدَقَهُ، وَالمَرَضُ.

.Virtuous chastity and contentment with what suffices are from the pillars of faith .۳۸

۳۸ــ حُسْنُ العَفافِ، والرِّضا بِالكَفافِ مِنْ دَعائمِ الإيمانِ.

Lowering your voice, casting down your gaze and walking with modesty are from .۳۹ .the signs of faith and religiousness

۳۹ــ خَفْضُ الصَّوتِ وغَضُّ البَصَرِ، ومَشىُ القَصْدِ، مِنْ أمارَهِ الإيمانِ وحُسنِ التَدَيُّنِ.

Contently remaining obedient [to Allah], performing good deeds and hastening .۴۰ .towards noble traits are from the perfections of faith and the best virtues

۴۰ــ دَوامُ الطّاعاتِ، وفِعْلُ الخَيْراتِ، والمُبادَرَهُ إلَى المَكْرُماتِ مِنْ كَمالِ الإيمانِ، وأفضَلِ الإحسانِ.

.The embellishment of faith is piety .۴۱

۴۱ــ زَيْنُ الإيمانِ الوَرَعُ.

.۴۲

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He (‘a) said about faith: It is nearness [to Allah] for the one who guards [against evil], confidence for the one who trusts [in Allah], comfort for the one who entrusts [his affairs to Allah] and a shield for the one who endures patiently.

۴۲_ وقالَ _ عليه السّلام _ فی ذِكرِ الإيمانِ: زُلْفی لِمَنِ ارْتَقَب، وَثِقَةٌ لِمَنْ تَوَكَّلَ، وراحَةٌ لِمَنْ فَوَّضَ، وجُنَّةٌ لِمنْ صَبَرَ.

۴۳. The embellishment of faith is [in] purity of one’s innermost thoughts [and secrets] and [performing] good deeds in the open.

۴۳_ زَيْنُ الإيمانِ طَهارَةُ السَّرائرِ، وَحُسْنُ العَمَلِ فِي الظّاهِرِ.

۴۴. Ask Allah for [strong] faith and act upon the ordinances of the Qur’an.

۴۴_ سَلُوااللّهَ الإيمانَ، واعْمَلُوا بِمُوجَبِ القُرآنِ.

۴۵. The worst faith is that in which doubt enters.

۴۵_ شرُّ الإيمانِ ما دَخَلَهُ الشَّكُّ.

۴۶. The uprightness of faith is [in] piety and its corruption is [in] greed.

۴۶_ صَلاحُ الإيمانِ الوَرَعُ، وفَسادُهُ الطَّمَعُ.

۴۷. True faith and good deeds are the best provisions.

۴۷_ صِدْقُ الإيمانِ، وصَنايِعُ الإحسانِ، أفْضَلُ الذَّخائِرِ.

۴۸. Protect your faith from doubt, for doubt spoils faith the same way salt spoils honey.

۴۸_ صُنْ ايمانَكَ مِنَ الشَّكِّ: فَإنَّ الشَّكَّ يُفْسِدُ الإيمانَ كَما يُفْسِدُ المِلْحُ العَسَلَ.

۴۹. Make your faith sincere, for this is the path to Paradise and safety from hellfire.

۴۹_ عَلَيْكُمْ بِإخلاصِ الإيمانِ فَإنَّهُ السَّبيلُ إلَى الجَنَّةِ والنَّجاهِ مِنَ النّارِ.

۵۰. It is on truth and trust that faith is based.

۵۰_ عَلَى الصِّدْقِ والأمانَهِ مَبْنَى الإيمانِ.

.The pinnacle of faith is certitude .۵۱

۵۱_ غايَهُ الإيمانِ الإيقانُ.

The highest degree of faith is befriending .۵۲

for the sake of Allah, having enmity for the sake of Allah, spending on each other for the sake of Allah and establishing ties with each other for the sake of Allah, the Glorified.

۵۲ـ غايَةُ الإيمانِ المُوالاةُ فِي اللّهِ، والمُعاداهُ فِي اللّهِ، والتَّباذُلُ فِي اللّهِ، وَالتَّواصُلُ فِي اللّهِ سُبْحانَهُ.

۵۳. One type of faith is that which is firmly fixed in the hearts and another is that which shifts between the hearts and breasts [without being firmly fixed in the hearts].

۵۳ـ فَمِنَ الإيمانِ ما يَكُونُ ثابِتاً مُسْتَقِرّاً فِی القُلُوبِ ومِنْهُ ما يَكونُ عَوارِیَ بَينَ القُلُوبِ والصُّدُورِ.

۵۴. Allah, the Glorified, has prescribed faith as a purification from doubt.

۵۴ـ فَرَضَ اللّهُ سُبْحانَهُ الإيمانَ تَطْهيراً مِنَ الشِّركِ.

۵۵. Faith has made it incumbent on its possessor to establish the traditions of Islam and its ordinances.

۵۵ـ قَدْ أوْجَبَ الإيمانُ عَلى مُعْتَقِدِهِ إقامَهَ سُنَنِ الإسلامِ والفَرْضِ.

۵۶. Strengthen your faith with certitude, for this is the best religion.

۵۶ـ قَوُّوا إيمانَكم(قَوِّ إيمانَک) باليَقينِ فَإنَّهُ أفْضَلُ الدّينِ.

۵۷. How can he who resents the truth taste the sweetness of faith?

۵۷ـ كَيفَ يَجِدُ حَلاَوَهَ الإيمانِ مَنْ يُسْخِطُ الحَقَّ؟!

۵۸. Acquiring faith is [through] adhering to the truth and being sincere with the creatures.

۵۸ـ كَسْبُ الإيمانِ لُزُومُ الحَقِّ، ونُصْحُ الخَلْقِ.

۵۹. He who claims to have faith yet is infatuated by misleading aspirations and false amusements of this world, has lied.

۵۹ـ كَذِبَ مَنِ ادَّعى الإيمانَ وهُوَ مَشْغُوفٌ(مَشعُوفٌ) مِنَ الدُّنيا بِخُدَعِ الأمانِيِّ وزُورِ المَلاهى.

.The conception of faith is [achieved through] the recitation of the Qur’an .۶۰

۶۰_ لَقاحُ الإيمانِ

تَلاوَةُ القُرآنِ.

.One who entertains doubt in his faith [in one God] becomes a polytheist .۶۱

۶۱ـ مَنِ ارتابَ بِالإيمانِ أشرَكَ.

.One who has no faith has no trustworthiness .۶۲

۶۲ـ مَنْ لا إيمانَ لَهُ لاأمانَهَ لَهُ.

One who likes his faith to become perfect should ensure that his love, hate, .۶۳ .pleasure and displeasure are [all] for the sake of Allah

۶۳ـ مَنْ أحبَّ أنْ يَكْمُلَ إيمانُهُ فَلْيَكُنْ حُبُّه لِلّهِ، وبُغضُهِ لِلّهِ، ورِضاهُ لِلّهِ، وسَخَطُهُ لِلّهِ.

One who gives for the sake of Allah, withholds for the sake of Allah, loves for the .۶۴ .sake of Allah and hates for the sake of Allah, has perfected [his] faith

۶۴ـ مَنْ أعْطى فيِ اللّهِ، ومَنَعَ فِى اللّهِ، وأحَبَّ فِى اللّهِ، وأبْغَضَ فِى اللّهِ، فَقَدِ اسْتَكْمَلَ الإيمانَ.

.The basis of faith is unwavering certitude .۶۵

۶۵ـ مِلاكُ الإيمانِ حُسْنُ الإيقانِ.

One whose faith is true is saved, and one whose submission is complete is .۶۶ .guided

۶۶ـ نَجا مَنْ صَدَقَ إيمانُهُ وهُدِىَ مَنْ حَسُنَ إسْلامُهُ.

.There is no honour higher than faith .۶۷

۶۷ـ لاشَـرَفَ أعْلى مِنَ الإيمانِ.

.There is no medium more successful than faith .۶۸

۶۸ـ لاوَسيلَهَ أنْجَحُ مِنَ الإيمانِ.

.There is no faith like modesty and generosity .۶۹

۶۹_ لاإيمانَ كَالحياءِ والسَّخاءِ.

۷۰. Faith without piety is of no benefit.

۷۰_ لايَنْفَعُ الإيمانُ بِغَيرِ تَقْوى.

۷۱. A servant's faith is not complete until he loves whom Allah, the Glorified, loves and hates the one whom Allah, the Glorified, hates.

۷۱_ لايَكْمُلُ إيمانُ عَبْد حتّى يُحِبَّ مَنْ أحَبَّهُ اللّهُ سُبْحانَهُ، ويُبْغِضَ مَنْ أبْغَضَهُ اللّهُ سُبْحانَهُ.

۷۲. The faith of a

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servant is not true until he is more confident of what is in the Hand of Allah, the .Glorified, than what is in his own hand

۷۲_ لا يَصْدُقُ إيمانُ عَبْد حَتّى يَكُونَ بِما فى يَدِ اللّهِ سُبْحانَهُ أوْثَقَ مِنْهُ بِما فى يَدِهِ.

.Nothing that is preserved by human beings is like faith in Allah and good deeds .۷۳

۷۳_ لاشَْىءَ يَدَّخِرُهُ الإنْسانُ كَالإيمانِ بِاللّهِ وصَنايعِ الإحْسانِ.

.[The faith of a man is deduced by his submission and obedience [to Allah .۷۴

۷۴_ يُسْتَدَلُّ عَلى إيمانِ الرَّجُلِ بِالتَّسْليمِ ولُزومِ الطّاعَهِ.

The faith [of a person] is deduced by increased fear [of Allah], controlling lust and .۷۵ .overcoming lowly desires

۷۵_ يُسْتَدَلُّ عَلَى الإيمانِ بِكَثْرَهِ التُّقى، ومِلْكِ الشَّهْوَهِ، وغَلَبَهِ الهَوى.

.Faith requires certitude .۷۶

۷۶_ يَحتاجُ الإيمانُ إلَى الإيقانِ.

.Faith requires sincerity .۷۷

۷۷_ يَحتاجُ الإيمانُ إلىَ الإخلاصِ.

.One who believes in Allah [and attests to His oneness] is saved .۷۸

۷۸_ مَنْ صَدَّقَ اللّهَ سُبْحانَهُ نَجى.

.The foundation of faith is total submission to the will of Allah .۷۹

۷۹_ أصْلُ الإيمانِ حُسْنُ التَّسْليمِ لأمرِ اللّهِ.

.Have faith and you will be safe .۸۰

۸۰_ آمِنْ تَأمَنْ.

The Believer

المؤمن The Believer

.A believer is very truthful in [his] speech and generous in [his] benevolence .١

١ـ اَلمُؤْمِنُ صَدُوقُ اللِّسانِ، بَذُولُ الإحسانِ.

A believer is [always] alert, waiting for one of the two boons [of this world or the .٢ .[Hereafter

٢ـ اَلمُؤْمِنُ يَقْظانٌ يَنْتَظِرُ إحْدَى الحَسَنَتَينِ.

.A believer is chaste, contented, free from sin and pious .٣

٣ـ اَلمُؤْمِنُ عَفِيفٌ، مُقْتَنِعٌ، مُتَنَزِّهٌ، مُتَوَرِّعٌ.

,A believer is one whose love is for [the sake of] Allah .۴

whose hate is for Allah, whose taking is for Allah and whose leaving is for Allah.

۴_ اَلمُؤْمِنُ مَنْ كانَ حُبُّهلِلّهِ، وبُغْضُهلِلّهِ، وأخذُهلِلّهِ، وتَرْكُهُ لِلّهِ.

۵. A believer is thankful in [times of] comfort, patient in tribulation and fearful in affluence.

۵_ اَلمُؤْمِنُ شاكِرٌ فِي السَّـرّاءِ، صابِرٌ فِی البَلاءِ، خائفٌ فِی الرَّخاءِ.

۶. A believer is moderate in [times of] affluence, [and] keeps away from the [pleasures of this] world.

۶_ اَلمُؤْمِنُ عَفيفٌ فِی الغِنی، مُتَنَزَّهٌ عَنِ الدُّنيا.

۷. A believer is [always] between blessing and wrongdoing, [and] nothing reforms these two except thankfulness and repentance.

۷_ اَلمُؤْمِنُ بَيْنَ نِعْمَه وخَطيئَه لا يُصلِحُهُما إلاّ الشُّكرُ وَالإسْتِغْفارُ.

۸. A believer is dignified, honourable, self-reliant, cautious and sorrowful.

۸_ اَلمُؤْمِنُ عِزٌّ كَريمٌ، مَأمُونٌ على نَفْسِهِ، حَذِرٌ مَحْزُونٌ.

۹. A believer constantly remembers [Allah], frequently contemplates, is thankful for blessings and patient in the face of tribulation.

۹_ المُؤْمِنُ دائِمُ الذِّكرِ، كَثيرُ الفِكرِ، عَلَى النَّعماءِ شاكِرٌ، وَفِی البَلاءِ صابِرٌ.

۱۰. A believer is modest, independent, certain and pious.

۱۰_ اَلمُؤْمِنُ حَيِيٌّ، غَنِيٌّ، مُوقِنٌ، تَقِيٌّ.

۱۱. When a believer is asked [for help], he helps, and when he asks [other for help], he is lenient [and does not overburden them].

۱۱_ اَلمُؤْمِنُ إذا سُئِلَ أسْعَفَ، وإذا سَألَ خَفَّفَ.

۱۲. A believer is wary of his sins, always fearing chastisement and hoping for the

.mercy of his Lord

۱۲_ اَلمُؤْمِنُ حَذِرٌ مِنْ ذُنُوبِهِ أبَداً يَخافُ البَلاءَ ويَرجُو رَحمَةَ رَبِّهِ.

To a believer, this world is his arena, action is his endeavour, death is his gift and .۱۳
.Paradise is his prize

۱۳_ اَلمُؤْمِنُ الدُّنْيا مِضْمارُهُ، والعَمَلُ هِمَّتُهُ، والمَوتُ تُـحْفَتُهُ، والجَنَّهُ سَبْقَتُهُ.

A believer is .۱۴

.one who has purified his heart of vileness

۱۴_ المُؤْمِنُ مَنْ طَهَّرَ قَلْبَهُ مِنَ الدَنِيَّهِ(الريبَهِ).

A believer is one whose affair is near, whose sorrow is distant, whose silence is .۱۵ much and whose actions are sincere.

۱۵_ اَلمُؤْمِنُ قَريبٌ أمْرُهُ، بَعيدٌ هَمُّهُ، كَثيرٌ صَمْتُه، خالِصٌ عَمَلُهُ.

.A believer is eager in [his] obedience [to Allah] and refrains from what is forbidden .۱۶

۱۶_ اَلمُؤْمِنُ عَلَى الطّاعاتِ حَريصٌ، وعَنِ المَحارِمِ عَفٌّ.

The soul of a believer is firmer than a hard rock while he is [himself] humbler than a .۱۷ slave.

۱۷_ اَلمُؤْمِنُ نَفْسُهُ أصْلَبُ مِنَ الصَّلْدِ، وهُوَ أذَلُّ مِنَ العَبْدِ.

When a believer observes, he takes lesson; and when he is quiet, he . ۱۸ contemplates; and when he speaks, he remembers [Allah]; and when he is given, he is grateful; and when he undergoes hardship, he is patient.

۱۸_ اَلمؤمِنُ إذا نَظَرَ اعْتَبَــرَ، وإذا سَكَتَ تَفَكَّرَ، وإذا تَكَلَّمَ ذَكَرَ، وَإذا أُعْطِيَ شَكَرَ، وإذَا ابْتُلِىَ صَبَــرَ.

When a believer is admonished, he restrains himself; and when he is warned, he .۱۹ becomes cautious; and when he is shown an example, he learns [from it]; and when he is reminded, he remembers; and when he is oppressed, he forgives.

۱۹_ اَلمُؤْمِنُ إذا وُعِظَ اِزْدَجَرَ، وإذا حُذِّرَ حَذِرَ، وإذا عُبِّرَ اِعْتَبَــرَ، وإذا ذُكِّرَ ذَكَّرَ، وإذا اُظْلِمَ غَفَرَ.

The persistence of a believer is [in] his renunciation [of worldly pleasures], his . ۲۰ interest is [in] his religiosity, his dignity is [in] his contentment and his striving is for his Hereafter. His good deeds are many, his status is elevated and he has managed [to gain]

.his freedom and salvation

۲۰_ اَلمُؤْمِنُ دَأْبُهُ زِهادَتُهُ، وَهَمُّهُ دِيانَتُهُ، وعِزُّهُ قَناعَتُهُ، وجِدُّهُ لآخِرَتِهِ، قَد كَثُرَتْ حَسَناتُهُ، وعَلَتْ دَرَجاتُهُ، وشَارَفَ خَلاصَهُ ونَجاتَهُ.

A believer looks at this world with eyes that derive lesson, and consumes from it .۲۱ .[only what is necessary, and hears in it with ears of hatred and enmity [towards it

۲۱_ اَلمُؤمِنُ يَنْظُرُ إلَى الدُّنيا بِعَيْنِ الإعتِبارِ، ويَقْتاتُ فيها بِبَطْنِ الإضْطِرارِ، ويَسْمَعُ فيها بِأُذُنِ المَقْتِ والإبْغاضِ.

The believers blame themselves and are fearful of their past mistakes; they detest .۲۲ .this world, eagerly yearn for the Hereafter and hasten towards [acts of] obedience

۲۲_ اَلمُؤمنونَ لأنْفُسِهِمْ مُتَّهِمُونَ، ومِنْ فارِطِ زَلَلِهِمْ وَجِلُونَ، ولِلدُّنْيا عائِفُونَ، وإلَى الآخِرَهِ مُشْتاقُونَ، وإلَى الطّاعاتِ مُسارِعُونَ.

A believer is one who bears with the harm that people inflict [on him] but nobody is .۲۳ .ever harmed by him

۲۳_ المُؤْمِنُ مَنْ تَحَمَّلَ أذَى النَّاسِ، ولايَتَأذّى أحَدٌ بِهِ.

The believer is one who safeguards his Hereafter by [sacrificing] his world, while .۲۴ .the vicious is one who safeguards his world by [sacrificing] his Hereafter

۲۴_ اَلمُؤمِنُ مَنْ وَقى دينَهُ بِدُنْياهُ، والفاجِرُ مَنْ وَقى دُنْياهُ بدِينِهِ.

.A believer is faithful to himself and struggles against his vain desires and feelings .۲۵

۲۵_ اَلمُؤمِنُ أمينٌ عَلى نَفْسِهِ، مُغالِبٌ (مُجاهِدٌ) لِهَواهُ وحِسِّهِ.

Be careful of the opinions of believers, for Allah, the Glorified, effectuates the truth .۲۶ .through their tongues

۲۶_ إتَّقُوا ظُنُونَ المُؤمِنينَ، فَإنَّ اللّهَ سُبْحانَهُ أجْرَى الحقَّ على ألْسِنَتِهِمْ.

.The most honourable of believers is the most sagacious of them .۲۷

۲۷_ أشرَفُ المُؤْمِنينَ أكْثَرُهُمْ كَيْساً.

,The best of believers in terms of belief is the one whose taking, giving .۲۸

.anger and pleasure are all for [the sake of] Allah

۲۸ـ أفضلُ المُؤْمِنينَ إيماناً مَنْ كانَ لِلّهِ أخذُهُ، وعَطاهُ، وسَخَطُهُ، وَرِضاهُ.

۲۹. (۱).Believers are indeed compassionate)

۲۹ـ إنَّ المُؤْمِنينَ مُشْفِقُونَ.

۳۰. Verily believers are afraid [of displeasing Allah].

۳۰ـ إنَّ المُؤْمِنينَ وَجِلُونَ.

۳۱. Indeed the cheerfulness of a believer is in his face, his strength is in his religion and .his sorrow is in his heart

۳۱ـ إنَّ بِشْرَ المُؤمِنِ فى وَجْهِهِ، وقُوَّتَهُ فى دينِهِ، وحُزْنَهُ فى قَلْبِهِ.

۳۲. Verily a believer feels ashamed if an act which goes against his faith is committed .by him

۳۲ـ إنَّ المُؤْمِنَ لَيَسْتَحْيِى إذا مَضى لَهُ عَمَلٌ فى غَيرِ ما عُقِدَ عَلَيْهِ ايمانُهُ.

۳۳. The goal of a believer is Paradise.

۳۳ـ غايَةُ المُؤْمِنِ الجَنَّةُ.

۳۴. The needlessness of a believer is through [his reliance on] Allah, the Glorified.

۳۴ـ غِنَى المُؤمِنِ بِاللّهِ سُبْحانَهُ.

۳۵. He (the believer) has enlivened his intellect, killed his lust, obeyed his Lord and .disobeyed his lower-self

۳۵ـ قَدْ أحْيا عَقْلَهُ، وأماتَ شَهْوَتَهُ، وأطاعَ رَبَّهُ وعَصى نَفْسَهُ.

۳۶. How many a believer has succeeded through patience and thinking positively.

۳۶ـ كَمْ مِنْ مُؤمِن فازَ بِهِ الصَّبْرُ، وحُسْنُ الظَّنِّ.

.Be a pious, contented and modest believer .۳۷

۳۷_ كُنْ مُؤمِناً، تَقِيّاً، مُتَقَنِّعاً، عَفيفاً.

A believer has a perfect intellect, a pleasing leniency, an inclination towards good .۳۸ .deeds and an aversion towards bad deeds

۳۸_ لِلْمُؤْمِنِ عَقْلٌ وَفِيٌّ، وحِلْمٌ مَرْضِيٌّ، ورَغْبَةٌ فِى الحَسَناتِ، وفِرارٌ مِنَ السَّيِّئاتِ.

A believer has three times: a time for whispering to his Lord, a time for assessing .۳۹ himself (or in another narration: a time for making arrangements for his livelihood) and a time when he

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Or, if taken in the context of Q۷۰:۲۷ and other similar verses, this could be translated -۱ .[as: Believers are indeed apprehensive [of the punishment of Allah

.freely enjoys himself with what is lawful and pleasant

۳۹_ لِلْمُؤْمِنِ ثلاثُ ساعات، ساعَةٌ يُناجى فيها رَبَّهُ، وساعَةٌ يُحاسِبُ فيها نَفْسَهُ، (وساعَةٌ يَرُمُّ فيها مَعاشَهُ) وساعَةٌ يُخَلّى بَينَ نَفْسِهِ ولَذَّتِها فيما يَحِلُّ ويَجْمُلُ.

The faith of a believer is not perfected until he deems comfort to be a trial and .۴۰ .affliction to be a blessing

۴۰_ لايَكْمُلُ إيمانُ المُؤْمِنِ حَتّى يَعُدَّ الرَّخاءَ فِتْنَةً، والبَلاءَ نِعْمَةً.

.A believer is never found to be envious, malevolent or miserly .۴۱

۴۱_ لايُلْفَى المُؤمِنُ حَسُوداً، ولاحَقُوداً، ولابَخيلاً.

.A believer is never anything other than forbearing and merciful .۴۲

۴۲_ لايَكونُ المُؤْمِنُ إلاّ حَليماً، رَحيماً.

It behoves a believer to feel ashamed if the thought of disobedience crosses his .۴۳ .mind

۴۳_ يَنْبَغى لِلْمُؤْمِنِ أنْ يَسْتَحيِىَ إذَا اتَّصَلَتْ لَهُ فِكْرَةٌ فى غَيرِ طاعَه.

It behoves a believer to remain obedient and to cover himself with piety and .۴۴ .contentment

۴۴_ يَنْبَغى لِلْمُؤْمِنِ أنْ يَلْزَمَ الطّاعَهَ، ويَلْتَحِفَ الوَرَعَ والقَناعَهَ.

A believer is tested with affliction just like the purity of gold and silver is tested with .۴۵ .fire

۴۵_ يُمْتَحَنُ المُؤْمِنُ بِالبَلاءِ، كَما يُمْتَحَنُ بِالنّارِ الخِلاصُ.

There are three signs of a believer: truthfulness, certitude and [having] short .۴۶ .hopes

۴۶_ لِلْمُؤْمِنِ ثَلاثُ عَلامات: الصِّدْقُ، واليَقينُ، وقَصْرُ الأمَلِ.

.A believer is never found to be anything but content .۴۷

۴۷ـ لَنْ يُلْقَى الْمُؤْمِنُ إلاّ قانِعاً.

.He who is not concerned about improving his Hereafter is not a believer .۴۸

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ـ لَيْسَ بِمُؤمِن مَنْ لَمْ يَهْتَمَّ بإصْ

If I were to strike the nose of a believer to make him hate me he would still not .۴۹ hate me, and if I were to bestow the

whole world to a hypocrite to make him love me he would still not love me.

۴۹ــ لَو ضَرَبْتُ خَيْشُومَ المُؤْمِنِ على أنْ يُبْغِضَنى ما أبْغَضَنى، وَلَو صَبَبْتُ الدُّنيا بِجُمْلَتِها عَلَى المُنافِقِ على أنْ يُحِبَّنى ما أحَبَّنى.

۵۰. One who believes is safe.

۵۰ــ مَنْ آمَنَ أمِنَ.

۵۱. One who believes increases his certitude.

۵۱ــ مَنْ يُؤمِنْ يَزْدَدْ يَقيناً.

۵۲. One who believes in Allah seeks [help and] protection from Him.

۵۲ــ مَنْ آمَنَ بِاللّهِ لَجَــأَ إلَيْهِ.

۵۳. A believer has not [truly] believed until he comprehends.

۵۳ــ ما آمَنَ المُؤْمِنُ حتّى عَقَلَ.

۵۴. The example of a believer is like that of citronella, both its taste and its fragrance are pleasant.

۵۴ــ مَثَلُ المُؤْمِنِ كَالأُتْرُجَّهِ طَيِّبٌ طَعْمُها وريحُها.

۵۵. One who purifies his faith is guided.

۵۵ــ هُدِىَ مَنْ أخْلَصَ إيمانَهُ.

۵۶. The concern of a believer is for his Hereafter, and all his efforts are for his place of [final] return.

۵۶ــ هَمُّ المُؤمِنِ لِآخِرَتِهِ، وكُلُّ جِدِّهِ لِمُنْقَلَبِهِ.

۵۷. A believer is never satiated while his brother is hungry.

۵۷ــ لايَشْبَعُ المُؤْمِنُ وأخُوهُ جايعٌ.

۵۸. A believer never falls short of forbearance and never gets anxious when faced with

.difficulty

۵۸_ لايُقَصِّرُ المُؤْمِنُ عَنْ احْتِمال، ولا يَجزَعُ لِرَزِيَّه.

A man does not become a [true] believer until he is no longer concerned about .۵۹ .what [food] will end his pangs of hunger and which of his two attires he will wear

۵۹_ لايَكونُ الرَّجُلُ مُؤْمِناً حتّى لايُبالىَ بِماذا أَسَدَّ فَوْرَهَ جُوعِهِ، ولابِأَىِّ ثَوبَيْهِ ابْتَذَلَ.

The cheerfulness of a believer is in his face and his sorrow is in his heart. He has .۶۰ ,the broadest chest (i.e. has great patience

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knowledge and virtue) and is most humble in spirit. He hates high position and dislikes renown. His grief is long, his sorrow is distant, his silence is much and his time is occupied. He is grateful and patient, submerged in his thoughts [about the Hereafter], sparing in his friendship, easy going and of soft temperament. He is firmer than a hard .rock but humbler than a slave

۶۰_ بِشْرُ المُؤْمِنِ فی وَجْهِهِ، وحُزْنُهُ فی قَلْبِهِ، أوْسَعُ شَیْءٍ صَدْراً، وأذَلُّ شَیْءٍ نَفْساً، یَكْرَهُ الرِّفْعَهَ، ویَشْنَأُ السُّمْعَهَ، طَویلٌ غَمُّهُ، بَعیدٌ هَمُّهُ، كَثیرٌ صَمْتُهُ، مَشْغُولٌ وَقْتُهُ، صَبُورٌ شَكُورٌ، مَغْمُورٌ بِفِكْرَتِهِ، ضَنینٌ بِخُلَّتِهِ، سَهْلُ الخلیقَهِ، لَیِّنُ العَریكَهِ، نَفْسُهُ أصْلَبُ مِنَ الصُّلْدِ، وهُوَ أذَلُّ مِنَ العَبْدِ.

.The beauty of a believer's face is from the special favour of Allah on him .۶۱

۶۱_ حُسْنُ وَجْهِ المُؤمِنِ مِنْ حُسْنِ عِنایَهِ اللّهِ بِهِ.

Verily the certitude of a believer is seen in his actions and the doubt of a hypocrite .۶۲ .is seen in his actions

۶۲_ إنَّ المُؤْمِنَ یُری یَقینُهُ فی عَمَلِهِ وإنَّ المُنافِقَ یُری شَكُّهُ فی عَمَلِهِ.

.A believer is sagacious and intelligent .۶۳

۶۳_ اَلمُؤمنُ كَیِّسٌ، عاقِلٌ.

.A believer is free from perversion and dissension .۶۴

۶۴_ المُؤْمِنُ مُنَزَّهٌ عَنِ الزَّیغِ والشِّقاقِ.

.A believer is penitent, repentant and remorseful .۶۵

۶۵_ اَلمُؤْمِنُ مُنیبٌ، مُسْتَغْفِرٌ، تَوّابٌ.

.The nature of a believer is [being] sincere and his trait is suppressing anger .۶۶

۶۶_ اَلمُؤْمِنُ غَریزَتُهُ النُّصْحُ، وسَجِیَّتُهُ الكَظْمُ.

The believers are such that their good deeds are expected and people are safe .۶۷ .from their evil

۶۷ـ اَلْمُؤْمِنُونَ خَيْراتُـهُمْ مَأْمُولَهٌ، وشُرُورُهُمْ مَأمُونَهٌ.

۶۸. The fear of a believer is in his heart

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.and his repentance is in his admission

۶۸_ تَقِيَّهُ المُؤْمِنِ فى قَلْبِهِ، وتَوْبَتُهُ فِى اعْتِرافِهِ.

Three things are adornments for believers: fear of Allah, truthful speech and .۶۹ .[returning trusts [to their rightful owners

۶۹_ ثَلاثٌ هُنَّ زَيْنُ المُؤْمِنِ: تَقْوَى اللّهِ، وصِدْقُ الحَديثِ، وأداءُ الأمانَهِ.

.The beauty of a believer is his piety .۷۰

۷۰_ جَمالُ المُؤمِنِ وَرَعُهُ.

.The joy of a believer is in the obedience of his Lord, and his sorrow is due to his sin .۷۱

۷۱_ سُرُورُ المُؤْمِنِ بِطاعَهِ رَبِّهِ، وحُزْنُهُ على ذَنْبِهِ.

The integrity of a believer is in his keeping away from what is forbidden and .۷۲ .hastening towards virtues

۷۲_ ظَرْفُ المُؤْمِنِ نَزاهَتُهُ عَنِ المَحارِمِ، ومُبادِرَتُهُ إلَى المَكارِمِ.

.A believer is easy going, polite, approachable and reliable .۷۳

۷۳_ ألمُؤْمِنُ هَيِّـنٌ لَيِّنٌ، سَهْلٌ، مُؤتَمَنٌ.

.A believer makes few mistakes and does plenty of work .۷۴

۷۴_ اَلمُؤْمِنُ قَليلُ الزَّلَلِ، كَثيرُ العَمَلِ.

The demeanour of a believer is characterized by moderation and his conduct is .۷۵ .upright

۷۵_ المُؤمِنُ سيرَتُهُ القَصْدُ، وسُنَّتُهُ الرُّشدُ.

.A believer loathes idle play and likes to work hard .۷۶

۷۶_ اَلمُؤْمِنُ يَعافُ اللَّهْوَ، وَيَألِفُ الجِدَّ.

When the soul of a believer ascends to the heavens, the angels are amazed and .٧٧ say: It is incredible how he was saved from a place where the best of us(١) got .corrupted

٧٧_ إذا صَعَدَتْ رُوحُ المُؤْمِنِ إلَى السَّماءِتَعَجَّبَتِ المَلائِكَهُ وقالَتْ عَجَباً كَيْفَ نَجا مِنْ دار فَسَدَ فيها خِيارُنا.

.A believer is sorrowful in his thoughts [about himself], sparing in his friendship .٧٨

٧٨_ اَلمُؤمِنُ مَغْمُومٌ بِفِكْرَتِهِ، ضَنينٌ بِخُلَّتِهِ.

.A believer has a mild disposition and is easy going .٧٩

٧٩_ اَلمُؤمِنُ لَيِّنُ العَريكَهِ، سَهْلُ

p: ٩٧

.Other copies have ‘the best of them’ – and this seems to be more correct -١

الخَليقَهِ.

.A believer does not oppress [anyone] and eschews sin .٨٠

٨٠_ اَلمُؤْمِنُ لایَظْلِمُ، وَلایَتَأَثَّمُ.

.A believer is fair to the one who is unfair to him .٨١

٨١_ اَلمُؤْمِنُ يُنْصِفُ مَنْ لا يُنْصِفُهُ.

.A believer is affectionate, endearing and compassionate .٨٢

٨٢_ المُؤْمِنُ آلِفٌ، مألُوفٌ، مُتَعَطِّفٌ.

.Indeed believers are approachable and soft-hearted .٨٣

٨٣_ إنَّ المُؤْمنينَ هَيْنُونَ، لَيْنُونَ.

.Believers are indeed virtuous .٨۴

٨۴_ إنَّ المُؤْمِنينَ مُحْسِنُونَ.

.[Indeed believers are fearful [of Allah .٨۵

٨۵_ إنَّ المُؤْمِنينَ خائِفُونَ.

.A believer is [gauged] by his actions .٨۶

٨۶_ اَلمُؤْمِنُ بِعَمَلِهِ.

.[Believers possess more intelligence [than others .٨٧

٨٧_ اَلمُؤمِنُونَ أعْظَمُ أحْلاماً.

The Human Being

الإنسان The Human Being

.The human being is [distinguished] by his intellect .١

١ـ اَلإنسانُ بِعَقْلِهِ.

.The uprightness of a human being is in controlling the tongue and doing good deeds .٢

٢ـ صَلاحُ الإنسانِ فی حَبْسِ اللِّسانِ وبَذْلِ الإحسانِ.

He (‘a) said about the one whom he censured: He does not anticipate any . ٣ misfortune and does not humble himself in piety. He does not know the door of guidance so as to go towards it, nor [does he know] the door of perdition so as to turn .away from it

٣ـ وَقالَ ـ علیه السّلام ـ فی وَصفِ مَنْ ذَمَّهُ: لایَحْسِبُ رَزِیَّهً، ولا یَخْشَعُ تَقِیَّهً، لا یَعْرِفُ بابَ الهُدی، فَیَتَّبِعَهُ ولا بابَ الرَّدی فَیَصُدَّ عَنْهُ.

Intimacy With Allah

الأُنس باللّه Intimacy with Allah

.The fruit of intimacy with Allah is keeping aloof from the people .١

١ـ ثَمَرهُ الأُنسِ بِاللّهِ الاسْتیحاشُ مِنَ النّاسِ.

How can one become intimate with Allah when he has not separated himself from .٢ ?the creation

٢ـ کَیفَ یَأنَسُ بِاللّهِ مَنْ لا یَسْتَوْحِشُ مِنَ الخَلْقِ؟

One who is intimate with .٣

.Allah keeps aloof from the people

۳ــ مَنْ اَنِسَ باللّهِ اِسْتَوحَشَ مِنَ النّاسِ.

۴. One who keeps aloof from the people, becomes intimate with Allah, the Glorified.

۴ــ مَنِ اسْتَوحَشَ عَنِ النَّاسِ أَنِسَ بِاللّهِ سُبْحانَهُ.

Intimacy

الأُنس Intimacy

۱. The comfort of security is removed by the anxiety of loneliness and the apprehension of fear disturbs the familiarity of society.

۱ــ اُنسُ الأمْنِ تُذْهِبُهُ وَحْشَهُ الوَحْدَهِ، وأُنْسُ الجَماعَهِ يُنَكِّدُهُ وَحْشَهُ المَخافَهِ.

۲. Intimacy is in three [people]: A compatible wife, a righteous child and an agreeable brother.

۲ــ اَلأُنسُ فی ثَلاثَه: اَلزَّوجَهِ المُوافِقَهِ، والوَلَدِ الصّالِحِ، والأخِ المُوافِقِ.

۳. The most deserving of intimacy among the people is the close friend.

۳ــ أحقُّ النَّاسِ أنْ يُونَسَ بِهِ، اَلوَدُودُ، اَلمألُوفُ.

Deliberateness And Acting Unhurriedly

التأنّی والأناه Deliberateness and Acting Unhurriedly

۱. Acting slowly is praiseworthy in everything except in opportunities for [doing] good.

۱ــ اَلتُّؤَدَهُ مَمْدُوحَهٌ فی کُلِّ شَیْء إلاّ فی فُرَصِ الخَیْرِ.

۲. Taking time [to ascertain] is better than making haste, except in opportunities for [doing] good.

۲ــ اَلتَّثَبُّتُ خَیْرٌ مِنَ العَجَلَهِ إلاّ فی فُرَصِ الخَیْرِ(البِرِّ).

.Deliberateness is judiciousness .٣

٣_ اَلتَّأنّی حَزْمٌ.

.Deliberateness brings about assurance .۴

۴_ اَلتَّأنّی یُوجِبُ الإستِظهارَ.

.Deliberateness in action protects against errancy .۵

۵_ اَلتَّأنّیُ فِی الفِعْلِ یُؤمِنُ الخَطَلَ.

.Through deliberateness, matters become easy .۶

۶_ بِالتَّأنّی تَسْهُلُ المَطالِبُ.

.Confidence in speech protects from slips and mistakes .٧

٧_ اَلتَثَبُّتُ فی القَوْلِ یُؤمِنُ العِثارَ والزَّلَلَ.

.Through deliberateness, means become easy .٨

٨_ بِالتَّأنّی تَسْهَلُ الأسْبابُ.

Slowly! Darkness is disappearing; as though those who had departed have arrived .٩
.[at their final destination] and those who hasten will soon join

٩_ رُوَیْداً یُسْفِرُ الظَّلامُ، کَأنْ قَدْ

وَرَدَتِ الأظْعانُ يُوشِكُ مَنْ أسْـرَعَ أنْ يَلْحَق.

Bind your haste with your deliberateness, your domination with your friendliness .۱۰ and your evil [traits] with your good [ones]. Help the intellect overcome vain desires .and you will possess understanding

۱۰ــ صِلْ عَجَلَتَکَ بِتَأنّیکَ، وسَطْوَتَکَ بِرِفْقِکَ، وشَرَّکَ بِخَیْرِکَ، وانْصُرِ العَقْلَ عَلَی الهَوی تَمْلِکِ النُّهی.

You must adopt deliberateness, for indeed one who acts unhurriedly is deserving .۱۱ .of success

۱۱ــ عَلَیکَ بِالأناهِ فَإنَّ المُتَأنّی حَرِیٌّ بِالإصابَه.

.In deliberateness there is [precaution and] assurance .۱۲

۱۲ــ فِی التَّأنّی إسْتِظْهارٌ.

.In deliberateness there is safety .۱۳

۱۳ــ فِی الأناهِ السَّلامَهُ.

.One who acts without haste is saved from mistakes .۱۴

۱۴ــ مَنْ إتَّأدَ أمِنَ مِنَ الزَّلَلِ.

.There is no success for one who has no deliberateness .۱۵

۱۵ــ لا إصابَهَ لِمَنْ لا أناهَ لَهُ.

.Deliberateness is a virtue .۱۶

۱۶ــ اَلأناهُ حُسْنٌ.

.Deliberateness is success .۱۷

۱۷ــ اَلأناهُ إصابَهٌ.

One Who Acts With Deliberateness

المُتَأَنّی One who Acts with Deliberateness

.One who acts unhurriedly is deserving of success .۱

۱ــ اَلمُتَأَنّی حَرِیٌّ بِالإصابَهِ.

.The one who acts with deliberateness is successful even if he perishes .۲

۲ــ اَلمُتَأَنّی مُصیبٌ وإنْ هَلَکَ.

.The one who acts without haste is either successful or close to success .۳

۳ــ أصابَ مُتَأَنٍّ أوْ کادَ.

Strengthening Oneself

التأیّد Strengthening oneself

.Strengthening oneself is [a sign of] judiciousness .۱

۱ــ اَلتَّأَیُّدُ حَزْمٌ.

Misery

البُؤس Misery

.How close is misery to felicity, and death to life .۱

۱ــ ما أقْرَبَ البُؤسُ مِنَ النَّعیمِ، والمَوْتُ مِنَ الحَیاهِ.

Stinginess And Avarice

البُخل والشُّحّ Stinginess and Avarice

.Stinginess is one of the two forms of poverty .۱

۱ــ البُخْلُ أحَدُ الفَقْرَینِ.

.Stinginess earns dishonor and makes one enter hellfire .۲

٢ـ اَلبُخْلُ يَكْسِبُ

p: ١٠٠

العارَ، ويُدْخِلُ النّارَ.

Stinginess in spending from one’s wealth that which Allah, the Glorified, has made .٣ .obligatory, is the worst type of stinginess

٣_ البُخْلُ بِإخْراجِ مَاافتَرَضَهُ اللّهُ سُبْحانَهُ مِنَ الأمْوالِ أقْبَحُ البُخلِ.

Protect yourselves from vehement miserliness, malice, anger and jealousy and .۴ prepare for each of these things a contrivance which you can fight it with, like thinking about the consequence, refraining [from] vice, seeking virtue, improving your .Hereafter and espousing forbearance

۴_ اِحْتَرِسُوا مِنْ سَوْرَةِ الجِمْدِ(الحَمد)، والحِقْدِ، والغَضَبِ، والحَسَدِ، وَأعِدُّوا لِكُلِّ شَیْء مِنْ ذلِکَ عُدَّةً تُجاهِدونَهُ بِها مِنَ الفِكْرِ فِي العاقِبَةِ، ومَنْعِ الرَّذيلَةِ، وطَلَبِ الفَضيلَةِ، وصَلاحِ الآخِرَةِ، ولُزومِ الحِلْمِ.

.Be wary of stinginess, for it is ignobility and [leads to] vilification .۵

۵_ اِحْذَرُوا البُخْلَ فَإنَّهُ لُؤْمٌ ومَسَبَّةٌ.

Be wary of avarice, for verily it brings hate, tarnishes [one’s] good qualities and .۶ .exposes [one’s] faults

۶_ اِحْذَرُوا الشُّحَّ، فَإنَّهُ يُكْسِبُ المَقْتَ، ويَشِينُ المَحاسِنَ، ويُشيعُ العُيوبَ.

I bid you not to adorn yourself with stinginess, for it will disparage you near those .٧ .who are close to you and will make your hated by your relatives

٧_ إيّاکَ والتَّحَلِّیَ بِالبُخْلِ، فَإنَّهُ يُزری بِکَ عِندَ القَريبِ (الغَريبِ)، وَيُمَقِّتُکَ إلَی النَّسيبِ.

I bid you to refrain from avarice, for it is the garment of indigence and the bridle .٨ .that is used to drive one towards every [type of] vileness

٨_ إيّاک والشُّحَّ فَإنَّهُ جِلبابُ المَسْكَنَهِ، وزِمامٌ يُقادُ بِهِ إلی كُلِّ دِناءَه.

I bid you to refrain from stinginess, for the miser is hated by strangers and shunned .٩ .by those who are close to him

٩ــ إِيّاكُمْ والبُخلَ، فَإِنَّ البَخيلَ يَمْقَتُهُ

p: ١٠١

الغَريبُ، ويَنْفُرُ مِنْهُ القَريبُ.

.The worst stinginess is withholding money from those who deserve it .١٠

١٠ــ أقْبَحُ البُخْلِ مَنْعُ الأمْوالِ مِنْ مُسْتَحِقِّها.

.Stinginess is [a form of] poverty .١١

١١ــ اَلبُخلُ فَقْرٌ.

.Avarice leads to vilification .١٢

١٢ــ اَلشُّحُّ مَسَبَّةٌ.

.Making too many excuses is a sign of stinginess .١٣

١٣ــ كَثْرَةُ التَّعَلُّلِ آيَةُ البُخْلِ.

.Avarice earns vilification .١۴

١۴ــ اَلشُّحُّ يَكْسِبُ المَسَبَّةَ.

.Stinginess degrades its possessor .١۵

١۵ــ اَلبُخْلُ يُزْرى بِصاحِبِهِ.

.Stinginess earns condemnation .١۶

١۶ــ اَلبُخْلُ يَكْسِبُ الذَّمَّ.

.Stinginess gives rise to hatred .١٧

١٧ــ اَلبُخْلُ يُوجِبُ البَغْضاءَ.

.Stinginess with what is available [in one's possession] is thinking negatively of God .١٨

١٨ــ اَلبُخْلُ بِالمَوجُودِ سُوءُ الظَّنِّ بِالمَعْبُودِ.

.Stinginess humiliates its possessor and elevates the one who turns away from it .١٩

۱۹ـ اَلبُخْلُ يُذِلُّ مُصاحِبَهُ ويُعِزُّ مُجانِبَهُ.

۲۰. Through stinginess, vilification increases.

۲۰ـ بِالبُخْلِ تَـكْثُرُ المَسَبَّهُ.

۲۱. The worst trait is stinginess.

۲۱ـ بِئْسَ الخَليقَهُ البُخْلُ.

۲۲. Excessive avarice sullies chivalry and spoils brotherhood.

۲۲ـ زِيادَهُ الشُّحِّ تَشينُ الفُتُوَّهَ وتُفْسِدُ الأُخُوَّهَ.

۲۳. In avarice there is vilification (and dishonour).

۲۳ـ فِى الشُّحِّ المَسَبَّهُ (السَّبَّهُ).

۲۴. Excessive avarice leads to vilification.

۲۴ـ كَثْرَهُ الشُّحِّ تُوجِبُ المَسَبَّهَ.

۲۵. If you were to see stinginess in the form of a man, you would have surely seen an ugly, disfigured person.

۲۵ـ لَوْ رَأَيْتُمُ البُخْلَ رَجُلًا لَرَأَيْتُمُوهُ شَخْصاً مُشَوَّهاً.

۲۶. If you were to see stinginess in the form of a man, you would have surely seen a disfigured person, from whom every eye would look away and every heart would turn away.

۲۶ـ لَوْ رَأَيْتُمُ البُخْلَ رَجُلًا لَرَأَيْتُمُوهُ مُشَوَّهاً يُغَضُّ عَنْهُ كُلُّ بَصَر، ويَنْصَرِفُ عَنْهُ كُلُّ قَلْب.

۲۷. One who persists in avarice is deprived of [sincere] advisers.

۲۷ـ مَنْ لَزِمَ الشُّحَّ عَدِمَ النَّصيحَ.

۲۸. Avarice

.is one of the most revolting traits

۲۸_ مِنْ أقْبَحِ الخَلائِقِ الشُّحُّ.

!How revolting is stinginess with affluence .۲۹

۲۹_ ما أقْبَحَ البُخْلَ مَعَ الإكْثارِ.

.How revolting is stinginess by those who possess nobility .۳۰

۳۰_ ما أقْبَحَ البُخْلَ بِذَوِى النُّبْلِ.

.Nothing brings down the wrath of Allah like stinginess .۳۱

۳۱_ مَا اجْتُلِبَ سَخَطُ اللّهِ بِمِثْلِ البُخلِ.

The honourable do not flee from death the way they flee from stinginess and the .۳۲ .company of the wicked

۳۲_ ما فِرارُ الكِرامِ مِنَ الحِمامِ كَفِرارِهِمْ مِنَ البُخلِ ومُقارَنَهِ اللِّئامِ.

.There is no vilification like avarice .۳۳

۳۳_ لا مَسَبَّهَ كالشُّحِّ.

.There is no alienation like avarice .۳۴

۳۴_ لا غُرْبَهَ كالشُّحِّ.

.There is no magnanimity with avarice .۳۵

۳۵_ لا مُرُوَّهَ مَعَ شُحّ.

.There is no evil trait worse than avarice .۳۶

۳۶_ لا سَوْأَهَ أسْوَأُ مِنَ الشُّحِّ.

There is no evil trait worse than stinginess .۳۷

٣٧ـ لا سَوْأَهَ أَسْوَءُ مِنَ الْبُخْلِ.

The Miser And The Avaricious

البخيل والشَّحيح The Miser and the Avaricious

A miser is stingy towards himself with little of his worldly possessions and leaves all .١ the rest for his heirs.

١ـ البَخيلُ يَبْخَلُ على نَفْسِهِ بِاليَسيرِ مِنْ دُنياهُ، ويَسْمَحُ لِوُرَّاثِهِ بِكُلِّها.

A miser gives up of more of his honour than what he holds of his possessions and .٢ loses multiple times more of his religion than what he saves of his property.

٢ـ اَلبَخيلُ يَسْمَحُ مِنْ عِرْضِهِ بِأَكْثَرَ مِمّا أَمْسَكَ مِنْ عَرَضِهِ، ويُضَيِّعُ مِنْ دينِهِ أضعافَ ما حَفِظَ مِنْ نَشَبِهِ.

The farthest of creatures from Allah, the Exalted, is the wealthy miser .٣

٣ـ أَبْعَدُ الخلائِقِ مِنَ اللّهِ تعالى اَلبَخيلُ الغَنِيُّ.

The most miserly with his possessions is the most generous with .۴

.his honour

۴ـ أبْخَلُ النَّاسِ بِعَرَضِهِ أسْخاهُمْ بِعِرْضِهِ.

The most miserly of all people is the one who is stingy to himself with his wealth, .۵ and [eventually] leaves it behind for his heirs.

۵ـ أبْخَلُ النَّاسِ مَنْ بَخِلَ على نَفْسِهِ بِمالِهِ، وخَلَّفَهُ لِوُرّاثِهِ.

.The miser is dispraised, the envious is disheartened .۶

۶ـ البَخيلُ مَذْمُومٌ، اَلْحَسُودُ مَغْمُومٌ.

.The miser is a treasurer for his heirs .۷

۷ـ اَلبَخيلُ خازِنٌ لِوَرَثَتِهِ.

.A miser hastens poverty .۸

۸ـ البَخيلُ مُتَعَجِّلُ الفَقْرِ.

.A miser is always disgraced .۹

۹ـ اَلبَخيلُ أبَداً ذَليلٌ.

.A miser always comes up with excuses and pretexts .۱۰

۱۰ـ اَلبَخيلُ مُتَحَجِّجٌ (مُتَبَجِّجٌ) بِالمعاذيرِ والتَّعالِيلِ.

.A miser is abased among those who are dear to him .۱۱

۱۱ـ اَلبَخيلُ ذَليلٌ بَيْنَ أعِزَّتِهِ.

I am amazed at the wretched miser who rushes towards the poverty that is fleeing .۱۲ him and loses the wealth that is seeking him; he lives a life of poverty in this world and is called to account with the reckoning of the wealthy in the Hereafter.

۱۲ـ عَجِبْتُ لِلْشَّقِيِّ البَخيلِ يَتَعَجَّلُ الفَقْرَ الَّذى مِنْهُ هَرَبَ ويَفُوتُهُ الغِنى الَّذى إيّاهُ طَلَبَ فَيَعيشُ فِى الدُّنيا عَيْشَ الفُقَراءِ ويُحاسَبُ فِى

الآخِرَهِ حِسابَ الأغْنياءِ.

.The avaricious has no friend .۱۳

۱۳ـ لَيْسَ لِشَحيح رَفيقٌ.

.The miser has no close friend .۱۴

۱۴ـ لَيْسَ لِبَخيل حَبيبٌ.

He who is stingy to himself with his wealth is not successful and leaves behind his .۱۵ .possessions for others

۱۵ـ لَمْ يُوفَّقْ مَنْ بَخِلَ عَلى نَفْسِهِ بِخَيْرِهِ وخَلَّفَ مالَهُ لِغَيْرِهِ.

.One who withholds his hand out of fear of poverty has [actually] hastened poverty .۱۶

۱۶ـ مَنْ قَبَضَ يَدَهُ مَخافَهَ الفَقْرِ فَقَدْ تَعَجَّلَ الفَقْرَ.

One who is stingy .۱۷

.with his wealth is abased

۱۷ـ مَنْ بَخِلَ بِمالِهِ ذَلَّ.

One who is miserly with that which he does not [even] possess, has exceeded in .۱۸ .meanness

۱۸ـ مَنْ بَخِلَ بِما لا يَمْلِكُهُ فَقَدْ بالَغَ فِي الرَّذيلَهِ (بالرَّذيله).

One who withholds his hand from [spending on] his family has only held back one .۱۹ .[hand from them but caused many hands to be withheld by them [against him

۱۹ـ مَنْ يَقْبِضْ يَدَهُ عَنْ عَشيرَتِهِ، فَإِنَّما يَقْبِضُ يَداً واحِداً عَنْهُمْ، ويَقْبِضُ عَنْهُ أَيْدىَ كَثيرَةً مِنْهُمْ.

One who is stingy with his wealth towards himself, is generous with it to his wife's .۲۰ .[next] husband

۲۰ـ مَنْ بَخِلَ بِمالِهِ على نَفْسِهِ جادَ بِهِ على بَعْلِ عِرْسِهِ.

He who is stingy to the one who needs what he possesses, Allah's wrath upon him .۲۱ .increases

۲۱ـ مَنْ بَخِلَ علَى المُحْتاجِ بِما لَدَيْهِ كَثُرَ سَخَطُ اللّهِ علَيْهِ.

.[He who is stingy with his favours has not fastened his faith [and made it firm .۲۲

۲۲ـ ما عَقَدَ إيمانَهُ مَنْ بَخِـلَ بإحْسانِهِ.

.He who is stingy with his favours is not intelligent .۲۳

۲۳ـ ما عَقَلَ مَنْ بَخِلَ بِإحسانِهِ.

While passing by some filth in a cesspit, he ('a) said: This is what you were .۲۴ competing for yesterday. And in another narration, he said: This is what the misers .were stingy with

۲۴ـ وقال ـ عليه السّلام ـ: وَقَدْ مَرَّ بِقَذِر عَلى مَزْبَلَه: هذا ما كُنْتُمْ (عَلَيْهِ بالأمْسِ تَتنافَسُونَ) تَتَنافَسُونَ فيهِ بِالأمْسِ وفى خبر آخر أَنَّهُ قال: هذا ما بَخِلَ بِهِ الباخِلُونَ.

Woe to the miser who hastens towards the poverty which has fled from him and .۲۵ abandons the

p: ۱۰۵

.wealth that has sought him

۲۵ــ وَيْحَ البَخيلِ المُتَعَجِّلِ الفَقْرَ الَّذى مِنهُ هَرَبَ، والتّارِكِ الغِنَى الَّذى إيّاهُ طَلَبَ.

.Do not be stingy by acting tightfistedly; and do not waste by acting extravagantly .۲۶

۲۶ــ لاتَبْخَلْ فَتُقَتِّــرَ ولا تُسْرِفْ فَتُفْرِطَ.

.There is no magnanimity in a miser .۲۷

۲۷ــ لامُرُوَّةَ لِبَخيل.

Nothing holds back wealth except stinginess, and a miser is blameworthy and liable .۲۸ .for punishment

۲۸ــ لايُبْقِى المالَ إلَّا البُخْلُ، والبَخيلُ مُعاقَبٌ مَلُومٌ.

.A miser is rebuked in this world, and punished and chastised in the Hereafter .۲۹

۲۹ــ اَلباخِلُ فِي الدُّنيا مَذْمُومٌ، وفِي الآخِرَهِ مُعَذَّبٌ مَلُومٌ.

Taking The Initiative

المبادره Taking the Initiative

.Take the initiative to act, belie [false] hope and recall death .۱

۱ــ بادِرُوا العَمَلَ، وأكْذِبُوا الأمَلَ، ولاحِظُوا الأجَلَ.

Take the initiative to act and fear the suddenness of death, [then] you will realize .۲ .the greatest hope

۲ــ بادِرُوا العَمَلَ(الأمَل)، وخافُوا بَغْتَهَ الأجَلِ، تُدْرِكُوا أفْضَلَ الأمَلِ.

.Hasten towards [virtuous] actions before old age disables you .۳

۳ــ بادِرُوا بِالعَمَلِ عُمْراً ناكِساً.

Hasten towards [virtuous] actions before debilitating illness or sudden death .۴

.[[overtakes you

۴_ بادِروا بِالعَمَلِ مَرَضاً حابِساً، وَمَوْتاً خالِساً.

Hasten towards virtue, for verily virtuous deeds are an opportunity [to secure your .۵ .[Hereafter

۵_ بادِرِ البِرَّ فَإِنَّ أعْمالَ البِرِّ فُرْصَةٌ.

Take the initiative to perform good deeds [now] while the neck is free from the .۶ .noose and the spirit is unfettered

۶_ بادِرُوا صالِحَ الأعْمالِ والخَناقُ مُهْمَلٌ والرُّوحُ مُرْسَلٌ.

Take the initiative in your youth before your old age and in your health before your .۷ .illness

۷_ بادِرْ شَبابَكَ قَبْلَ هَرَمِكَ، وصِحَّتَكَ قَبْلَ سُقْمِكَ.

Take the initiative in your affluence before your poverty and .۸

.while you are alive before your death

٨ــ بادِرْ غِناکَ قَبْلَ فَقْرِکَ، وحَیوتَکَ قَبْلَ مَوْتِکَ.

Take the initiative while the rest of your life is before you, and you have the ability to .٩ act by volition(١), and have the opportunity of repentance, and the possibility of .abrogating your misdeeds

٩ــ بادِرُوا فى مَهَلِ البَقِیَّهِ، وأُنُفِ المَشیَّهِ، وانْتِظارِ التَّوبَهِ، وانْفِساخِ الحَوبَهِ.

Hasten to act while the bodies are healthy, the tongues are untied, the [cry of] .١٠ .repentance is heard and the deeds are accepted

١٠ــ بادِرُوا والأبْدانُ صَحیحَهٌ، والألْسُنُ مُطْلَقَهٌ، والتَّوبَهُ مَسْمُوعَهٌ، وَالأعْمالُ مَقْبُولَهٌ.

Hasten to act before [you are seized with] the seizing of the all-Powerful, the .١١ .Omnipotent

١١ــ بادِرُوا قَبْلَ أخْذَهِ العَزیزِ المُقْتَدِرِ.

.[Hasten to act before the narrowness and constriction [of the grave .١٢

١٢ــ بادِرُوا قَبْلَ الضَّنْكِ والمَضیقِ.

Hasten to act before the terror [of death] and the departure of your soul [from your .١٣ .[body

١٣ــ بادِرُوا قَبْلَ الرَّوعِ والزُّهُوقِ.

Hasten towards good deeds before your deaths, and purchase what will remain for .١۴ .[you [in the Hereafter] with what will depart from you [of this world

١۴ــ بادِرُوا آجالَكُمْ بِأعْمالِكُمْ، وابتاعُوا ما یَبْقى لَكُمْ بِما یَزُولُ عَنْكُمْ.

Hasten [to do good] with your wealth before your deaths come upon you, so that it .١۵ .[may purify you, set you aright and bring you closer [to Allah

١۵ــ بادِرُوا بِأمْوالِكُمْ قَبلَ حُلُولِ آجالِكُمْ تُزَكِّكُمْ وتُصْلِحْكُمْ وَتُزْلِفْكُمْ.

.Hasten towards obedience [to Allah] and you will be felicitous .۱۶

۱۶_ بادِرِ (باكِر) الطّاعَهَ تَسْعَدْ.

.Hasten towards good and you will be guided .۱۷

۱۷_ بادِرِ الخَيْرَ تَرْشُدْ.

Hasten [to do good] before the coming .۱۸

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.Also translated: ...at the first available opportunity when the intention is made -۱

.of the hidden awaited one

۱۸ـ بادِرُوا قَبْلَ قُدُومِ الغائبِ المُنْتَظَرِ.

Anticipate death and its throes, prepare for it before its arrival and get ready for it .۱۹ .before it descends

۱۹ـ بادِرُوا المَوْتَ وغَمَراتِهِ، ومَهِّدُوا لَهُ قَبْلَ حُلُولِهِ وأعِدُّوا لَهُ قَبْلَ نُزولِهِ.

Hasten [to act] in the period of guidance and repose of the bodies, and in your .۲۰ .remaining lifetime, and while you have the ability to act by volition

۲۰ـ بادِرُوا فی فَیْنَهِ الإرْشادِ، وراحَهِ الأجسادِ، ومَهَلِ البَقِیَّهِ، وأُنُفِ المَشِیَّهِ.

Hasten in performing your good deeds and compete with your deaths, for you will .۲۱ be compensated for what you sent forward, rewarded for what you did beforehand .and held accountable for what you left behind

۲۱ـ بادِرُوا أعْمالَكُمْ، وسابِقُوا آجالَكُمْ، فَإنَّكُمْ مَدينُونَ بِما أسْلَفْتُمْ، وَمُجازَوْنَ بِما قَدَّمْتُمْ، ومُطالَبُونَ بِما خَلَّفْتُمْ.

Surpass your hope and anticipate the assault of death, for people are on the verge .۲۲ .of having their hopes cut short and being surprised by death

۲۲ـ بادِرُوا الأمَلَ، وسابِقُوا هُجومَ الأجَلِ، فَإنَّ النَّاسَ یُوشِکُ أنْ یَنْقَطِعَ بِهِمُ الأمَلُ، فَیَرْهَقُهُمُ الأجَلُ.

.Hurry to take advantage of opportunity before it becomes [a cause of] distress .۲۳

۲۳ـ بادِرِ الفُرْصَهَ قَبْلَ أنْ تَـكُونَ غُصَّهً.

Blessed is the one who hastens to perform good deeds before his means are cut .۲۴ .short

۲۴ـ طُوبی لِمَنْ بادَرَ صالِحَ العَمَلِ قَبْلَ أنْ تَنْقَطِعَ أسْبابُهُ.

Blessed is he who anticipates death, takes advantage of respite and prepares the .۲۵ .[provision of good deeds [for the Hereafter

۲۵ـ طُوبی لِمَنْ بادَرَ الأجَلَ، واغْتَنَمَ المَهَلَ، وتَزَوَّدَ مِنَ العَمَلِ.

Cold Weather

البرد Cold Weather

Be cautious of the cold [of .١

p: ١٠٨

winter] at its onset and embrace it towards its ending, for it acts upon the bodies as it acts upon the branches its beginning scorches and its end causes leaves to grow.

١ــ تَوَقُّو البَرْدَ فی أوَّلِهِ، وتَلَقَّوْهُ فی آخِرِهِ، فَإنَّهُ یَفْعَلُ بِالأبْدانِ کَما یَفْعَلُ فِی الأغصانِ، أوَّلُهُ یُحْرِقُ، وآخِرُهُ یُورِقُ.

Righteousness And Those Who Prevent It

Righteousness and Those Who prevent it البَــرُّ والبِــرُّ ومن منعه

١. The righteous act is an action that reforms.

١ــ اَلبِرُّ عَمَلٌ مُصْلِحٌ.

٢. The righteous act is a good deed.

٢ــ اَلبِرُّ عَمَلٌ صالِحٌ.

٣. Righteousness is the prize of the judicious.

٣ــ اَلْبِرُّ غَنیمَهُ الحازِمِ.

۴. Righteousness is the quickest in acquiring reward.

۴ــ اَلبِــرُّ أعْجَلُ شَیْء مَثُوبَهً.

۵. Through righteousness the free man is owned.

۵ــ بِالبِــرِّ یُمْلَکُ الحُرُّ.

۶. Hastening to perform righteous acts increases [one's] righteousness.

۶ــ تَعجِیلُ البِرِّ زیادَهٌ فِی البِرِّ.

٧. The best benefaction is that which reaches the free.

٧ــ خَیْرُ البِرِّ ما وَصَلَ إلَی الأحْرارِ.

٨. The best righteous act is that which reaches the needy.

۸ـ خَيْرُ البِرِّ ما وَصَلَ إلَى المُحْتاجِ.

۹. In every righteous act there is gratitude.

۹ـ فى كُلِّ بِرّ شُكْرٌ.

۱۰. One who prevents righteousness is deprived of gratitude.

۱۰ـ مَنْ مَنَعَ بِرّاً مُنِعَ شُكْراً.

۱۱. Whoever extends his righteousness, his renown spreads.

۱۱ـ مَنْ بَذَلَ بِرَّهُ إنْتَشَرَ ذِكْرُهُ.

۱۲. One whose righteousness is close [at hand], his reputation goes far [and wide].

۱۲ـ مَنْ قَرُبَ بِرُّهُ بَعُدَ صيتُهُ.

۱۳. One who follows up one good act with another good act and bears the offences of his brothers and neighbours has perfected [his] virtue.

۱۳ـ مَنْ أتْبَعَ الإحسانَ بِالإحسانِ، واحتَمَلَ جِناياتِ الإخْوانِ والجيرانِ، فَقَد أكْمَلَ البِرَّ.

۱۴. One who is miserly

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.towards you with his cheerfulness will not be generous with his righteousness

۱۴ــ مَنْ بَخِلَ عَلَيْكَ بِبِشْرِهِ لَمْ يَسْمَحْ بِبِرِّهِ.

.One of the best righteous acts is being kind to the orphans .۱۵

۱۵ــ مِنْ أفْضَلِ البِرِّ بِرُّ الأيتامِ.

.With righteousness, mercy flows forth abundantly .۱۶

۱۶ــ مَعَ البِرِّ تَدِرُّ الرَّحْمَهُ.

.The righteous tongue rejects the foolishness of the ignorant .۱۷

۱۷ــ لِسانُ البَرِّيَأبى سَفَهَ الجُهّالِ.

.One whose righteousness increases is praised .۱۸

۱۸ــ مَنْ كَثُرَ بِرُّهُ حُمِدَ.

.Urging the self towards altruism is from the qualities of the righteous .۱۹

۱۹ــ مِنْ شِيَمِ الأبْرارِ حَمْلُ النُّفُوسِ عَلَى الإيثارِ.

Insistence

Insistence الإبرام

.One who insists [too much] makes others fed up of him .۱

۱ــ مَنْ أبْرَمَ سُئِمَ.

The Innocent

The Innocent البَرِیء

.The innocent one is healthy, the suspicious one is sick .۱

۱ــ اَلبَرِیءُ صَحيحٌ، وَالمُريبُ عَليلٌ.

۲. The innocent one is fearless.

۲ــ البَرىءُ جَرىءٌ.

۳. How courageous the innocent one is and how timid is the suspicious one!

۳ــ ما أشْجَعَ البَرىءُ وأجْبَنَ المُريبُ.

۴. No one is more courageous than an innocent person.

۴ــ لا أشْجَعَ مِنْ بَرىء.

۵. Every innocent one is well.

۵ــ كُلُّ بَرىء صَحيحٌ.

Being Cheerful And Smiling

Being Cheerful and smiling البِشْر، البَشاشه وطِلاقَةُ الوَجْه

۱. Cheerfulness is one of the two forms of hospitality.

۱ــ البَشاشَهُ أحَدُ القَرائَيْنِ.

۲. Cheerfulness is [a form of] kindness.

۲ــ اَلبَشاشَهُ إحْسانٌ.

۳. Cheerfulness is a trap for [ensnaring] affection.

۳ــ اَلبَشاشَهُ حِبالَهُ المَوَدَّهِ.

۴. Adopt cheerfulness for it is indeed a trap for [ensnaring] affection.

۴ــ عَلَيكَ بِالبَشاشَهِ فَإنَّهُ حِبالَهُ المَوَدَّهِ.

۵. There is no cheerfulness with annoyance.

۵ــ لابَشاشَهَ مَعَ إبْرام.

.Cheerfulness cools down the fire of opposition .۶

۶_ اَلبِشْرُ یُطْفِئُ نارَ المُعانَدَهِ.

Cheerfulness is the first gift [that .۷

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can be given].

٧ـ اَلبِشْرُ أوَّلُ النَّوالِ.

٨. Cheerfulness is the trait of the free.

٨ـ اَلبِشْرُ شيمَةُ الحُرِّ.

٩. Cheerfulness makes companions affable.

٩ـ اَلبِشْرُ يُؤْنِسُ الرِّفاقَ.

١٠. Cheerfulness renders goodness without any expense.

١٠ـ اَلبِشْرُ إسْداءُ الصَّنيعَهِ بِغَيْرِ مَؤُنَه.

١١. By cheerfulness and keeping a smiling face, the act of giving becomes virtuous.

١١ـ بِالبِشْرِ وبَسْطِ الوَجْهِ يَحْسُنُ مَوْقِعُ البَذْلِ.

١٢. Your cheerfulness is your first righteous act and your promise is your first gift.

١٢ـ بِشْـرُكَ أوَّلُ بِرِّكَ ووَعْدُكَ أوَّلُ عَطائِكَ.

١٣. Your cheerfulness shows the nobility of your soul and your humility points to your righteous character.

١٣ـ بِشرُكَ يَدُلُّ على كَرَمِ نَفْسِكَ، وتَواضُعُكَ يُنْبِئُ عَنْ شريفِ خُلْقِكَ.

١٤. Being cheerful is the first gift and the easiest [form of] generosity.

١٤ـ حُسْنُ البِشرِ أوَّلُ العَطاءِ، وأسْهَلُ السَّخاءِ.

١٥. Cheerfulness is one of the two glad tidings.

١٥ـ حُسْنُ البِشْرِ أحَدُ البِشارَتَيْنِ.

١٦. Cheerfulness is the disposition of all those who are [truly] free.

۱۶_ حُسْنُ البِشْرِ شيمَهُ كُلِّ حُرّ.

.Being cheerful is one of the signs of success .۱۷

۱۷_ حُسْنُ البِشْرِ مِنْ عَلائِمِ النَّجاحِ.

.The cause of affection is cheerfulness .۱۸

۱۸_ سَبَبُ المَحَبَّهِ ألبِشْرُ.

Smiling with cheerfulness, [practicing] benevolence, [performing] righteous actions .۱۹
.and bestowing greetings invites the love of the people

۱۹_ طِلاقَهُ الوَجهِ بِالبِشرِ والعَطيَّهِ وفِعْلِ البِرِّ وبَذْلِ التَّحيَّهِ داعٍ إلى مَحَبَّهِ البَريَّهِ.

.Increased cheerfulness is a sign of benevolence .۲۰

۲۰_ كَثْرَهُ البِشرِ آيَهُ البَذْلِ.

.A cheerful face is better than a serious, frowning face .۲۱

۲۱_ وَجْهٌ مُسْتَبْشِرٌ خَيْرٌ مِنْ قَطْوب مُؤثِر.

.Cheerfulness is one of the two gifts .۲۲

۲۲_ اَلبِشْرُ أحَدُ العَطائَيْنِ.

.Cheerfulness is a delightful countenance and a radiant disposition .۲۳

۲۳_ اَلبِشْرُ مَنْظَرٌ مُونِقٌ،وَ خُلْقٌ مُشْرِقٌ.

Cheerfulness is .۲۴

.kindness, frowning is meanness

۲۴ـ اَلبِشرُ مَبَرَّةٌ، العُبُوسُ مَعَرَّةٌ.

.Cheerfulness is the beginning of righteousness .۲۵

۲۵ـ اَلبِشرُ أوَّلُ البِرِّ.

.Keeping a cheerful face is a trait of the free .۲۶

۲۶ـ الطَّلاقَةُ شيمَةُ الحُرِّ.

.Cheerfulness is the first gift .۲۷

۲۷ـ اَلبِشرُ أوَّلُ النّائِلِ.

Sight, Observation And Insight

البصر والنظر والبصير والبصيره Sight, Observation and Insight

?Where are the eyes that glance at the [illuminated] signposts of piety .۱

۱ـ أيْنَ الأبصارُ اللامِحَةُ مَنارَ التَّقْوى؟

The most observant person is one who sees his own faults and refrains from his .۲ .sins

۲ـ أبْصَرُ النَّاسِ مَنْ أبْصَرَ عُيُوبَهُ، وأقْلَعَ عَنْ ذُنُوبِهِ.

It is narrated that at one time some people looked at a passing woman with lust, at] .۳ which point the Imam (‘a) said:] Verily the eyes of these virile males are covetous and this glancing is the cause of their lust. Whenever any of you sees a woman whom he .finds attractive, he should go to his wife, because she [too] is a woman like her

۳ـ إنَّ أبصارَ هذِهِ الفُحُولِ طوامِحُ، وهُوَ سَبَبُ هَبابِها، فإذا نَظَرَ أحَدُكُمْ إلَى امْرَأه فَأعْجَبَتْهُ، فَلْيَمُسَّ أهْلَهُ. فَإنَّما هِىَ امْرأةٌ بِامْرَأه.

Indeed the perceptive person is one who listens and then ponders, sees then .۴ .reflects, and derives benefit from examples

۴ـ إنَّما البَصيرُ مَنْ سَمِعَ فَفَكّرَ، ونظَرَ فَأبْصَرَ، وانْتَفَعَ بِالعِبرِ.

.It is through observation [and reflection] that lessons are learned .۵

۵ـ بِالإسْتِبْصارِ يَحصُلُ الإعتِبارُ.

.The loss of eyesight is better than the blinding of insight .۶

۶ـ ذَهابُ البَصَرِ خَيْـرٌ مِنْ عَمَى البَصيرَهِ.

.Loss of vision is better than looking at something that causes temptation .۷

۷ـ ذَهابُ النَّظَرِ خَيْرٌ مِنَ النَّـظَرِ إلى

ما يُوجِبُ الفِتْنَه.

.Sometimes the one who can see [also] loses his way .٨

٨_ رُبَّما أخْطأ البَصيرُ رُشْدَهُ.

.Loss of eyesight is easier than loss of insight .٩

٩_ فَقْدُ البَصَـرِ أهْوَنُ مِنْ فِقْدانِ البَصيرَهِ.

.One who has lost his sight makes wrong judgments .١٠

١٠_ فاقِدُ البَصَرِ فاسِدُ النَّظَرِ.

.Indeed the secrets have been revealed for people of insight .١١

١١_ قَدِ انْجابَتْ السَّرائِرُ لأهْلِ البَصائِـرِ.

You are shown if you observe, made to hear if you listen, and guided if you seek .١٢ .guidance

١٢_ لَقَدْ بُصِّرْتُمْ إنْ أبْصَرْتُمْ، واُسْمِعْتُمْ إنْ سَمِعْتُمْ، وهُديتُمْ إنِاهتَدَيْتُمْ.

Whoever reflects with astuteness, wisdom gets established for him and he . ١٣ .[understands the lesson [of the past

١٣_ مَنْ تَبَصَّـرَ فِي الفِطْنَهِ ثَبَتَتْ لَهُ الحِكْمَهُ وعَرِفَ العِبْرَهَ.

.Eyesight is of no benefit if insight is blinded .١۴

١۴_ نَظَرُ البَصَرِ لايُجدى إذا عَمِيَتِ البَصيرَهُ.

.One who does not ponder has no insight .١۵

١۵_ لابَصيرَهَ لِمَنْ لا فِكْرَ لَهُ.

.The glance is a pathfinder of infatuations .١۶

١۶_ اَللَّحْظُ رائِدُ الفِتَنِ.

۱۷. Many a passion is aroused by a [single] glance.

۱۷_ رُبَّ صَبابَه غُرِسَتْ مِنْ لَحْظَه.

۱۸. The blinding of sight is better than a lot of gazing [at what is forbidden].

۱۸_ عَمَی البَصَرِ خَيْرٌ مِنْ كَثير مِنَ النَّظَرِ.

۱۹. How many a passion has been aroused from a [single] glance!

۱۹_ كَمْ مِنْ صَبابَه اكْتُسِبَتْ مِنْ لَحْظَه.

۲۰. How many gazes have led to regret!

۲۰_ كَمْ مِنْ نَظْرَه جَلَبَتْ حَسْرَةً.

۲۱. A person’s glance is the scout of his heart.

۲۱_ لَحْظُ الإنسانِ رائِدُ قَلْبِهِ.

۲۲. One who glances [everywhere] freely, his regret increases.

۲۲_ مَنْ أطْلَقَ طَرْفَهُ كَثُرَ أسَفُهُ.

۲۳. Vision is not attained by sight [alone], for sight

.can fool its possessor

۲۳ــ لَيْسَ الرُّؤْيَهُ مَعَ الأبْصارِ، قَدْ تَكْذِبُ الأبْصارُ أهْلَها.

Wantonness

البَطَرْ Wantonness

.Wantonness takes away blessings and brings chastisement .۱

۱ــ اَلبَطَرُ يَسْلُبُ النِّعْمَهَ، ويَجْلِبُ النِّقْمَهَ.

Falsehood And Assisting It

الباطل والتعاون عليه Falsehood and assisting it

One who is pleased with the action of a group is like one who participates in it with them, and for everyone who participates in falsehood there are two sins: the sin of being pleased with it and the sin of acting upon it. .۱

۱ــ الرَّاضی بِفِعْلِ قَوْم كالدَّاخِلِ فيهِ مَعَهُمْ، ولِكُلِّ داخِل فی باطِل إثمانِ: إثْمُ الرِّضا بِهِ، وإثم العَمَلِ بِهِ.

.Falsehood is the opposer of truth .۲

۲ــ الباطِلُ مُضادُّ الحَقِّ.

.Falsehood is a deceptive beguiler .۳

۳ــ اَلباطِلُ غَرُورٌ خادِعٌ.

.Falsehood is the weakest supporter .۴

۴ــ اَلباطِلُ أضْعَفُ نَصير.

.Falsehood [is like a mount that] makes its rider stumble .۵

۵ــ اَلباطِلُ يَزِلُّ بِراكِبِهِ.

.Falsehoods hurl one into deviations .۶

۶ـ اَلأباطيلُ مُوقِعَةٌ فِي الأَضاليلِ.

.Collaborating in support of falsehood is vileness and treachery .۷

۷ـ اَلتَّظافُرُ عَلى نَصْرِ الباطِلِ لُؤْمٌ وخيانَةٌ.

Oppose the one who opposes the truth for falsehood; and leave him and that which .۸ .he has chosen for himself

۸ـ خالِفْ مَنْ خالَفَ الحَقَّ إلى غَيْرِهِ، وَدَعْهُ، وَما رَضِىَ لِنَفْسِهِ.

Seeking assistance in support of falsehood is a serious offence and an act of .۹ .treachery

۹ـ طَلَبُ التَّعاوُنِ على نُصْرَةِ الباطِلِ جِنايَةٌ وخيانَةٌ.

.One who helps falsehood has oppressed the truth .۱۰

۱۰ـ ظَلَمَ الحَقَّ مَنْ نَصَرَ الباطِلَ.

How can one separate from falsehood when he has not attached [himself] to the .۱۱ ?truth

۱۱ـ كَيفَ يَنْفَصِلُ عَنِ الباطِلِ مَنْ لَمْ يَتَّصِلْ بِالحَقِّ؟!

Falsehood has a .۱۲

p: ۱۱۴

.fixed] circuit]

۱۲ــ لِلباطِلِ جَوْلَةٌ.

.There is no joy in a flash of lightening for one who is immersed in darkness .۱۳

۱۳ــ لَيسَ فِي البَرْقِ اللاَّمِعِ مُسْتَمْتَعٌ لِمَنْ يَخُوضُ الظُّلْمَهَ.

.One who embarks on falsehood, regrets .۱۴

۱۴ــ مَنْ رَكِبَ الباطِلَ نَدِمَ.

.One whose falsehood increases, his truth will never be accepted .۱۵

۱۵ــ مَنْ كَثُرَ باطِلُهُ لَمْ يُتَّبَعْ حَقُّهُ.

.One who rides on falsehood, his mount will destroy him .۱۶

۱۶ــ مَنْ رَكِبَ الباطِلَ أهْلَكَهُ مَرْكَبُهُ.

.One who embarks on falsehood, his feet will slip .۱۷

۱۷ــ مَنْ رَكِبَ الباطِلَ زَلَّ قَدَمُهُ.

One whose goal is falsehood will not perceive the truth even if it is more manifest .۱۸
.than the sun

۱۸ــ مَنْ كانَ غَرَضُهُ الباطِلَ لَمْ يُدْرِكِ الحقَّ ولَوْ كانَ أشْهَرَ مِنَ الشَّمسِ.

.One who supports falsehood, regrets .۱۹

۱۹ــ مَنْ نَصَرَ الباطِلَ نَدِمَ.

!How ugly falsehood is .۲۰

۲۰ــ ما أقْبَحَ الباطِلَ.

.The one who employs falsehood is chastised and condemned .۲۱

۲۱ـ مُسْتَعْمِلُ الباطِلِ مُعَذَّبٌ مَلُومٌ.

.One who resorts to falsehood does not become powerful .۲۲

۲۲ـ لايَعِزُّ مَنْ لَجأ إلَى الباطِلِ.

The Falsifier

المبطل The Falsifier

.The aim of the falsifier is [to cause] corruption .۱

۱ـ غَرَضُ المُبْطِلِ الفَسادُ.

The Stomach And The Private Parts

البطنُ والفرج The Stomach and the Private Parts

.Protect your stomach and your private parts from what is forbidden .۱

۱ـ إحْفَظْ بَطْنَكَ وفَرْجَكَ مِنَ الحَرامِ.

Protect your stomach and your private parts, for in these two lie your trials [and .۲ .[afflictions

۲ـ إحْفَظْ بَطْنَكَ وفَرْجَكَ فَفيهِما فِتْنَتُكَ.

.A man's stomach is his enemy .۳

۳ـ بَطْنُ المَرْءِ عَدُوُّهُ.

How far is goodness from the one whose efforts are [solely] for his stomach and .۴ !private parts

۴ـ ما أبْعَدَ الخَيرَ مِمَّنْ هِمَّتُهُ

بَطْنُهُ وفَرْجُهُ.

The most detested servant in the sight of Allah, the Glorified, is the one whose .۵ concern (and effort) is [solely] for his stomach and his private parts.

۵ـ أمْقَتُ العِبادِ إلَى اللّهِ سُبْحانَهُ مَنْ كانَ هَمُّهُ (هِمَّتُهُ) بَطْنُهُ وَفَرْجُهُ.

Early Rising

Early rising المباكره

Wake up early [in the morning] for there is blessing in early rising; and consult each .۱ other, for success is in consultation.

۱ـ باكِرُوا فَالبَرَكَهُ فِي المُباكَرَهِ، وشاوِرُوا فَالنُّجْحُ فِي المُشاوَرَهِ.

Weeping

Weeping البكاء

Weeping out of fear of Allah, because of being far from Allah, is the worship of the .۱ cognizant.

۱ـ اَلبُكاءُ مِنْ خيفَهِ اللّهِ لِلْبُعْدِ عَنِ اللّهِ عِبادهُ العارِفينَ.

Weeping out of the fear of Allah illuminates the heart and protects [one] from .۲ repetition of sin.

۲ـ اَلبُكاءُ مِنْ خَشيَهِ اللّهِ يُنيرُ القَلبَ ويَعْصِمُ مِنْ مُعاوَدَهِ الذَّنْبِ.

Weeping out of the fear of Allah is the key to [divine] mercy .۳

۳ـ اَلبُكاءُ مِنْ خَشْيَهِ اللّهِ مِفْتاحُ الرَّحمَهِ.

.[Weeping is the trait of the soft-hearted [and those who fear Allah .۴

۴ـ البُكاءُ سَجِيَّهُ المُشْفِقينَ.

.By weeping out of the fear of Allah, sins get purified .۵

۵ــ بِالبُكاءِ مِنْ خَشيَهِ اللّهِ تُمَحَّصُ الذَّنُوبُ.

.The weeping of a servant out of the fear of Allah clears away his sins .۶

۶ــ بُكاءُ العَبْدِ مِنْ خَشيَهِ اللّهِ يُمَحِّصُ ذُنُوبَهُ.

Blessed is the one who is granted success in his worship and weeps because of his .۷ .sins

۷ــ طُوبى لِمَنْ وُفِّقَ لِطاعَتِهِ، وبَكى على خَطيئَتِهِ.

Countries And Homelands

Countries and Homelands البِلاد والأوطان

The worst of countries is the country in which there is neither peace nor . ۱ .productivity

۱ــ شَــرُّ

البِلادِ بَلَدٌ لا أمْنَ فيهِ وَلا خِصْبَ.

۲. The worst homelands are those in which the inhabitants are not safe.

۲ــ شَــرُّ الأوطانِ ما لَمْ يَأمَنْ (لايأمَنُ) فيهِ القُطّانُ.

۳. There is no country (or city) that has a greater right over you than another; the best country is the one that bears you.

۳ــ لَيسَ بَلَدٌ أحَقُّ البِلادِ بِکَ مِنْ بَلَد، خَيْرُ البِلادِ ما حَمَلَکَ.

Eloquence

Eloquence البلاغه

۱. Eloquence is that which is easy on speech and light on reasoning.(۱)

۱ــ البَلاغَهُ ما سَهُلَ علَى المـَنْطِقِ وخَفَّ عَلَى الفِطْنَهِ.

۲. Eloquence is to reply without hesitation and [to speak] correctly, without making mistakes.

۲ــ اَلبَلاغَهُ أنْ تُجيبَ فلا تُبْطِئَ وتُصيبَ فَلا تُخْطِئَ.

۳. Conciseness can be enough of an eloquence.

۳ــ قَدْ يُكْتَفى مِن البَلاغَهِ بِالإيجازِ.

۴. One who undertakes the rending and mending of speech has attained eloquence.

۴ــ مَنْ قامَ بِفَتْقِ القَولِ ورَتْقِهِ فَقَدْ حازَ البَلاغَهَ.

۵. The tools of rhetoric are: an intelligent mind and an eloquent tongue.

۵ــ آلَهُ(آيه) البَلاغهِ: قَلْبٌ عَقُولٌ، ولِسانٌ قائِلٌ.

۶. Sometimes even the eloquent one is left speechless.

۶ــ رُبَّما اُرْتِجَ عَلَى الفَصيحِ الجَوابُ.

Attention

Attention المبالات

.One whose attention reduces is [taken unawares and] thrown down .۱

۱ـ مَنْ قَلَّتْ مُبالاتُهُ صُرِعَ.

The Umayyads

The Umayyads بنو اُميّه

While recalling the [rule of the] Umayyads (he said): It is the spittle from the . ۱ deliciousness of [this temporary] life; they [shall] taste it for a short while and then spit .it all out

۱ـ فی ذِكرِ بَنی اُمَيَّهَ: هِیَ مُجاجَهٌ مِنْ لَذيدِ العَيْشِ، يَتَطَعَّمُونَها بُرْهَهً، وَيَلْفَظُونَها جُمْلَهً.

Quadrupeds And Predators

Quadrupeds and Predators البهائم والسّباع

Verily the [only] concern of quadrupeds .۱

p: ۱۱۷

.Meaning: eloquence is that which is easily spoken and easily understood -۱

.i.e. animals with four legs) is their stomachs)

١ـ إنَّ البَهائِمَ هَمُّها بُطُونُها.

.Indeed the [only] concern of predators is attacking other animals .٢

٢ـ إنَّ السِّباعَ هَمُّها العُدْوانُ على غَيْرِها.

Fabricating Lies

البَهت Fabricating Lies

.There is no shamelessness like fabricating lies .١

١ـ لا قِحَةَ كالبَهْتِ.

The House Of Allah

بيت اللّه The House of Allah

.Visiting the House of Allah is a safeguard against the torment of hellfire .١

١ـ زِيارَةُ بَيْتِ اللّهِ أمْنٌ مِنْ عَذابِ جَهَنَّمَ.

The Treasury

بيت المال The Treasury

Verily this wealth is not for me or you, rather it belongs to the Muslims and [is] for .١ obtaining their weapons [of defence]; so if you participate in their war [with them] then you are a partner in it, otherwise that which their hands have acquired cannot be .for other than their [own] consumption

١ـ إنَّ هـذا المـالَ لَيسَ لى ولالَـكَ، وإنَّمـا هُوَ لِلْمُسلِمينَ، وجَلْبُ أسيافِهِمْ، فَإنْ شَرَكْتَهُمْ فى حَرْبِهِم شَرَكْتَهُمْ فيه، وإلاّ فَجَنا أيْديهِمْ، لا يَكُونُ لِغَيرِ أفْواهِهِمْ.

Trade And Business With Allah

التجاره والتجاره مع اللّه Trade and Business with Allah

.Do business with Allah and you will profit .۱

۱_ تاجِرِ اللّهَ تَربَحْ.

.Whoever does business with Allah, profits .۲

۲_ مَنْ تاجَرَ اللّهَ رَبِحَ.

.One who carries out transactions without knowledge, falls into usury .۳

۳_ مَنِ اتَّجَرَ بِغَيرِ عِلْم، فَقَدِ ارْتَطَمَ فِى الرِّبا.

The Merchant

التاجر The Merchant

.[The merchant puts himself at risk [of doing something that is forbidden .۱

۱_ اَلتّاجِرُ مُخاطِرٌ.

Earth

التُّراب Earth

!What a good purifier earth is .۱

۱_ نِعْمَ الطَّهُورُ التُّرابُ.

Abandoning For The Sake Of Allah

التارك لِلّه Abandoning for the Sake of Allah

One who abandons something for the sake of Allah, the .۱

.Glorified, is granted something better than it by Allah

۱ــ مَنْ تَرَکَ لِلّهِ سُبْحانَهُ شَيْئاً عَوَّضَهُ اللّهُ خَيْراً مِمّا تَرَکَ.

(Repentance And Returning (To Allah

التوبه والإنابه والتائب (Repentance and Returning (To Allah

۱. Repentance is heartfelt regret, seeking forgiveness with the tongue, abandoning [the sin] with the limbs and a determination never to repeat it again.

۱ــ اَلتَّوبَهُ نَدَمٌ بِالقَلبِ، واسْتِغْفارٌ بِاللِّسانِ، وَتَرْکٌ بِالجَوارِحِ، وإضمارُ أن لايَعُودَ.

۲. Be careful not to make haste in sinning and to delay repentance, thereby making your punishment greater.

۲ــ إيَّاکَ أنْ تُسْلِفَ المَعْصيَه، وتُسَوِّفَ بالتَّوبَهِ، فَتَعْظُمَ لَکَ العُقُوبَهُ.

۳. Is there no one who is repentant for his sins before his death comes?

۳ــ ألا تائِبٌ مِنْ خَطيئَتِهِ قَبْلَ حُضُورِ مَنيَّتِهِ.

۴. Repentance is an eraser [of bad deeds].

۴ــ التَّوْبَهُ مِمْحاهٌ.

۵. One who confesses his sins [and feels regret] is repentant.

۵ــ اَلمُقِرُّ بِالذُّنُوبِ تائِبٌ.

۶. Repentance causes [divine] mercy to descend.

۶ــ اَلتَّوبَهُ تَسْتَنْزِلُ الرَّحْمَهَ.

۷. Sincere repentance cancels [one's] sins.

۷ــ إخْلاصُ التَّوبَهِ يُسْقِطُ الحَوْبَهَ.

۸. Repentance purifies the hearts and washes away sins.

٨_ اَلتَّوْبَهُ تُطَهِّرُ القُلُوبَ، وتَغْسِلُ الذَّنُوبَ.

.Through repentance, sins are purged .٩

٩_ بِالتَّوبَهِ تُمَحَّصُ السَّی_ّئاتُ.

.Through repentance, sins are expiated .١٠

١٠_ بِالتَّوبَهِ تُكَفَّرُ الذُّنُوبُ.

.The fruit of repentance is correcting the excesses of the self .١١

١١_ ثَمَرَهُ التَّوْبَهِ اسْتِدْراكُ فَوارِطِ النَّفسِ.

.Sincere repentance erases misdeeds .١٢

١٢_ حُسْنُ التَّوْبَهِ یَمْحُو الحَوْبَهَ.

.[One who repents [with sincerity] has indeed returned [to Allah .١٣

١٣_ مَنْ تابَ فَقَدْ أنابَ.

.One who is granted repentance will not be deprived of its acceptance .١۴

١۴_ مَنْ اُعْطِیَ التَّوبَهَ لَمْ یُحْرَمِ القَبُولَ.

![How devastating repentance is for the great crimes [one commits .١۵

١۵_ ما أهْدَمَ التَّوبَهَ لِعَظیمِ الجُرْمِ.

There is .١۶

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no good in this world except for two [types of] people: the person who makes amends for the sins that he commits, through repentance, and the person who struggles against his lower-self in obedience to Allah, the Glorified.

۱۶ـ لاخَيرَ فى الدُّنيا إلاّ لأحَدِ رَجُلَينِ: رَجُلٌ أذْنَبَ ذُنُوباً فَهُوَ يَتَدارَكُها بِالتَّوْبَهِ، ورَجُلٌ يُجاهِدُ نَفْسَهُ على طاعهِ اللّهِ سُبْحانَهُ.

۱۷. The smallest [amount of] repentance and seeking forgiveness purges sins and repeated misdeeds.

۱۷ـ يَسيرُ التَّوبَهِ والاستِغْفارِ يُمَحِّصُ المَعاصِىَ والإصْرارَ.

۱۸. It is by returning [to Allah] that forgiveness is gained.

۱۸ـ مَعَ الإنابَهِ تـَكُونُ المَغْفِرَهُ.

Relying On Allah

Relying on Allah الثقه باللّه

۱. The foundation of contentment is complete reliance on Allah.

۱ـ أصْلُ الرِّضا حُسْنُ الثِّقَهِ بِاللّهِ.

۲. Relying on Allah is the strongest hope.

۲ـ اَلثِّقَهُ بِاللّهِ أقْوى أمَلٍ.

Reward

Reward الثواب

۱. Acquiring [divine] reward is the best achievement and coming close to Allah is the pinnacle of success.

۱ـ اِكْتِسابُ الثَّوابِ أفْضلُ الأرْباحِ، والإقْبالُ عَلَى اللّهِ رَأسُ النَّجاحِ.

۲. Reward is gained in proportion to the difficulty endured.

۲ـ اَلثَّوابُ بِالمَشَقَّهِ.

.There is no gain like divine reward .۳

۳ـ لا رِبْحَ کالثَّوابِ.

.[There is no provision [for the Hereafter] like reward [for good deeds .۴

۴ـ لاذُخْرَ کالثَّوابِ.

Garments

Garments الثوب

Raise your garment (i.e. do not let it be too long) for that is purer for you, safer for .۱ .your heart and more long-lasting on you

۱ـ اِرْفَعْ ثَوبَکَ فَإنَّهُ أنْقی لَکَ، وأتْقی لِقَلْبِکَ، وأبْقی عَلَیکَ.

.Wear that which neither makes you famous nor degrades you .۲

۲ـ اِلْبَسْ ما لا تَشْتَهِرُ بِهِ ولا یُزْری بِکَ.

Cowardice

Cowardice الجُبْن

Be wary of cowardice for it .۱

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.is indeed disgraceful and [is] a deficiency

١ـ اِحْذَرُوا الْجُبْنَ، فَإِنَّهُ عارٌ، ومَنْقَصَةٌ.

.Cowardice is an affliction and impuissance is feeble-mindedness .۲

۲ـ اَلْجُبْنُ افَةٌ، اَلْعَجْزُ سَخافَةٌ.

.Extreme cowardice stems from impuissance of the self and weakness of conviction .۳

۳ـ شِدَّةُ الْجُبْنِ مِنْ عَجْزِ النَّفْسِ وَضَعْفِ الْيَقينِ.

Diligence And Striving

Diligence and Striving الجدُّ والإجتهاد

.The best striving is that which is accompanied by [divinely granted] success .۱

۱ـ خَيْرُ الإِجْتِهادِ ما قارَنَهُ التَّوْفيقُ.

.You must be diligent even if you are not assisted by [good] fortune .۲

۲ـ عَلَيْكَ بِالْجِدِّ وإِنْ لَمْ يُساعِدِ الْجَدُّ.

.One who is diligent becomes fortunate .۳

۳ـ قَدْ سَعِدَ مَنْ جَدَّ.

.Striving has been linked to achievement .۴

۴ـ قُرِنَ الإِجْتِهادُ بِالْوِجْدانِ.

.One whose diligence becomes weaker, his opponent gets stronger .۵

۵ـ مَنْ ضَعُفَ جِدُّهُ قَوِىَ ضِدُّهُ.

.Whoever embarks upon [any action with] diligence, overpowers his opponent .۶

۶ـ مَنْ رَكِبَ جِدَّهُ قَهَرَ ضِدَّهُ.

.One who employs diligence arrives at his goal .٧

٧_ مَنْ أعْمَلَ اجْتِهادَهُ بَلَغَ مُرادَهُ.

.One who strives with all his effort arrives at the core of his desired objective .٨

٨_ مَنْ بَذَلَ جُهْدَ طاقَتِهِ بَلَغَ كُنْهَ إرادَتِهِ.

.Striving is useless without accomplishment .٩

٩_ لايَنْفَعُ اِجْتِهادٌ بِغَيرِ تَحْقيق.

.Striving is useless without [divinely given] success .١٠

١٠_ لايَنْفَعُ إجتِهادٌ بِغَيرِ تَوْفيق.

Experience

Experience التجربه

.Experiences don't end .١

١_ التَّجارِبُ لا تَنْقَضى(وَالعاقِلُ مِنْها فى زِيادَه).

.Experiences are beneficial knowledge .٢

٢_ اَلتَّجارِبُ عِلْمٌ مُسْتَفادٌ.

.Experience bears the fruit of learning .٣

٣_ اَلتَّجْرِبَهُ تُثْمِرُ الإعْتِبارَ.

.The fruit of experience is making the right choice .٤

٤_ ثَمَرَهُ التَجْربَهِ حُسْنُ الإخْتِيارِ.

.Preservation of experiences is the pinnacle of intelligence .٥

٥_ حِفْظُ التَّجارِبِ رَأسُ العَقلِ.

The best of what you have experienced is that .۶

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.which taught you a lesson

۶_ خَيْرُ ما جَرَّبْتَ ما وَعَظَکَ.

.In every experience there is an admonition .۷

۷_ فی کُلِّ تَجْرِبَه مَوعِظَهٌ.

.Experiences suffice as educators .۸

۸_ کَفی بِالتَّجارِبِ مُؤَدِّباً.

.One who experiences, increases in judiciousness .۹

۹_ مَنْ یُجَرِّبْ یَزْدَدْ حَزْماً.

.One whose experiences increase, his negligence decreases .۱۰

۱۰_ مَنْ کَثُرَتْ تَجرِبَتُهُ قَلَّتْ غِرَّتُهُ.

.One who consolidates the experiences [he has had] will be safe from danger .۱۱

۱۱_ مَنْ أحْکَمَ التَّجارِبَ سَلِمَ مِنَ المَعاطِبِ.

.[One who discards experiences becomes blind to the consequences [of his actions .۱۲

۱۲_ مَنْ غَنِیَ عَنِ التَّجارِبِ عَمِیَ عَنِ العَواقِبِ.

.Whoever preserves [and learns from his] experiences, his actions become correct .۱۳

۱۳_ مَنْ حَفِظَ التَّجارِبَ أصابَتْ أفْعالُهُ.

.One who lacks experience is [easily] deceived .۱۴

۱۴_ مَنْ قَلَّتْ تَجرِبَتُهُ خُدِعَ.

The Experienced

المجرّب The Experienced

.[The experienced person is more proficient than a doctor [who is inexperienced .١

١_ المُجَرِّبُ أحْكَمُ مِنَ الطَّبيبِ.

Anxiety

الجزع Anxiety

.Anxiety during hardship completes [and enhances] the calamity .١

١_ اَلجَزَعُ عِنْدَ البَلاءِ مِنْ تَمامِ المِحْنَهِ.

.Anxiety during adversity is severer than the adversity itself .٢

٢_ اَلجَزَعُ عِنْدَ المُصيبَهِ أشَدُّ مِنَ المُصيبَهِ.

.The adversity is one, but if you become anxious it becomes twofold .٣

٣_ اَلمُصيبَهُ واحِدَهٌ، وإنْ جَزَعَتْ صارَتْ اِثْنَ_تَيْنِ.

.Adversity [endured] with patience is the better of the two adversities .۴

۴_ اَلمُصيبَهُ بِالصَّبْرِ أعْظَمُ المُصيبَتَيْنِ.

.Anxiety does not ward off destiny, rather it blocks recompense .۵

۵_ اَلجَزَعُ لايَدْفَعُ القَدَرَ ولكِنْ يُح_ْبِطُ الأجْرَ.

.Anxiety during adversity increases it whereas patience ends it .۶

۶_ اَلجَزَعُ عِنْدَ المُصيبَهِ يَزيدُها، والصَّبْرُ عَلَيْها يُبيدُها.

Overcome anxiety with patience, for anxiety voids recompense and magnifies the .٧ .calamity

٧_ إغْلِبُوا الجَزَعَ بِالصَّبْرِ، فإنَّ الجَزَعَ يَحبِطُ

الأجرَ، ويُعَظِّمُ الفَجيعَهَ.

.Anxiety is [a cause of] destruction .٨

٨ـ اَلجَزَعُ هَلاکٌ.

.Anxiety is one of the assistants of the [difficult] time .٩

٩ـ اَلجَزَعُ مِنْ أعوانِ الزَّمانِ.

.Anxiety magnifies the calamity .١٠

١٠ـ اَلجَزَعُ يُعَظِّمُ المِحْنَهَ.

.Anxiety is more exhausting than patience .١١

١١ـ اَلجَزَعُ أتْعَبُ مِنَ الصَّبْرِ.

If you are [one who gets] anxious about all that has escaped from your hands, then .١٢ .be anxious about what has not reached you

١٢ـ إنْ كُنْتَ جازِعاً على كُلِّ ما يَفْلِتُ مِنْ يَدَيْکَ فَاجْزَعْ على مالَمْ يَصِلْ إلَيکَ.

.With excessive anxiety, the calamity is magnified .١٣

١٣ـ بِكَثْرِهِ الجَزَعِ تَعْظُمُ الفَجيعَهُ.

.Counter anxiety with patience .١۴

١۴ـ ضادُّوا الجَزَعَ بِالصَّبْرِ.

.There is no recompense with anxiety .١۵

١۵ـ لَيْسَ مَعَ الجَزَعِ مَثُوبَهٌ.

.Whoever becomes anxious, his adversity increases .١۶

١۶ـ مَنْ جَزَعَ عَظُمَتْ مُصيبَتُهُ.

.One who is overcome by anxiety is deprived of the merit of patience .۱۷

۱۷ـ مَنْ ملَكَهُ الجَزَعُ حُرِمَ فَضيلَهَ الصَّبرِ.

One who becomes anxious has tormented himself, neglected the command of .۱۸ .Allah, the Glorified, and sold off his reward

۱۸ـ مَنْ جَزَعَ فَنَفْسَهُ عَذَّبَ، وأمْرَ اللّهِ سُبْحانَهُ أضاعَ، وثَوابَهُ باعَ.

Do not get anxious in the [face of] little that you dislike for it will put you in a lot of .۱۹ .what you dislike

۱۹ـ لاتَجزَعُوا مِنْ قَليلِ ماأكْرَهَكُمْ (كَرِهْتُم)، فَيُوقِعَكُمْ ذلِكَ فى كَثير مِمّا تَـكْرَهُونَ.

.Patience and anxiety do not go together .۲۰

۲۰ـ لا تَجْتَمِعُ الصَّبْرُ والجَزَعُ.

Requital And Reward

Requital and Reward المجازاه والجزاء

.One who believes in [divine] requital does not choose [to do] anything but good .۱

۱ـ مَنْ صَدَّقَ بِالمُجازاهِ لَمْ يُؤْثِرْ غَيْرَ الحُسْنى.

[One who is certain about requital does not choose [to do .۲

.anything but good

۲_ مَنْ أيْقَنَ بِالمُجازاهِ لَـمْ يُؤثِرْ غَىْـرَ الحُسْنى.

.[The reward is proportionate to the tribulation [endured .۳

۳_ عَلى قَدْرِ البَلاءِ يَكُونُ الجَزاءُ.

.The grant [of reward] from Allah is proportionate to the [sincerity of] intention .۴

۴_ على قَدْرِ النِّيَّهِ تَـكُونُ مِنَ اللّهِ العَطِيَّهُ.

One who is not certain of the recompense [for actions], doubt has corrupted his .۵ .certitude

۵_ مَنْ لَمْ يُوقِنْ بِالجَزاءِ أفْسَدَ الشَّكُّ يَقينَهُ.

Never make haste in reacting harshly and never be quick to punish when there is an .۶ alternative, for this causes depletion of the faith and brings closer the .[transformations [of blessing into calamity

۶_ لاتُسْرِعَنَّ إلى بادِرَه ولا تُعَجِّلَنَّ بِعُقُوبَه وَجَدْتَ عَنْها مَنْدُوحَهً فَإنَّ ذلِکَ مَنْهَکَهٌ لِلدّينِ مُقَرِّبٌ مِنَ الغِىَـرِ.

.The quickest punishment is the punishment for transgression .۷

۷_ إنَّ أعْجَلَ العُقُوبَهِ عُقُوبَهُ البَغْيِ.

Verily Allah, the Glorified, has ordained punishment for committing sins against Him .۸ .in order to save His servants from His chastisement

۸_ إنَّ اللّهَ سُبْحانَهُ قَدْ وَضَعَ العِقابَ عَلى مَعاصِيهِ ذِيادَهً لِعِبادِهِ عَنْ نَقِمَتِهِ.

.The punishment of noble ones is better than the forgiveness of the vile ones .۹

۹_ عُقُوبَهُ الكِرامِ أحْسَنُ مِنْ عَفْوِ اللِّئامِ.

The punishment of the hot tempered, spiteful and jealous people starts from .۱۰ .[within] themselves

۱۰_ عُقُوبَهُ الغَضُوبِ والحَقُودِ والحَسُودِ تُبْدَءُ بِأنْفُسِهِمْ.

.The punishment of the intelligent is [in the form of] insinuation .۱۱

۱۱_ عُقُوبَهُ العُقَلاءِ التَّلْويحُ.

.The punishment of the ignorant is [in the form of open] declaration .۱۲

۱۲_ عُقُوبَهُ الجُهَلاءِ التَّصْريحُ.

.[There is no protector for one who is sought by Allah [for punishment .۱۳

۱۳_ لَيْسَ لِمَنْ طَلَبَهُ اللّهُ مُجيرٌ.

Whoever punishes the .۱۴

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.one who is apologetic has committed a grave injustice

۱۴_ مَنْ عاقَبَ مُعْتَذِراً عَظُمَتْ إساءَتُهُ.

۱۵. (۱) One who punishes [a person] for [having committed] an offence has no merit.(

۱۵_ مَنْ عاقَبَ بِالذَّنْبِ فَلا فَضْلَ لَهُ.

۱۶. Not every sinner deserves to be punished.

۱۶_ ما كُلُّ مُذْنِب يُعاقَبُ.

۱۷. How repulsive is punishment [that is meted out] despite apology.

۱۷_ ما أقْبَحَ العُقُوبَهَ مَعَ الاِعْتِذارِ.

The Body

The Body الجسد والأجسام

۱. Serving the body is granting it whatever it seeks of pleasures and desires and what it covets, but in [all] this is the destruction of the soul.

۱_ خِدْمَهُ الجَسَدِ إعْطاؤُهُ ما يَسْتَدْعيهِ مِنَ المَلاذِّ والشَّهَواتِ والمُقْتَنَياتِ وَفى ذلِكَ هِلاكُ النَّفسِ.

۲. Physical health is one of the most wholesome bounties.

۲_ صِحَّهُ الأجْسامِ مِنْ أهْنَا الأقسامِ.

۳. How can one be deceived by the health of a body that is prone to malady?

۳_ كَيفَ يُغْتَرُّ بِسَلامَهِ جِسْم مُعَرَّض للآفاتِ.

Antipathy

Antipathy الجفاء

۱. Beware of antipathy, for it corrupts brotherhood and makes one despised by Allah and the people.

١_ إيّاكَ والجَفاءَ، فَإنَّهُ يُفْسِدُ الإخاءَ، ويُمَقِّتُ إلَى اللّهِ والنّاسِ.

.Antipathy is a disgrace and sinning is [a cause of] destruction .٢

٢_ الجَفاءُ شَيْـنٌ، اَلمَعْصِيَهُ حَيْنٌ.

.Antipathy spoils brotherhood .٣

٣_ اَلجَفاءُ يُفْسِدُ الإخاءَ.

Loftiness

الجَلاله Loftiness

When acts of kindness increase and forbearance becomes strong, loftiness is . ١ .attained

١_ عِنْدَ كَثْرَهِ الإفْضالِ وشِدَّهِ الإحْتِمالِ تَتَحَقَّقُ الجَلالَهُ.

Intercourse

الجِماعُ Intercourse

He ('a) was asked about intercourse, so he said: [It is] shame that is lifted, loins that .١ are joined and the closest thing to insanity. Persistence in it makes one senile and revival from it brings

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.Rather, the merit is in forgiving -١

regret. When lawful, its fruit is a son who, if he lives, subjects [one] to trial and if he .dies, causes sadness

١ـ سُئِلَ ـ عليه السّـلام ـ عنِ الجِماعِ، فقال: حَياءٌ يُرْتَفَعُ، وعَوْراتٌ تَجْتَمِعُ، أشبَهُ شَيْء بِالجُنُونِ، اَلإصرارُ عَلَيْهِ هَرَمٌ، والإفاقَةُ مِنْهُ نَدَمٌ، ثَمَرَةُ حَلالِهِ الوَلَدُ، إنْ عاشَ فَتَنَ، وإنْ ماتَ حَزَنَ..

Beauty

Beauty الجمال

.External beauty is [in possessing] good looks .١

١ـ اَلجَمالُ الظّاهِرُ حُسْنُ الصُّورَهِ.

.Internal beauty is [in possessing] a good heart .٢

٢ـ اَلجَمالُ الباطِنُ حُسْنُ السَّريرَهِ.

.The beauty of a man is his clemency .٣

٣ـ جَمالُ الرَّجُلِ حِلْمُهُ.

.The beauty of a man is dignity .۴

۴ـ جَمالُ الرَّجُلِ الوَقارُ.

.Beauty of the freeman is [in] keeping away from dishonour .۵

۵ـ جَمالُ الحُرِّ تَجَنُّبُ العارِ.

.The purity of beauty is [in] chastity .۶

۶ـ زَكوهُ الجَمالِ العَفافُ.

The Beautiful

The Beautiful الجميل

.One whose beautiful actions increase, the people unite in elevating him .١

١ـ مَنْ كَثُرَ جَميلُهُ أجمَعَ النّاسُ على تَفْضيلِهِ.

Grooming

Grooming التّجمّل

.Grooming oneself is an apparent [form of] magnanimity .١

١ـ التَّجَمُّلُ مُرُوءَةٌ ظاهِرَةٌ.

.Self-grooming is a characteristic of the believers .٢

٢ـ اَلتَّجَمُلُ مِنْ أخْلاقِ المُؤمِنينَ.

Moderation

Moderation المجمل

(Not everyone who is moderate in seeking [his livelihood] is deprived.(١ .١

١ـ لَيْسَ كُلُّ مُجْمِل بِمَحْرُوم.

Paradise And The People Of Paradise

Paradise and the People of Paradise الجَنَّهُ وأهل الجنّه

.Paradise is the best place of return and hellfire is the worst place of residence .١

١ـ الجَنَّهُ خَيْرُ مَآل، والنّارُ شَرُّ مَقيل.

Indeed, I have not seen any place whose seeker is in slumber like Paradise and any .٢ .place whose fleer is in slumber like hellfire

٢ـ ألا وإنّى لَمْ أرَ كَالجَنَّهِ نامَ

.This is half of a sentence from letter no. ٣١ of Nahj al-Balāgha -١

طالِبُها، ولا كالنّارِ نامَ هارِبُها.

Verily the people of Paradise constitute all the believers who are easygoing and .۳
.gentle

۳_ إنَّ أهلَ الجَنَّهِ كُلُّ مُؤْمِن هَين لَيْن.

Verily Allah, the Exalted, makes whomever He wishes, from those of his servants .۴
.who posses sincere intentions and righteous hearts, enter Paradise

۴_ إنَّ اللّهَ تعالی يُدْخِلُ بِحُسْنِ النِّيَّهِ وصالِحِ السَّريرَهِ مَنْ يَشاءُ مِنْ عِبادِهِ الجَنَّهَ.

.Paradise is the abode of peace .۵

۵_ اَلجَنَّهُ دارُ الأمانِ.

If you must be desirous of something, then be desirous of a Paradise, the span of .۶
.which covers the heavens and the earth

۶_ إنْ كُنْتُمْ راغِبينَ لامُحالَه، فَارْغَبُوا فی جَنَّه عَرْضُهاَ السَّمواتِ والأرضِ.

.Paradise is the reward of the obedient .۷

۷_ اَلجَنَّهُ جَزاءُ المُطيعِ.

.Paradise is the abode of the pious .۸

۸_ اَلجَنَّهُ دارُ الأتْقياءِ.

.[Paradise is the goal of the foremost [in righteousness .۹

۹_ اَلجَنَّهُ غايَهُ السّابِقينَ.

.Paradise is the most excellent goal .۱۰

۱۰_ اَلْجَنَّهُ أفْضَلُ غايَه.

.Paradise is the returning place of the victorious .۱۱

۱۱_ اَلجَنَّهُ مَ آلُ الفائِزِ.

.Paradise is the reward of every righteous believer .۱۲

۱۲_ اَلجَنَّهُ جَزاءُ کُلِّ مُؤْمِنٍ مُحسِنٍ.

.Paradise is attained through keeping away from sins .۱۳

۱۳_ نَیْلُ الجَنَّهِ بِالتَّنَزُّهِ عَنِ المَأثِمِ.

Verily you will not enter Paradise until you restrain yourself from misdeeds and .۱۴ .[stop [committing them]; and deter yourself from sins and desist [from them

۱۴_ إنَّکَ لَنْ تَلِجَ الجَنَّهَ حتّی تَزْدَجِرَ عَنْ غَیِّکَ، وتَنْتَهِیَ، وتَرْتَدِعَ عَنْ مَعاصیکَ، وتَرعَوِیَ.

If you believe in Allah and abstain from what He has forbidden, He will put you in .۱۵ the Abode of Peace, and if you please Him, He will cover you

.with [divine] favour

۱۵_ إذا آمَنْتَ بِاللّهِ واتَّقَيْتَ مَحارِمَهُ أحَلَّكَ دارَ الأمانِ، وإذا أرْضَيْتَهُ تَغَمَّدَكَ بِالرِّضوانِ.

.The price of Paradise is good deeds .۱۶

۱۶_ ثَمَنُ الجَنَّهِ العَمَلُ الصَّالِحُ.

.The price of Paradise is renunciation of the [pleasures of this] world .۱۷

۱۷_ ثَمَنُ الجَنَّهِ الزُّهدُ فی الدُّنیا.

.The chiefs of the people of Paradise are the generous and the pious .۱۸

۱۸_ سادَهُ أهلِ الجَنَّهِ اَلأسْخیاءُ، والمُـتَّقُونَ.

.The chiefs of the people of Paradise are the sincere ones .۱۹

۱۹_ سادَهُ أهلِ الجَنَّهِ المُخْلِصُونَ.

.The chiefs of the people of Paradise are the God-fearing and the virtuous .۲۰

۲۰_ سادَهُ أهلِ الجَنَّهِ الأتْقیاءُ الأبْرارُ.

.Seeking Paradise without good deeds is foolishness .۲۱

۲۱_ طَلَبُ الجَنَّهِ بِلا عَمَل حُمْقٌ.

.Paradise is not achieved [simply] by wishing for it .۲۲

۲۲_ لاتَحْصُلُ الجَنَّهُ بِالتَّمَنّی.

.Neither a swindler nor one who put others under obligation, will enter Paradise .۲۳

۲۳_ لایَدْخُلُ الجَنَّهَ خَبٌّ ولا مَنّانٌ.

None will be victorious in attaining Paradise except one whose heart is good and .۲۴
.intention sincere

۲۴_ لايَفُوزُ بِالجَنَّهِ إلاّ مَنْ حَسُنَتْ سَريرَتُهُ وخَلُصَتْ نِيَّتُهُ.

.Every bliss other than Paradise is derisory .۲۵

۲۵_ كُلُّ نَعيم دُونَ الجَنَّهِ مَحْقُورٌ.

.None will be victorious in attaining Paradise except the one who works hard for it .۲۶

۲۶_ لَنْ يَفُوزَ بِالجَنَّهِ إلاّ السّاعى لَها.

.None shall attain Paradise except the one who struggles against his [lower] self .۲۷

۲۷_ لَنْ يَحُوزَ الجَنَّهَ إلاَّ مَنْ جاهَدَ نَفْسَهُ.

.One who yearns for Paradise forgets his [worldly] desires .۲۸

۲۸_ مَنِ اشْتاقَ إلَى الْجَـنَّهِ سَلا عَنِ الشَّهواتِ.

.Paradise is attained through abstaining from sins .۲۹

۲۹_ نَيْلُ الجَنَّهِ بِالتَّنَزُّهِ عَنِ المَـآثِمِ.

.One who shuns what is forbidden shall attain Paradise .۳۰

۳۰_

نالَ الجَنَّهَ مَنِ اتَّقى عَنِ المَحارِمِ.

How impossible! Allah cannot be cheated of His Paradise, and none can attain what ۳۱. is with Him except by His pleasure.

۳۱_ هَيْهاتَ لايُخْدَعُ اللّهُ عَنْ جَنَّتِهِ، وَلا يُنالُ ما عِنْدَهُ إلاّ بِمَرضاتِهِ.

۳۲. The delegation that enters Paradise is constantly showered with blessings.

۳۲_ وَفْدُ الجَنَّهِ أَبَداً مُنَعَّمُونَ.

۳۳. Those who enter Paradise are in perpetual bliss.

۳۳_ وارِدُ الجَنَّهِ مُخَلَّدُ النَّعْماءِ.

Generosity

Generosity الجود

۱. Generosity for the sake of Allah is the worship of those who are close [to Allah].

۱_ اَلجُودُ فِی اللّهِ عِبادَهُ المُقَرَّبينَ.

۲. Generosity without fear or hope of recompense is true generosity.

۲_ اَلجُودُ مِنْ غَيْرِ خَوْف ولارَجاءِ مُكافاه، حَقيقَهُ الجُودِ.

۳. Give generously and you will be honoured.

۳_ إسْمَحْ تُـكْرَمْ.

۴. The most generous of you is the one who will gain the most.

۴_ أَسْمَحُكُمْ أَرْبَحُكُمْ.

۵. The most excellent of noble traits is generosity.

۵_ أَحْسَنُ المَكارِمِ الجُودُ.

۶. The best generosity is to forgive after gaining the upper hand.

۶ـ أحْسَنُ الجُودِ عَفْوٌ بَعْدَ مَقْدُرَه.

۷. The greatest generosity is being open-handed with whatever is available.

۷ـ أفْضَلُ الجُودِ بَذْلُ المَوْجُودِ.

۸. The greatest generosity is delivering the rights to their [rightful] owners.

۸ـ أفْضَلُ الجُودِ إيصالُ الحُقُوقِ إلى أهْلِها.

۹. The greatest generosity is giving despite [facing] hard times.

۹ـ أفْضَلُ الجُودِ ما كانَ عَنْ عُسْرَه.

۱۰. Generosity is [true] leadership, sovereignty is [only] administration.

۱۰ـ اَلجُودُ رِياسَةٌ، اَلمُلْكُ سِياسَةٌ.

۱۱. Generosity is a present honour.

۱۱ـ اَلجُودُ عِزٌّ مَوْجُودٌ.

۱۲. Generosity is the protector of honour.

۱۲ـ اَلجُودُ حارِسُ الأعْراضِ.

۱۳. The bane of generosity is poverty.

۱۳ـ آفَهُ الجُودِ الفَقْرُ.

۱۴. The bane of generosity is wastefulness.

۱۴ـ آفَهُ الجُودِ التَّبْذيرُ.

۱۵.

.Through generosity, authority is acquired

۱۵_ بِالجُودِ تَـكُونُ السِّيادَةُ.

.Generosity stems from nobility of character .۱۶

۱۶_ اَلجُودُ مِنْ كَرَمِ الطَّبيعَهِ.

.Through generosity, men gain authority .۱۷

۱۷_ بِالجُودِ تَسُودُ الرِّجالُ.

.Through generosity, distinction is established and praise is acquired .۱۸

۱۸_ بِالجُودِ يُبْتَنَى المَجْدُ وَيُجْتَلَبُ الحَمْدُ.

.Be generous with whatever you have, [and] you will be praised .۱۹

۱۹_ جُدْ بِما تَجِدْ تُحْمَدْ.

.Be generous and you will gain authority; be patient and you will be triumphant .۲۰

۲۰_ جُدْ تَسُدْ، وَاصْبِرْ تَظْفُرْ.

.The generosity of the poor is the best generosity .۲۱

۲۱_ جُودُ الفَقيرِ أَفْضَلُ الجُودِ.

Be generous with what is available, fulfil your promises and be loyal with the trusts .۲۲ .[[that have been entrusted to you

۲۲_ جُودُوا بِالمَوْجُودِ، وأَنْجِزُوا الوُعُودَ، وأَوْفُوا بِالعُهُودِ.

The generosity of a poor person dignifies him and the stinginess of a rich person .۲۳ .debases him

۲۳_ جُودُ الفَقيرِ يُجِلُّهُ، وبُخْلُ الغَنِيِّ يُذِلُّهُ.

Be generous with that which perishes and you will be compensated for it with that .۲۴

.which lasts

۲۴_ جُودُوا بِما يَفْنى تَعْتاضُوا عَنْهُ بِما يَبْقى.

Be generous for the sake of Allah and struggle against your selves in obedience to .۲۵ .Him, He will [in return] magnify your reward and increase His favour upon you

۲۵_ جُودُوا فِي اللّهِ وجاهِدُوا أنْفُسَكُمْ عَلى طاعَتِهِ يُعْظِمْ لَكُمْ الجَزاءَ وَيُحْسِنْ لَكُمْ الحَباءَ.

.Generosity is the practice of the honourable .۲۶

۲۶_ سُنَّهُ الكِرامِ الجُودُ.

.The highest extent of generosity is giving [from] whatever is available .۲۷

۲۷_ غايَهُ الجُودِ بَذْلُ المَوْجُودِ.

.One who is open-handed does good to others .۲۸

۲۸_ مَنْ جادَ اصْطَنَعَ.

.One who is generous gains authority .۲۹

۲۹_ مَنْ جادَ سادَ.

One who does .۳۰

not show generosity is not praised.

٣٠ـ مَنْ لَمْ يَجُدْ لَمْ يُحْمَدْ.

٣١. How excellent is generosity when in straitened circumstances!

٣١ـ ما أحْسَنَ الجُودَ مَعَ الإعْسارِ.

٣٢. One who does not give generously while he is praised has to give away while he is dispraised.

٣٢ـ مَنْ لَمْ يَسْمَحْ وهُوَ مَحْمُودٌ سَمَحَ وهُوَ مَلُومٌ.

٣٣. One who does not give generously does not gain authority.

٣٣ـ مَنْ لـَمْ يَسْمَحْ لـَمْ يَسُدْ.

٣٤. The generosity of a man endears him to his rivals and his stinginess makes him hated by his [own] children.

٣٤ـ جُودُ الرَّجُلِ يُحَبِّبُهُ إلى أضْدادِهِ، وبُخْلُهُ يُبَغِّضُهُ إلى أوْلادِهِ.

The Generous

The Generous الجواد

١. The generous person is loved and praised, even if nothing of his generosity reaches his praiser, and the stingy person is the opposite of this.

١ـ اَلجَوادُ مَحْبُوبٌ، مَحْمُودٌ، وإنْ لَمْ يَصِلْ مِنْ جُودِهِ إلى مادِحِهِ شَيْءٌ، والبَخِيْلُ ضِدُّ ذلِکَ.

٢. The one who is generous is praised in this world and felicitous in the Hereafter.

٢ـ اَلجَوادُ فِى الدُّنْيا مَحْمُودٌ، وَفِى الآخِرَهِ مَسْعُودٌ.

٣. Verily the masters of the people of this world (and the Hereafter) are the generous.

٣ـ إنَّما سادَةُ أهْلِ الدُّنْيا (والآخِرَهِ) الأجْوادُ.

.Be generous with the truth and miserly with falsehood .۴

۴ـ كُنْ جَواداً بِالحَقِّ، بَخيلاً بِالباطِلِ.

Be [either] selflessly generous or moderate in giving but do not be from the third .۵ .(kind (i.e. the misers

۵ـ كُنْ جواداً مُؤْثِراً، أوْ مُقْتَصِداً مُقَدِرّاً، وإيّاكَ أنْ تَكُونَ الثّالِثَ.

Proximity To Allah

Proximity to Allah جار اللّه وجواره

.One who is close to Allah is safe, while [one who is] His enemy is frightened .۱

۱ـ جارُ اللّهِ سُبْحانَهُ آمِنٌ،

وعَدُوُّهُ خائِفٌ.

Proximity to Allah is granted to those who obey Him and keep away from disobedience to Him. ٢.

٢ــ جِوارُ اللّهِ مَبْذُولٌ لِمَنْ أطاعَهُ وتَجَنَّبَ مُخالَفَتَهُ.

Neighbours

Neighbours الجيران

The worst of neighbours is the wicked neighbour. ١.

١ــ بِئْسَ الجارُ جارُ السُّوءِ.

A wicked neighbour is the greatest adversity and the most serious tribulation. ٢.

٢ــ جارُ السُّوءِ أعْظَمُ الضَّــرّاءِ، وأشَدُّ البَلاءِ.

Be a neighbour to one from whose evil you are safe and whose goodness does not turn away from you. ٣.

٣ــ جاوِرْمَنْ تَأمَنُ شَــرَّهُ، وَلايَعْدُوكَ خَيْــرُهُ.

Ask about the neighbour before the house. ۴.

۴ــ سَلْ عَنِ الجارِ قَبْلَ الدّارِ.

Being a bad neighbour and offending the virtuous are the worst forms of vileness. ۵.

۵ــ سُوءُ الجَوارِ والإساءَةُ إلَى الأبْرارِ مِنْ أعْظَمِ اللُّؤمِ.

One who is neighbourly gets many neighbours. ۶.

۶ــ مَنْ حَسُنَ جَوارُهُ كَثُرَ جيرانُهُ.

One who is good to his neighbours gets many helpers. ٧.

٧ــ مَنْ أحْسَنَ إلى جيرانِهِ كَثُرَ خَدَمُهُ.

.Taking care of one’s neighbour is an act of magnanimity .۸

۸_ مِنَ ال_مُرُوَّهِ تَعَهُّدُ الجيرانِ.

Hunger

Hunger الجُوعُ

.Hunger is better than the humiliation of subjugation .۱

۱_ اَلْجُوعُ خَيْرٌ مِنْ ذُلِّ الخُضُوعِ.

Keeping oneself hungry is the most beneficial cure, whereas eating to one’s fill . ۲ .increases maladies

۲_ اَلتَّجَوُّعُ أَنْفَعُ الدَّواءِ، اَلشِّبَعُ يُكْثِرُ الأَدْواءَ.

.Hunger is better than subjugation .۳

۳_ اَلجُوعُ خَيْرٌ مِنَ الخُضُوعِ.

.Complement your food with hunger and discipline yourself with contentment .۴

۴_ تَأَدَّمْ بِالجُوعِ وتَأَدَّبْ بِالقُنُوعِ.

.The best condiment is hunger .۵

۵_ نِعْمَ الإدامُ الجُوعُ.

!How good an assistant of piety hunger is .۶

۶_ نِعْمَ عَونُ الوَرَعِ التَّجَوُّعُ.

How good an assistant in cutting down the [desires of .۷

!the carnal] self and breaking its [bad] habits hunger is

٧ــ نِعْمَ العَونُ عَلى أشَــرِ(أسْرِ) النَّفْسِ وكَسْرِ عادَتِها التَّجَوُّعُ.

High Rank

High Rank الجاهُ وذو الجاه

.The alms-tax of high rank [and power] is benefitting others with it .١

١ــ زَكوةُ الجاهِ بَذْلُهُ.

One of the obligations of a person who possesses a high rank is to use it to grant the .٢ .[needs of] one who seeks from him

٢ــ مِنَ الواجِبِ عَلى ذِى الجاهِ أنْ يَبْذُلَهُ لِطالِبِهِ.

.One who benefits others with his high rank makes himself praiseworthy .٣

٣ــ مَنْ بَذَلَ جاهَهُ اسْتَحْمَدَ.

(Struggle (Jihad

الجهاد (Struggle (Jihad

Whoever makes an effort to strive in obedience to Allah and His messenger, his soul .١ shall be safe and sound [from the torments of the Hereafter] and his transaction will .be profitable and gainful

١ــ إنَّ مَنْ بَذَلَ نَفْسَهُ فى طاعَهِ اللّهِ ورَسُولِهِ كانَتْ نَفْسُهُ ناجِيَةً سالِمَةً، وَصَفْقَتُهُ رابِحَةً غانِمَةً.

The first thing which you overcome through Jihād is through striving with your . ٢ hands, then [if this is not possible] by your tongue, then [if this is not possible] with your hearts; and the one who neither supports good with his heart nor censures evil, .(is turned upside down (i.e. will face the wrath of Allah

٢ــ إنَّ أوَّلَ ما تُغْلَبُونَ عَلَيهِ مِنَ الجِهادِ، جِهادٌ بِأيْديكُمْ، ثُمَّ بِألْسِنَتِكُمْ، ثُمَّ بِقُلُوبِكُمْ، فَمَنْ لَمْ يَعْرِفْ بِقَلْبِهِ مَعْرُوفاً، وَلَمْ يُنْكِرْ مُنْكَراً، قُلِّبَ فَجُعِلَ أعْلاهُ أسْفَلَهُ.

.Struggling [in the way of Allah] is the pillar of faith and the path of the felicitous .۳

۳ـ الجِهادُ عِمادُ الدّينِ، ومِنْهاجُ السُّعَداءِ.

The doors of the heavens are .۴

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.[opened for those who strive [in the way of Allah

۴ـ اَلمُجاهِدُونَ تُفْتَحُ لَهُمْ أبْوابُ السَّماءِ.

If the people who came before me complained about the injustice of their rulers, .۵ then today I complain about the injustice of my people; it is as if I am led and they are .the leaders, [and] I am restrained and they are the restrainers

۵ـ إنْ كانَتِ الرَّعايا قَبْلى تَشْكُوا حَيْفَ رُعاتِها فَإنّى اليَوْمَ أشْكُو حَيْفَ رَعِيَّتى، كَأنّى المَقُودُ وهُمُ القادَهُ، والمُوزَعُ وَهُمُ الوَزَعَهُ

.The reward for striving [in the way of Allah] is the greatest reward .۶

۶ـ ثوابُ الجِهادِ أعْظَمُ الثَّوابِ.

.And [Allah has prescribed] Jihād as [a means of preserving the] honour of Islam .۷

۷ـ والجِهادَ عِزّاً لِلإسْلامِ.

.Strong determination and lavishness do not go together .۸

۸ـ لا تَجْتَمِعُ عَزِيمَهٌ ووَلِيمَهٌ.

.The purification of the body is [in] striving and fasting .۹

۹ـ زَكوهُ البَدَنِ الجِهادُ والصِّيامُ.

(Struggling Against The Self (Jihad An–Nafs

جهاد النفس (Struggling against the Self (Jihad an-Nafs

Indeed Jihād is the price of Paradise, so the one who struggles against his self will .۱ .acquire it, and this is the greatest reward of Allah for the one who is cognizant of it

۱ـ ألا وإنَّ الجِهادَ ثَمَنُ الجَنَّهِ، فَمَنْ جاهَدَ نَفْسَهُ مَلَكَها، وهِىَ أكْرَمُ ثَوابِ اللّهِ لِمَنْ عَرَفَها.

.The best Jihād is the struggle of a man against his [carnal] soul .۲

۲ـ أفْضَلُ الجِهادِ مُجاهَدَهُ المَرْءِ نَفْسَهُ.

The best Jihād is the struggle of the self against lustful desires, and its weaning .۳
.away from the pleasures of this world

۳_ أفْضَلُ الجِهادِ جِهادُ النَّفْسِ عَنِ الهَوى، وفِطامُها عَنْ لَذّاتِ الدُّنيا.

The first thing .۴

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.that you disavow from Jihād is struggling against your selves

۴ــ أَوَّلُ ما تُنْكِرُونَ مِنَ الجِهادِ، جِهادُ أَنْفُسِكُمْ.

The last things that you [should] lose are: the struggling against your selves and .۵ obedience to those who have authority among you.

۵ــ آخِرُ ما تَفْقِدُونَ مُجاهَدَةُ أَهْوائِكُمْ وطاعَةُ أُولِی الأَمْرِ مِنْكُمْ.

.Indeed the best Jihād is the struggle of a man against his [carnal] soul .۶

۶ــ إنَّ أَفْضَلَ الجِهادِ مُجاهَدَةُ الرَّجُلِ نَفْسَهُ.

Verily struggling against the self restrains it from sins and protects it from . ۷ destruction.

۷ــ إنَّ مُجاهَدَةَ النَّفْسِ لَتَزمُّها عَنِ المَعاصِی، وتَعْصِمُها عَنِ الرَّدی.

Verily the one who struggles with his [lower] self, in obedience to Allah and against .۸ disobedience to Him, has the status of a virtuous martyr in the sight of Allah.

۸ــ إنَّ المُجاهِدَ نَفْسَهُ عَلی طاعَةِ اللّهِ وَعَنْ مَعاصِیهِ، عِنْدَاللّهِ سُبْحانَهُ بِمَنْزِلَهِ بَرّ شَهید.

Indeed the one who struggles against his [lower] self, overcomes his anger and is .۹ careful in obeying [the commandments of] Allah, is raised by Allah, the Glorified, to the status of the one who fasts by day and stands in prayer by night, and is granted the rank of the patient soldier [who fights in His way].

۹ــ إنَّ المُجاهِدَ نَفْسَهُ، والمُغالِبَ غَضَبَهُ، والمُحافِظَ عَلی طاعَهِ رَبِّهِ، یَرْفَعُ اللّهُ سُبْحانَهُ لَهُ ثَوابَ الصّائِمِ القائِمِ ویُنیلُهُ دَرَجَهَ المُرابِطِ الصّابِرِ.

.Verily if you struggle against your [lower] self you will obtain the pleasure of Allah .۱۰

۱۰ــ إنَّکَ إنْ جاهَدْتَ نَفْسَکَ حُزْتَ رِضَی اللّهِ.

.The fruit of struggle [against the self] is overpowering the self .۱۱

۱۱ــ ثَمَرَهُ المُجاهَدَهِ قَهْرُ النَّفْسِ.

Struggling against .۱۲

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the self is the dowry for Paradise.

١٢_ جِهادُ النَّفْسِ مَهْرُ الجَنَّهِ.

١٣. Struggling against vain desires is the price of Paradise.

١٣_ جِهادُ الهَوی ثَمَنُ الجَنَّهِ.

١۴. Struggling against the self is the best Jihad.

١۴_ جِهادُ النَّفْسِ أفْضَلُ جِهاد.

١۵. Struggle against your [lower] self and seek repentance, you will be successful in the obedience of your Lord.

١۵_ جاهِدْ نَفْسَکَ، وَقَدِّمْ تَوْبَتَکَ، تَفُزْ بِطاعَهِ رَبِّکَ.

١۶. Struggle against your vain desires, overcome your anger and resist your bad habits, [by this] your soul will become pure, your intellect will become perfect and the reward of your Lord will be complete.

١۶_ جاهِدْ شَهْوَتَکَ، وغالِبْ غَضَبَکَ،وَخالِفْ سُوءَ عادَتِکَ، تَزْکُ نَفْسُکَ، ویَکْمُلْ عَقْلُکَ، وتَسْتَکْمِلْ ثَوابَ رَبِّکَ.

١٧. Fight against your [lower] self in obedience to Allah the way an enemy would fight his enemy, and overpower it the way a rival would overpower his opponent, for indeed the strongest person is the one who subdues his self.

١٧_ جاهِدْ نَفْسَکَ عَلى طاعَهِ اللّهِ مُجاهَدَه العَدُوِّ عَدُوَّهُ، وغالِبْها مُغالَبَه الضِّدِّ ضِدَّهُ، فَإنَّ أقْوَیَ النّاسِ مَنْ قَوِیَ على نَفْسِهِ.

١٨. Struggle against your [lower] self and call it to account the way a partner would hold his partner accountable, and demand from it the right of Allah the way an adversary would demand from his foe, for verily the most felicitous of people is the one who undertakes to hold his self to account.

١٨_ جاهِدْ نَفْسَکَ وحاسِبْها مُحاسَبَهَ الشَّریکِ شَریکَهُ وطالِبْها بِحُقُوقِ اللّهِ مُطالَبَهَ الخَصْمِ خَصْمَهُ، فَإنَّ أسْعَدَ النّاسِ مَنِ انْتَدَبَ لِمحاسَبَهِ نَفْسِهِ.

Struggling against the [lower] self is the price of Paradise .۱۹,

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so the one who struggles against it will acquire it, and this is the greatest reward of Allah for the one who is cognizant of it.

۱۹ـ جِهادُ النَّفْسِ ثَمَنُ الجَنَّةِ، فَمَنْ جاهَدَها مَلَكَها وهِىَ أكْرَمُ ثَوابِ اللّهِ لِمَنْ عَرَفَها.

۲۰. Struggling against the self with knowledge is a symbol of intelligence.

۲۰ـ جِهادُ النَّفْسِ بِالعِلْمِ عُنْوانُ العَقْلِ.

۲۱. Fighting anger with forbearance is evidence of nobility.

۲۱ـ جِهادُ الغَضَبِ بِالحِلْمِ بُرْهانُ النُّبْلِ.

۲۲. The most excellent Jihād is struggling against the self.

۲۲ـ خَيْرُ الجِهادِ جِهادُ النَّفْسِ.

۲۳. The highest form of struggle is for a man to struggle against his self.

۲۳ـ غايَةُ المُجاهَدَهِ أنْ يُجاهِدَ المَرْءُ نَفْسَهُ.

۲۴. It is sufficient for you, in your struggle against your [lower] self, that you always prevail over it and fight its vain desires.

۲۴ـ كَفاكَ فى مُجاهَدَهِ نَفْسِكَ أنْ لاتَزالَ أبَداً لَها مُغالِباً، وعَلى أهْوِيَتِها مُحارِباً.

۲۵. One who fights his [lower] self perfects his piety.

۲۵ـ مَنْ جاهَدَ نَفْسَهُ أكْمَلَ التُّقى.

۲۶. One who knows his self struggles against it.

۲۶ـ مَنْ عَرَفَ نَفْسَهُ جاهَدَها.

۲۷. One who does not struggle against his self will not achieve victory.

۲۷ـ مَنْ لَمْ يُجاهِدْ نَفْسَهُ لَمْ يَنَلِ الفَوْزَ.

۲۸. There is no struggle more worthy than struggling against the self.

۲۸_ ما مِنْ جِهاد أفْضَلُ مِنْ جِهادِ النَّفْسِ.

۲۹. Struggling against the self is a trait of the noble ones.

۲۹_ مُجاهَدَهُ النَّفْسِ شيمَهُ النُّبَلاءِ.

۳۰. Struggling against the self is a symbol of nobility.

۳۰_ مُجاهَدَهُ النَّفْسِ عُنْوانُ النُّبْلِ.

۳۱. Struggling against the self is the best Jihād.

۳۱_ مُجاهَدَهُ النَّفْسِ أفْضَلُ جِهاد.

۳۲. There is no Jihād like struggle against the self.

۳۲_ لا جِهادَ

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كَجِهادِ النَّفْسِ.

Ignorance

الجَهْل Ignorance

.Ignorance and miserliness are bad and harmful .۱

۱ـ اَلجَهْلُ،وَ البُخْلُ، مَساءَةٌ، ومَضَرَّةٌ.

.Ignorance in a human being is more harmful than gangrene [is] to the body .۲

۲ـ اَلجَهْلُ فِی الإنْسانِ أضَرُّ مِنَ الآكِلَهِ فِی البَدَنِ.

Ignorance is a balky mount; whoever rides it stumbles and whoever accompanies it .۳ .is led astray

۳ـ اَلجَهْلُ مَطِيَّةٌ شَمُوسٌ، مَنْ رَكِبَها زَلَّ، ومَنْ صَحِبَها ضَلَّ.

.Ignorance of merits is one of the grossest demerits .۴

۴ـ اَلجَهْلُ بِالفَضائِلِ مِنْ أقْبَحِ الرَّذائِلِ.

.The greatest calamity is ignorance .۵

۵ـ أعْظَمُ المَصائِبِ الجَهْلُ.

.The worst ailment is ignorance .۶

۶ـ أسْوَءُ السُّقْمِ(القِسْمِ) الجَهْلُ.

.The greatest ignorance is the ignorance of a person about himself .۷

۷ـ أعْظَمُ الجَهْلِ جَهْلُ الإنْسانِ أمْرَ نَفْسِهِ.

The greatest ignorance is making enmity with the powerful, befriending the . ۸ .immoral and trusting the traitor

۸ ـ أعْظَـمُ الجَهْلِ مُعاداةُ القادِرِ، ومُصـادَقَةُ الفاجِرِ، والثِّقَةُ بِالغادِرِ.

٩. Ignorance is a curse.

٩_ اَلجَهْلُ وَبالٌ.

١٠. Ignorance is [a form of] death.

١٠_ اَلجَهْلُ مَوتٌ.

١١. People are enemies of that which they are ignorant of.

١١_ اَلنّاسُ أعْداءُ ما جَهِلُوا.

١٢. Ignorance is the most harmful foe.

١٢ _ اَلجَهْلُ أنْكى عَدُوّ.

١٣. Ignorance makes one stumble.

١٣_ اَلجَهْلُ يُزِلُّ القَدَمَ.

١۴. Ignorance spoils the Hereafter.

١۴_ اَلجَهْلُ يُفْسِدُ المَعادَ.

١۵. Ignorance is the [primary] source of evil.

١۵_ اَلجَهْلُ مَعْدِنُ الشَّـرِّ.

١۶. Ignorance is an ailment and a chronic disease.

١۶_ اَلجَهْلُ داءٌ وعَياءٌ.

١٧. Ignorance attracts peril.

١٧_ اَلجَهْلُ يَجْلِبُ الغَرَرَ.

١٨. Ignorance is the root of all evil.

١٨_ اَلجَهْلُ أصْلُ كُلِّ شَـرّ.

.Ignorance is the worst disease .١٩

١٩_ اَلجَهْلُ أدْوَأُ الدّاءِ.

.Ignorance corrupts all matters .٢٠

٢٠_ اَلجَهْلُ فَسادُ كُلِّ أمْرٍ.

.Ignorance makes one stumble and brings regret .٢١

٢١_ اَلجَهْلُ يُزِلُّ

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القَدَمَ، ويُورِثُ النَّدَمَ.

۲۲. Ignorance causes the living to die and perpetuates misery.

۲۲_ اَلجَهْلُ مُميتُ الأحْياءِ، وَمُخَلِّدُ الشَّقاءِ.

۲۳. Verily you will not attain any goal by ignorance, nor will you achieve any goodness by means of it, nor will you realize any of your wishes in the Hereafter through it.

۲۳_ إنَّكُمْ لَنْ تُحَصِّلُوا بِالجَهْلِ أرَباً، ولَنْ تَبْلُغُوا بِهِ مِنَ الخَيْرِ سَبَباً، وَلَنْ تُدْرِكُوا بِهِ مِنَ الآخِرَهِ مَطْلَباً.

۲۴. It is through ignorance that every evil is instigated.

۲۴_ بِالجَهْلِ يُسْتَثارُ كُلِّ شَرّ.

۲۵. Many an ignorance is better than forbearance (or knowledge).

۲۵_ رُبَّ جَهْل أنْفَعُ مِنْ حِلْم(عِلْم).

۲۶. Ward off ignorance with knowledge.

۲۶_ رُدُّوا الجَهْلَ بِالعِلْمِ.

۲۷. Too much ignorance is destructive.

۲۷_ زِيادَةُ الجَهْلِ تُرْدی.

۲۸. The worst affliction is ignorance.

۲۸_ شَـرُّ المَصائِبِ الجَهْلُ.

۲۹. Counter ignorance with knowledge.

۲۹_ ضادُّوا الجَهْلَ بِالعِلْمِ.

۳۰. The outcome of ignorance is loss; and the joy of the envious does not last.

۳۰_ عُقْبَی الجَهْلِ مَضَرَّهٌ، وَالحَسُودُ لا تَدُومُ لَهُ مَسَرَّهٌ.

.The pinnacle of ignorance is for a person to brag about his ignorance .۳۱

۳۱_ غايَةُ الجَهْلِ تَـبَجُّجُ المَرْءِ بِجَهْلِهِ.

.Many a revered person has been humiliated by his ignorance .۳۲

۳۲_ كَمْ مِنْ عَزيز أذَلَّهُ جَهْلُهُ.

.Ignorance suffices as ignobility .۳۳

۳۳_ كَفى بِالجَهْلِ ضِعَةً.

.It suffices as ignorance for a person to be ignorant about himself .۳۴

۳۴_ كَفى بِالمَرْءِ جَهْلاً أنْ يَجْهَلَ نَفْسَهُ.

.It suffices as ignorance for a person to be pleased with himself .۳۵

۳۵_ كَفى بِالمَرْءِ جَهْلاً أنْ يَرضى عَنْ نَفْسِهِ.

.It suffices as ignorance for a person to laugh without [a reason for] amusement .۳۶

۳۶_ كَفى بِالمَرْءِ جَهْلاً أنْ يَضْحَكَ مِنْ غَيْرِ عَجَب.

It suffices as ignorance .۳۷

.[for a person to be ignorant of his limits [and standing in society

۳۷_ كَفى بِالمَرْءِ جَهْلاً أنْ يَجْهَلَ قَدْرَهُ.

.It suffices as ignorance for a person to be ignorant of his flaw .۳۸

۳۸_ كَفى بِالمَرْءِ جَهْلاً أنْ يَجْهَلَ عَيْبَهُ.

It suffices as ignorance for a person to be ignorant about his own faults and to .۳۹ .malign people for that which he [himself] cannot turn away from

۳۹_ كَفى بِالمَرْءِ جَهْلاً أنْ يَجْهَلَ عُيُوبَ نَفْسِهِ، ويَطْعَنَ عَلَى النّاسِ بِما لا يَسْتَطيعُ التَّحَوُّلَ عَنْهُ.

It suffices as ignorance for a person to forbid people from that which he performs .۴۰ .himself

۴۰_ كَفى بِالمَرْءِ جَهْلاً أنْ يُنْكِرَ عَلَى النّاسِ ما يَأتى مِثْلَهُ.

.The language of ignorance is impoliteness .۴۱

۴۱_ لِسانُ الجَهْلِ الخُرْقُ.

.One who gets uplifted by ignorance has opposed the intellect .۴۲

۴۲_ مَنِ اسْتَطارَهُ الجَهْلُ فَقَدْعَصَى العَقْلَ.

One who fights his ignorance with his knowledge succeeds with the most felicitous .۴۳ .victory

۴۳_ مَنْ قاتَلَ جَهْلَهُ بِعِلْمِهِ فازَ بِالحَظِّ الأسْعَدِ.

.Being overcome by ignorance is one of the severest afflictions .۴۴

۴۴_ مِنْ أشَدِّ المَصائِبِ غَلَبَهُ الجَهْلِ.

.There is no poverty like ignorance .۴۵

۴۵_ لا فَقْرَ كَالجَهْلِ.

.With ignorance, no path is purified .۴۶

۴۶_ لایَزْکُو مَعَ الجَهْلِ مَذْهَبٌ.

.There is no poverty more severe than ignorance .۴۷

۴۷_ لا فَقْرَ أشَدُّ مِنَ الجَهْلِ.

.There is no abomination more disgraceful than ignorance .۴۸

۴۸_ لاسَوْأةَ أشْیَنُ مِنَ الجَهْلِ.

.There is no adversity more severe than ignorance .۴۹

۴۹_ لامُصیبَةَ أشَدُّ مِنْ جَهْل.

.The cornerstone of ignorance is animosity towards people .۵۰

۵۰_ رَأسُ الجَهْلِ مُعاداهُ النّاسِ.

The Ignorant And The Foolish

اَلجاهِلُ والجهول The Ignorant and the Foolish

An ignorant person is never found to be .۱

anything but falling short or excessive.

١ـ اَلجاهِلُ لَنْ يُلْقى أبَداً إلا مُفَرِّطاً، أو مُفْرِطاً.

۲. Neither does an ignorant restrain himself [from wrongdoing] nor does he benefit from good advice.

۲ـ اَلجاهِلُ لايَرْتَدِعُ، وبِالمَواعِظِ لا يَنْتَفِعُ.

۳. An ignorant person is one who obeys his vain desires in disobedience to his Lord.

۳ـ اَلجاهِلُ مَنْ أطاعَ هَواهُ فى مَعصيَهِ رَبِّهِ.

۴. The ignorant person feels aversion towards that which the wise person feels at ease with.

۴ـ اَلجاهِلُ يَسْتَوْحِشُ مِمّا يَأنَسُ بِه الحَكيْمُ.

۵. The ignorant person does not understand the learned because he [himself] was never learned before.

۵ـ اَلجاهِلُ لايَعْرِفُ العالِمَ لأنَّهُ لَمْ يَكُنْ قَبْلُ عالِماً.

۶. An ignorant person does not recognize his failure and does not accept the [good] advice given to him.

۶ـ اَلجاهِلُ لا يَعْرِفُ تَقْصيرَهُ، وَلايَقْبَلُ مِنَ النَّصيحِ لهُ.

۷. An ignorant person relies on his hopes and is negligent in his actions.

۷ـ اَلجاهِلُ يَعْتَمِدُ عَلى أمَلِهِ، ويُقَصِّرُ فى عَمَلِهِ.

۸. The ignorant person is like a rock through which water does not gush forth, and a tree, the branches of which do not become green, and a ground upon which foliage is not found.

۸ـ اَلجاهِلُ صَخْرَةٌ لا يَنْفَجِرُ ماؤُها، وَشَجَرَةٌ لايَخْضَرُّعُودُها، وأرضٌ لايَظهَرُ عُشْبُها.

.An ignorant person is [like the] dead among the living .۹

۹_ اَلْجاهِلُ مَيِّتٌ بَيْنَ الأَحْياءِ.

.The most wretched of all people is the ignorant one .۱۰

۱۰_ أشْقَى النّاسِ اَلجاهِلُ.

.An unremorseful sinner is the most ignorant person .۱۱

۱۱_ أجْهَلُ النّاسِ مُسِيءٌ مُسْتَأنِفٌ.

The most ignorant person is one who is deceived by the praise of a flatterer who .۱۲ makes the ugly look appealing

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to him and makes him hate the [sincere] adviser.

۱۲_ أجْهَلُ النّاسِ المُغْتَرُّ بِقَوْلِ مادِح مُتَمَلِّق، يُحَسِّنُ لَهُ القَبيحَ، ويُبَغِّضُ إلَيْهِ النَّصيحَ.

۱۳. The most hated creature in the sight of Allah is the ignorant person, because He deprived him of what He bestowed on His creation, and that is intellect.

۱۳_ أبْغَضُ الخَلائِقِ إلَى اللّهِ تعالى، اَلجاهِلُ لأَنَّهُ حَرَمَهُ ما مَنَّ بِهِ عَلى خَلْقِهِ، وهُوَ العَقْلُ.

۱۴. Verily the ignorant is one whose ignorance leads astray and whose vain desires entice [towards evil]; so his speech is unhealthy and his action is blameworthy.

۱۴_ إنَّ الجاهِلَ مَنْ جَهْلُهُ فى إغْواء، ومَنْ هَواهُ فى إغْراء، فَقَوْلُهُ سَقيمٌ، وفِعْلُهُ ذَميمٌ.

۱۵. The ignorant one is perplexed.

۱۵_ اَلجاهِلُ حَيْرانٌ.

۱۶. The ignorant person inclines towards the one who is like him.

۱۶_ اَلجاهِلُ يَميلُ (يَأْلَفُهُ مِثْلُهُ) إلى شِكْلِهِ.

۱۷. Man is an enemy of that which he is ignorant of.

۱۷_ المَرْءُ عَدُوٌّ ما جَهِلَ.

۱۸. The ignorant one does not restrain himself [from evil].

۱۸_ اَلجاهِلُ لا يَرتَدِعُ.

۱۹. An ignorant person is a slave to his passions.

۱۹_ اَلجاهِلُ عَبْدُ شَهْوَتِهِ.

۲۰. The ignorant person does not desist [from sinning].

۲۰_ اَلجاهِلُ لا يَرْعَوى.

۲۱. An ignorant person seeks to raise himself but ends up abasing himself.

۲۱_ اَلجاهِلُ یَرْفَعُ نَفْسَهُ فَیَتَّضِعُ.

.The ignorant person is one who is ignorant of his own capability .۲۲

۲۲_ اَلجاهِلُ مَنْ جَهِلَ قَدْرَهُ.

.An ignorant person is dead, even when he is alive .۲۳

۲۳_ اَلجاهِلُ مَیِّتٌ وإنْ کانَ حَیّاً.

The correctness of an ignorant person is like the mistake of a learned person (i.e. it .۲۴ .(happens rarely

۲۴_ اَلجاهِلُ کَزَلَّهِ العالِمِ صَوابُهُ.

The ignorant person .۲۵

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.is deceived by [false] claims

۲۵ــ اَلجاهِلُ مَنْ خَدَعَتْهُ المَطالِبُ.

.The ignorant person is one who is ignorant about his [own] affair .۲۶

۲۶ــ اَلجاهِلُ مَنْ جَهِلَ أمْرَهُ.

.The ignorant person is one who is deceived by his vain desires and his arrogance .۲۷

۲۷ــ اَلجاهِلُ مَنِ انْخَدَعَ لِهَواهُ (بِهواهُ) وغُرُورِهِ.

.An ignorant person is one who takes his sincere advisor to be a deceiver .۲۸

۲۸ــ اَلْجاهِلُ مَنِ اسْتَغَشَّ النَّصيحَ.

When the ignorant one becomes stingy (or denies), he obtains [wealth] and when .۲۹
.he obtains [wealth] (or professes belief in one God), he apostatizes

۲۹ــ اَلْجاهِلُ إذا جَمَدَ(جحد) وَجَدَ، وإذا وَجَدَ (وَحَّدَ) ألْحَدَ.

.Indeed the ignorant person is one who is enslaved by [worldly] pursuits .۳۰

۳۰ــ إنَّما الجاهِلُ مَنِ اسْتَعْبَدَتْهُ المَطالِبُ.

.When an ignorant person grows older, his ignorance rises .۳۱

۳۱ــ إذا شابَ الجاهِلُ شَبَّ جَهْلُهُ.

.The wealth of an ignorant person is in his worldly possessions and his hopes .۳۲

۳۲ــ ثَرْوَةُ الجاهِلِ فی مالِهِ وَأمَلِهِ.

The reign of an ignorant person is like a stranger who [soon] moves to another .۳۳
.place

۳۳ــ دَوْلَةُ الجاهِلِ كَالغَريبِ المُتَحَرِّكِ إلَى النُّقْلَهِ.

.Many an ignorant person is saved by his ignorance .۳۴

۳۴_ رُبَّ جاهِلٍ نَجاتُهُ جَهْلُهُ.

.The slip-ups of an ignorant person are excusable .۳۵

۳۵_ زَلَّهُ الجاهِلِ مَعْذُورَهٌ.

.An ignorant king exposes his [own] flaws .۳۶

۳۶_ سُلْطانُ الجاهِلِ يُبْدى مَعائِبَهُ.

.The worst person you can accompany is an ignorant one .۳۷

۳۷_ شَرُّ مَنْ صاحَبْتَ اَلجاهِلُ.

.The correct [action] of an ignorant person is like the slip-up of an intelligent person .۳۸

۳۸_ صَوابُ الجاهِلِ كَالزَّلَهِ مِنَ العاقِلِ.

.The lost item of the ignorant person cannot be found .۳۹

۳۹_ ضالَّهُ الجاهِلِ غَيْرُ

مَوْجُود.

۴۰. Obedience to the foolish is a sign of ignorance.

۴۰_ طاعَةُ الجَهُولِ تَدُلُّ عَلَى الجَهْلِ.

۴۱. Obedience to the foolish and being excessive [in speech or action] are two signs of ignorance.

۴۱_ طاعةُ الجَهُولِ، وكَثْرَةُ الفُضُولِ تَدُلّانِ عَلَى الجَهْلِ.

۴۲. The habit of the inexperienced [and ignorant] ones is to cut off the elements of favour.

۴۲_ عادَةُ الأغْمارِ قَطْعُ مَوادِّ الإحْسانِ.

۴۳. The wealth of an ignorant person is in his worldly possessions.

۴۳_ غِنَى الجاهِلِ بِمالِهِ.

۴۴. The ignorant one is deceived by futile absurdities.

۴۴_ غُرُورُ الجاهِلِ بِمُجالاتِ الباطِلِ.

۴۵. Every ignorant person is prone to temptation.(۱)

۴۵_ كُلُّ جاهِلٍ مَفْتُونٌ.

۴۶. For the ignorant there is loss in every situation.

۴۶_ لِلْجاهِلِ فى كُلِّ حالَه خُسْرانٌ.

۴۷. One who is ignorant is disregarded [by others].

۴۷_ مَنْ جَهِلَ أُهْمِلَ.

۴۸. When one is ignorant, his consideration is reduced.

۴۸_ مَنْ جَهِلَ قَلَّ إعْتِبارُهُ.

.One who is ignorant of [a branch of] knowledge is hostile towards it .۴۹

۴۹_ مَنْ جَهِلَ عِلْماً عاداهُ.

.One who does not know where he is placing his foot, trips .۵۰

۵۰_ مَنْ جَهِلَ مَوْضِعَ قَدَمِهِ زَلَّ.

.One who is ignorant makes many blunders .۵۱

۵۱_ مَنْ جَهِلَ كَثُرَ عِثارُهُ.

One who is ignorant becomes self-conceited; and his 'today' is worse than his .۵۲ .'yesterday'

۵۲_ مَنْ جَهِلَ اغْتَرَّ بِنَفْسِهِ وَكانَ يَوْمُهُ شَـرّاً مِنْ أمْسِهِ.

.It is from the nature of the ignorant to get angry quickly, in every situation .۵۳

۵۳_ مِنْ طَبايِعِ الجُهّالِ التَسَـرُّعُ إلَى الغَضَبِ فى كُلِّ حال.

.[No one antagonizes the learned like the ignorant [do .۵۴

۵۴_ ما ضادَّ العُلَماءَ كالجُهّالِ.

Woe be to the one who persists in his ignorance and blessed is .۵۵

.Or, if taken in the context of Q۶۸:۶: Every ignorant person is demented -۱

.the one who realizes [his mistake] and finds the right course

۵۵ـ وَيْلٌ لِمَنْ تَمادى فى جَهْلِهِ، وطُوبى لِمَنْ عَقَلَ واهْتَدى.

.There is no independence for an ignorant person .۵۶

۵۶ـ لاغِنى لِجاهِل.

.(The ignorant one is not seen to be anything but immoderate (or excessive .۵۷

۵۷ـ لايُرَى الجاهِلُ إلاّ مُفَرِّطاً (مُفْرِطاً).

.Nothing restrains the foolish except the edge of a sword .۵۸

۵۸ـ لايَرْدَعُ الجَهُولَ إلاّ حَدُّ الحُسامِ.

.Disobey the ignorant and you will be safe .۵۹

۵۹ـ إعْصِ الجاهِلَ تَسْلَمْ.

Hell Fire

Hellfire جهنم والنّار

.Hell is sufficient as a punishment .۱

۱ـ كَفى بِجَهَنَّمَ نَكالاً.

He ('a) said in his description of hell: [It is] a fire whose burning is intense, its roar is .۲ loud, its flames are rising, its blaze is incinerating, its groans are terrifying, its .abatement is remote, its fuel is igniting, [and] its horrors are terrifying

۲ـ وَقالَ ـ عَليه السّلامُ ـ فى وَصْفِ جَهَنَّمَ: نارٌ شديدٌ كَلْبُها، عال لَجَبُها، ساطِعٌ لَهَبُها، مُتَأَجِّجٌ سَعيرُها، مُتَغَيِّظٌ زَفيرُها، بَعيدٌ خُمُودُها، ذاك وقُودُها، مُتَخَوِّفٌ وَعيدُها.

He ('a) said while describing hell: Its inmate cannot leave, its prisoner cannot be .۳ released by ransom and its shackles cannot be broken. This abode has no fixed age .so that it may perish, nor is there a lifespan for its inmates that they may pass away

۳ـ وقال ـ عليه السّلام ـ فى وَصفِ جَهَنَّم: لايَظْعَنُ مُقيمُها، وَلا يُفادى أسيرُها، وَلا تُقْصَمُ كُبولُها، لا مُدَّةَ لِلدّارِ فَتَفْنى، وَلا أجَلَ لِلْقَوْمِ فَيُقْضى.

۴. Verily all disbelieving schemers are inmates of the fire.

۴ـ إنَّ أهْلَ النّارِ كُلُّ كَفُور مَكُور.

۵. He (‘a)

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also said in his description of hellfire: Its pits are engulfed [with fire], its sides are pitch-dark, its vessels are scorching hot and everything about it is horrid.

۵ـ وقالَ ـ عَليه السّلام ـ فى وَصْفِ النّارِ: غَمِرٌ قَرارُها، مُظْلِمَةٌ أقْطارُها، حامِيَةٌ قُدُورُها، فَظيعَةٌ أُمُورُها.

۶. None will be saved from the fire of hell except the one who abandons its actions (i.e. the actions that lead to it).

۶ـ لَنْ يَنْجُوَ مِنَ النّارِ إلاّ التّارِكُ عَمَلَها.

۷. This tender skin does not have the tolerance to withstand the fire [of hell].

۷ـ لَيْسَ لِهذا الجِلْدِ الرَّقيقِ صَبْرٌ عَلَى النّارِ.

۸. One who is afraid of hellfire keeps away from that which has been forbidden.

۸ـ مَنْ أشْفَقَ مِنَ النّارِ اجْتَنَبَ المُحَرَّماتِ.

۹. The inmates of hell are eternally tormented.

۹ـ وَفْدُ النّارِ أبَداً مُعَذَّبُونَ.

۱۰. The one who enters hellfire is forever wretched.

۱۰ـ وارِدُ النّارِ مَؤَبَّدُ الشَّقاءِ.

۱۱. The fuel of hellfire on the Day of Judgment will comprise of every rich person who was miserly towards the poor with his wealth and every learned scholar who sold his Hereafter for the world.

۱۱ـ وَقُودُ النّارِ يَوْمَ القِيمَهِ كُلُّ غَنِيّ بَخِلَ بِمالِهِ عَلَى الفُقَراءِ، وَكُلُّ عالِم باعَ الدّينَ بِالدُّنيا.

۱۲. Be wary of the fire whose heat is intense, whose pit is deep and whose ornaments are made of [molten] iron.

۱۲ـ إحْذَرُوا ناراً حَرُّها شَديدٌ وقَعْرُها بَعيدٌ وحُلِيُّها حَديدٌ.

۱۳. Be wary of the fire whose tumultuous blaze is ready, its flames are intense and

.its torment is forever renewed

۱۳_ إحْذَرُوا ناراً لَحيبُها عَتيدٌ و

لَهَبُها شَديدٌ وعَذابُها أبَداً جديدٌ.

.Hellfire is the final end of the extremists .۱۴

۱۴_ النّار غايَهُ المُفْرِطينَ.

Lovers Of The Ahlulbayt

Lovers of the Ahlulbayt محِبّ أهل البيت

Whoever loves us with his heart, supports us with his speech and fights our enemies .۱ .with his sword, then he will be with us in Paradise at our stage

۱_ مَنْ أحَبَّنا بِقَلْبِهِ وَكانَ مَعَنا بِلِسانِهِ وقاتَلَ عَدُوَّنا بِسَيْفِهِ فَهُوَ مَعَنا فِي الْجَنَّهِ فى دَرَجَتِنا.

Whoever loves us with his heart and supports us with his speech but does not fight .۲ .alongside us with his hand, then he will be in Paradise but not at our stage

۲_ مَنْ أحَبَّنا بِقَلْبِهِ وأعانَنا بِلِسانِهِ ولَمْ يُقاتِلْ مَعَنا بِيَدِهِ فَهُوَ فِى الْجَنَّهِ دُونَ دَرَجَتِنا.

Whoever loves us with his heart but pretends to hate us with his tongue will go to .۳ .Paradise

۳_ مَنْ أحَبَّنا بِقَلْبِهِ وأبْغَضَنا بِلِسانِهِ فَهُوَ فِى الْجَنَّهِ.

.He who loves us should emulate our actions and clothe himself with piety .۴

۴_ مَنْ أحَبَّنا فَلْيَعْمَلْ بِعَمَلِنا، ولْيَتَجَلْبَبِ الْوَرَعَ.

.One who loves us should prepare to be covered with afflictions .۵

۵_ مَنْ أحَبَّنا فَلْيُعِدَّ لِلْبَلاءِ جِلْباباً.

.[One who befriends us should have a thick skin for tribulations [that will befall him .۶

۶_ مَنْ تَوَلانا فَلْيَلْبَسْ لِلْمِحَنِ إهاباً.

Two types of people are destroyed because of me: the fanatic lover and the .۷ .extreme hater

۷ــ هَلَکَ فِیَّ رَجُلانِ: مُحِبٌّ غال، ومُبْغِضٌ قال.

.If a mountain loved me, it would crumble .۸

۸ــ لَوْ أحَبَّنِی جَبَلٌ لَتَهافَتَ.

The Beloved

The Beloved المحب والمحبوب

.Losing a loved one leads to forlornness .۱

۱ــ فَقْدُ الأحِبَّهِ غُرْبَهٌ.

One who loves you .۲

p: ۱۴۷

.[forbids you [from evil

۲ــ مَنْ أَحَبَّکَ نَهاکَ.

.One who loves something speaks about it constantly .۳

۳ــ مَنْ أَحَبَّ شَيْئاً لَهِجَ بِذِكْرِهِ.

Indeed only he who does not flatter you loves you, and only he who does not let you .۴ .hear [his praise] praises you

۴ــ إنَّما يُحِبُّکَ مَنْ لايَتَمَلَّقُکَ ويُثْنی عَلَيْکَ مَنْ لايُسْمِعُکَ.

Let the most beloved person to you and the one who has the greatest status in your .۵ .eyes be the one who strives hardest in benefiting people

۵ــ لِيَكُنْ أحَبُّ النَّاسِ إلَيْکَ وأحْظاهُمْ لَدَيْکَ أكْثَرُهُمْ سَعْياً فی مَنافِعِ النّاسِ.

.Let the most beloved person to you be the compassionate adviser .۶

۶ــ لِيَكُنْ أحَبُّ النّاسِ إلَيْکَ المُشْفِقُ النّاصِحُ.

Evidence

Evidence الحجّهُ والدليل

The strength of the authority of evidence is stronger than the strength of the .۱ .authority of force

۱ــ قُوَّهُ سُلْطانِ الحُجَّهِ أعْظَمُ مِنْ قَوَّهِ سُلْطانِ القُدْرَه.

(The Proof (Of Allah

الحجّه (The Proof (of Allah

Allah, the Glorified, never leaves His servants without a necessary proof or an .۱ .established, clear path

۱ــ لَمْ يُخْلِ اللّهُ سُبْحانَهُ عِبادَهُ مِنْ حُجَّه لازِمَه أوْ مَحَجَّه قائِمَه.

.Allah, the Glorified, does not leave His creation unheeded, nor does He neglect their affairs ۲

۲_ لَمْ يَتْرُكِ اللّهُ سُبْحانَهُ خَلْقَهُ مُغْفَلاً، ولا أمْرَهُمْ مُهْمَلاً.

.[Allah, the Glorified, never lets His servants remain without a divinely appointed Prophet or a revealed book [to guide them ۳

۳_ لَمْ يُخْلِ اللّهُ سُبْحانَهُ عِبادَهُ مِنْ نَبِىّ مُرسَل، أوْ كِتاب مُنْزَل.

The Disproved

المحجوج The Disproved

.One who is disproved has no right ۱

۱_ لاحَقَّ لِمَحْجُوج.

The One Who Presents An Argument

المحتجّ The One who Presnts an Argument

The one who presents a strong ۱

.argument may get support

۱ــ قَدْ يَسْتَظْهِرُ المُحْتَجُّ.

.One who argues by truth, succeeds .۲

۲ــ مَنِ احْتَجَّ بِالحَقِّ فَلَجَ.

The Hajj

الحج The Hajj

.The Hajj is a means of strengthening the religion .۱

۱ــ والحَجَّ تَقْوِيَةً لِلّدينِ.

Rage

الحدَّه Rage

Rage is a bout of insanity because its possessor regrets [afterwards], but if he does .۱ .not feel regret, then his insanity is firmly established

۱ــ اَلحِدَّهُ ضَرْبٌ مِنَ الجُنُونِ، لأَنَّ صاحِبَها يَنْدَمُ، فَإِنْ لَمْ يَنْدَمْ فَجُنُونُهُ مُسْتَحْكَمٌ.

Repel [your] rage, think about the proof and protect yourself from nonsense - you .۲ .will be safe from slip-ups

۲ــ دَعِ الحِدَّهَ، وتَفَكَّرْ فِى الحُجَّهِ، وتَحَفَّظْ مِنَ الخَطَلِ تَأْمَنِ الزَّلَلَ.

The Cautious

الحَذِر والمتحذّر The Cautious

.One who is overly cautious may be destroyed .۱

۱ــ قَدْ يَعْطِبُ المُتَحَذِّرُ.

.Harm comes to the cautious one from his [own] place of security .۲

۲ــ مِنْ مَأْمَنِهِ يُؤْتَى الحَذِرُ.

The Warner

The Warner المحذّر

.One who warns you is like the one who brings you glad tidings .۱

۱ــ مَنْ حَذَّرَكَ كَمَنْ بَشَّــرَكَ.

War, Soldiers And Armies

War, Soldiers and Armies الحرب والجُنُود والزحْف

Soldiers [who fight for Islam] are the glory of religion and the bastions of [its] .۱ .leaders

۱ــ اَلجُنُودُ عِزُّ الدّينِ، وحُصُونُ الوُلاهِ.

.Fleeing at the right moment is equivalent to victory in its time .۲

۲ــ اَلفِرارُ فى أوانِهِ يَعْدِلُ الظَّفَرَ فى زَمانِه.

.Soldiers are defenders of the people .۳

۳ــ اَلجُنُودُ حُصُونُ الرَّعِيَّهِ.

.The bane of an army is opposing its commanders .۴

۴ــ آفَهُ الجُنْدِ مُخالَفَهُ القادَهِ.

.One who abandons his army has helped his adversaries .۵

۵ــ مَنْ خَذَلَ جُنْدَهُ نَصَرَ أضْدادَهُ.

Cast down your gaze in battles, for this will make you calmer .۶

.and cause your hearts to be more tranquil

۶ـ غُضُّواالأبْصارَ فى الحُرُوبِ، فَإنَّهُ أرْبَطُ لِلْجَأْشِ، وأسْكَنُ لِلْقُلوُبِ.

Put the armoured man forward and the unarmoured one behind, and grit your teeth .۷ .because this will make the swords skip off the skulls

۷ـ قَدِّمُوا الدّارِعَ، وأخِّرُوا الحاسِرَ، وعَضُّوا عَلَى الأضْراسِ، فَإنَّهُ أنْبا لِلسُّيُوفِ عَنِ الْهامِ.

.[He who is frightened by what is in front of him retreats [and flees .۸

۸ـ وَمَنْ هالَهُ مابَيْنَ يَدَيْهِ نَـكَصَ عَلى عَقِبَيْهِ.

Defend [yourselves] with the edge of blades, charge forward [against the enemy] .۹ with your swords, give up your lives [for the sake of Allah] and walk towards death .with calm

۹ـ نافِحُوا بِالظُّبى، وَصِلُوا السُّيُوفَ بالخُطى، وطيبُوا عَنْ أنْفُسِكُمْ نَفْساً، وامْشُوا إلَى المَوْتِ مَشْياً سَجْحاً.

By the one who splits the seed and creates the human being! They did not accept .۱۰ Islam, rather they succumbed to it [to remain safe] and hid their disbelief; and when they found supporters for it, they brought forth in the open that which they had .hidden and made manifest that which they had concealed

۱۰ـ والَّذى فَلَقَ الحَبَّهَ وبَـرَأَ النَّسَـمَهَ، مـا أسْـلَمُوا، ولكِنِ اسْتَسْـلَمُوا، وَأسَـرُّوا الكُفْرَ، فَلَمّـا وَجَـدُوا أعْوانـاً عَلَيْهِ أعْلَنُوا ما كانُوا أسَـرُّوا، وأظْهَرُوا ما كانُوا أبْطَنُوا.

I swear by Allah! Even if you run away from the sword of this transitory world you .۱۱ will not be safe from the swords of the Hereafter. You are the foremost among the Arabs and the greatest figures [of the community], so be ashamed of fleeing [from the battlefield], for certainly in it is a

.covering of disgrace and [a cause of] entry into hellfire

۱۱_ وأيْمُ اللّهِ لَئِنْ فَرَرْتُم مِنْ سَيْفِ العاجِلَهِ لاتَسْلَمُوا مِنْ سُيُوفِ الآخِرَه، وأَنْتُمْ لَهاميمُ العَرَبِ، والسَّنامُ الأعْظَمُ، فَاسْتَحْيُوا مِنَ الفِرارِ، فَإنَّ فيهِ ادِّراعُ العارِ، ووُلُوجُ النّارِ.

Do not fight against the one who seeks refuge in religion, for one who combats .۱۲ .religion is ruined

۱۲_ لاتُحارِبْ مَنْ يَعْتَصِمُ بِالدّينِ، فَإنَّ مُغالِبَ الدّينِ مَحْرُوبٌ.

Do not combat the one who seeks the support of truth, for the one who fights the .۱۳ .truth is [always] defeated

۱۳_ لاتُغالِبْ مَنْ يَسْتَظْهِرُ بِالحَقِّ، فَإنَّ مُغالِبَ الحَقِّ مَغْلُوبٌ.

Never seek to challenge anyone in combat, but if you are challenged, then . ۱۴ .respond; for the one who seeks it is an aggressor, and the aggressor is struck down

۱۴_ لاتَدْعُوَنَّ إلى مُبارَزَه، وإنْ دُعيتَ إلَيْها فَأجِبْ، فَإنَّ الدّاعِيَ إلَيْها باغ، والباغى مَصْرُوعٌ.

Do not let the fleeing which is followed by return and the retreat that is followed by .۱۵ attack bear down on you. Give the swords their due right and prepare a place for the fallen [soldiers](۱). Embolden yourselves to charge with intensity and strike with full .force, and silence the voices, as this dispels cowardice

۱۵_ لاتَشْتَدَّنَّ عَلَيْكُمْ فَرَّهٌ بَعْدَها كَرَّهٌ، ولاجَوْلَهٌ بَعْدَها صَوْلَهٌ، وأعْطُوا السُّيُوفَ حُقُوقَها، وقِصُّوا (وَ وَطِّنُوا للجُنُوبِ)لِلْحَرْبِ مَصارِعَها، واذْمِرُوا أنْفُسَكُمْ عَلَى الطَّعْنِ الدَّعْسِيِّ والضَّرْبِ الطِّلَخْفى، وأميتُوا الأصْواتَ، فَإنَّهُ أطْرَدُ لِلْفَشَلِ.

Keep on enduring and remain firm, until the pillar of truth illuminates upon you .۱۶ while you have the upper hand, and Allah is with you, and never will He stint [the reward of] your

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۱- Indicating seriousness in battle.

.deeds

١٦ــ صَمْداً صَمْداً، حَــتّى يَنْجَلى لَكُمْ عَمُودُ الحَقِّ، وأنْتُمُ الأعْلَوْنَ، واللّهُ مَعَكُمْ، ولَنْ يَتِرَكُمْ أعْمالَكُمْ.

Defend your religion with the edge of blades, charge forward [against the enemy] .١٧
.with your swords and seek the help of Allah you will gain victory and [His] assistance

١٧ــ ضارِبُوا عَنْ دينِكُمْ بالظُّبى، وَصِلُوا السُّيُوفَ بِالخُطاءِ، وَانْتَصرُوا بِاللّهِ تَظْفَرُوا وتُنْصَرُوا.

.Give up your lives [for the sake of Allah] willingly and walk towards death with ease .١٨

١٨ــ طيبُوا عَنْ أنْفُسِكُمْ نَفْساً وامْشُوا إلَى المَوْتِ مَشْياًسَجْحاً.

.The survivors of war grow larger in number and have more children .١٩

١٩ــ بَقِيَّهُ السَّيْفِ أنْمى عَدَداً وأكْثَرُ وَلَداً.

.Many a war is more beneficial than peace .٢٠

٢٠ــ رُبَّ حَرْب أعْوَدُ مِنْ سِلْم.

.Sometimes you may be attacked from within your sanctuary .٢١

٢١ــ رُبَّما أُتِيتَ مِنْ مَأْمَنِكَ.

.[The best of arsenals is seeking support [from Allah .٢٢

٢٢ــ أفْضَلُ العُدَدِ الإسْتِظْهارُ.

Verily in fleeing [from the battlefield] there is the wrath of Allah, the Glorified, .٢٣
persistent disgrace and lasting shame; and certainly one who flees does not prolong
.[his life, nor does he delay his day [of death

٢٣ــ إنَّ فِى الفِرارِ مَوْجِدَةَ اللّهِ سُبْحانَهُ، والذُّلَّ اللاّزِمَ، والعارَ الدّائِمَ، وإنَّ الفارَّ غَيْرُ مَزيد فى عُمْرِهِ، ولا مُؤَخِّرٌ عَنْ يَوْمِهِ.

Your intellects have decreased and your judgments have become fatuous. You are .٢٤
.thus targets for the archer, morsels for the eater and easy prey for the hunter

۲۴_ خَفَّتْ عُقُولُكَمْ، وسَفِهَتْ حُلُومُكَمْ، فَأَنْتُمْ غَرَضٌ لِنابِل (عَرَضٌ لِنائِل)، وأَكْلَه لآكِل، وَفَريسَةٌ لِصائِل.

Keep returning to fight and be ashamed of fleeing [from the battlefield], for it is a .۲۵ disgrace for

p: ۱۵۲

.the progenies and [a cause of entry into] hellfire on the Day of Reckoning

۲۵_ عاوِدُوا الكَرَّ، واسْتَحْيُوا مِنَ الفَرِّ، فَإنَّهُ عارٌ فِى الأعْقابِ، وَنارٌ يَوْمَ الحِسابِ.

.Grit your back teeth, for this makes the swords skip off the skull .۲۶

۲۶_ عَضُّوا عَلَى النَّواجِدِ، فَإنَّهُ أنْبا لِلْسُّيُوفِ عَنِ الْهامِ.

.Fleeing [from the battle field] is one of the two humiliations .۲۷

۲۷_ اَلْفِرارُ أحَدُ الذُلَّيْنِ.

Be ashamed of fleeing [from battle], for it is a disgrace for the progenies and [a .۲۸ .cause of entry into] hellfire on the Day of Reckoning

۲۸_ اِسْتَحْيُوا مِنَ الفِرارِ، فَإنَّهُ عارٌ فِى الأَعْقابِ، ونارٌ يَوْمَ الحِسابِ.

Twist the sides of the spears [while attacking], for this makes the spearheads .۲۹ .move with more force

۲۹_ اِلْتَوُوا فى أطْرافِ الرِّماحِ فَإنَّهُ أمْوَرُ لِلأَسِنَّهِ.

Waging War

Waging War المحاربه

.One who opposes Allah is crushed .۱

۱_ مَنْ عانَدَ اللّهَ قُصِمَ.

.One who fights against Allah is ruined .۲

۲_ مَنْ حارَبَ اللّهَ حُرِبَ.

.Indeed, if you fight against Allah, you will be defeated and destroyed .۳

۳_ إنَّكَ إنْ حارَبْتَ اللّهَ حُرِبْتَ وهَلَكْتَ.

One who fights against the people will be fought and one who considers himself to .۴

.be safe from plunder will be plundered

۴_ مَنْ حارَبَ النّاسَ حُرِبَ، ومَنْ أمِنَ السَّلَبَ سُلِبَ.

Freedom And The Free

Freedom and the Free الحرّ والحرّیه

.The freeman is free even if hardship befalls him .۱

۱_ اَلْحُرُّ حُرٌّ وإنْ مَسَّهُ الضُّـرُّ.

.Liberty is free of malice and deception .۲

۲_ اَلحُرِّیَهُ مُنَزَّهَهٌ مِنَ الْغِلِّ والْمَكْرِ.

.Sometimes the free man may be treated unjustly .۳

۳_ قَدْ یُضامُ الحُرُّ.

The free man will never become enslaved until distress is removed from .۴

.him

۴ـ لَنْ يُتَعَبَّدَ الحُرُّ حَتّى يُزالَ عَنْهُ الضُّـرُّ.

.[There is no reward for the free except honour [and respect .۵

۵ـ لَيْسَ لِلأحْرارِ جَزاءٌ إلاّ الإكْرامُ.

Do not be a slave to others while Allah, the Glorified, has made you free, for that .۶ which is good is never achieved except by overcoming evil, and ease is never acquired .except through difficulty

۶ـ لاتَـكُونَنَّ عَبْدَ غَيْرِكَ، وَقَدْ جَعَلَكَ اللّهُ سُبْحانَهُ حُرّاً، فَما خَيْرُ خَيْر لايُنالُ إلاّ بِشَـرّ، ويُسْـر لايُنالُ إلاّ بِعُسْر.

The Careful

The Careful المحترس، الِاحتراس

.[One who is [overly] careful [not to put himself in any harm] is thrown [into it .۱

۱ـ اَلمُحْتَرِسُ مُلَقًّى.

.One whose carefulness increases, his unseen [future] becomes sound .۲

۲ـ مَنْ كَثُرَ احْتِراسُهُ سَلِمَ غَيْبُهُ.

Greed

Greed الحِرص

.Greed is a disgrace and a humiliation for the one who espouses it .۱

۱ـ الحِرْصُ ذُلٌّ ومَهانَةٌ لِمَنْ يَسْتَشْعِرُهُ.

.Greed is the cornerstone of poverty and the foundation of evil .۲

۲ـ اَلحِرْصُ رَأسُ الفَقْرِ، وأُسُّ الشَّـرِّ.

.Greed is one of the two miseries .۳

۳ـ اَلحِرْصُ أحَدُ الشِّقائَيْنِ.

.Greed, gluttony and stinginess are the result of ignorance .۴

۴ـ اَلحِرْصُ، والشَّـرَهُ، والبُخْلُ، نَتيجَهُ الجَهْلِ.

.Greed does not increase sustenance, rather it debases one’s status .۵

۵ـ اَلحِرْصُ لايَزيدُ فِى الرِّزْقِ، ولكِنْ يُذِلُّ القَدْرَ.

Take revenge on your greed through contentment, just as you would avenge your .۶
.enemy by retaliation

۶ـ إنْتَقِمْ مِنْ حِرْصِکَ بِالقُنُوعِ، کَما تَنْتَقِمُ مِنْ عَدُوِّکَ بِالقِصاصِ.

.Be cautious of greed, for its possessor is subject to humiliation and suffering .۷

۷ـ إتَّقُوا الحِرْصَ، فَإنَّ صاحِبَهُ رَهينُ ذُلّ وعَناء.

Be wary of greed, for it is a disgrace to the religion and .۸

.the worst companion

٨_ إيّاكَ والحِرْصَ فَإنَّهُ شَيْنُ الدّينِ، وبِئْسَ القَرينُ.

.Verily in greed there is suffering .٩

٩_ إنَّ فِى الحِرْصِ لَعَناءً.

.Greed is the riding mount of hardship .١٠

١٠ _ اَلحِرْصُ مَطِيَّهُ التَّعَبِ.

.Greed is a sign of penury .١١

١١_ اَلحِرْصُ عَلامَهُ الفَقْرِ.

.Greed has blameworthy consequences .١٢

١٢_ اَلحِرْصُ ذَمِيمُ المَغَبَّهِ.

.Greed is a symbol of the wretched .١٣

١٣_ اَلحِرْصُ عَلامَهُ الأشْقياءِ.

.Greed is [a trait that leads to] disgrace and suffering .١۴

١۴_ اَلحِرْصُ ذُلٌّ، وعَناءٌ.

.Greed corrupts conviction .١۵

١۵_ اَلحِرْصُ يُفْسِدُ الإيقانَ.

.Greed humiliates and causes misery .١۶

١۶_ اَلحِرْصُ يُذِلُّ ويُشْقى.

.Greed is [a trait that results in] endless suffering .١٧

١٧_ اَلحِرْصُ عَناءٌ مُؤَبَّدٌ.

.Greed degrades magnanimity .۱۸

۱۸_ اَلحِرْصُ يُزْرى بِالْـمُرُوَّه.

.(Greed leads to many flaws (or great sins .۱۹

۱۹_ اَلحِرْصُ مُوقِعٌ فى كَثيرِ (كَبيرِ) العُيُوبِ (الذُّنُوبِ).

.Greed and gluttony earn wretchedness and humiliation .۲۰

۲۰_ اَلحِرْصُ، والشَّـرَهُ، يَكْسِبانِ الشَّقاءَ والذِّلَّهَ.

.Greed diminishes the status of a man and does not increase his sustenance .۲۱

۲۱_ اَلحِرْصُ يَنْقُصُ قَدْرَ الرَّجُلِ، ولايَزيدُ فى رِزْقِهِ.

Verily you cannot outrun your death, nor acquire that which is not for you, so why .۲۲
!?do you debase yourself O wretched one

۲۲_ إنَّكَ لَستَ بِسابِقٍ أجَلَكَ، ولابِمَرْزُوقٍ ما لَيْسَ لَكَ، فَلِما ذا تُشْقى نَفْسَكَ يا شَقِىُّ.

.It is through greed that hardship comes about .۲۳

۲۳_ بِالحِرْصِ يَكُونُ العَناءُ.

.The worst companion is greed .۲۴

۲۴_ بِئْسَ الرَّفيقُ الحِرْصُ.

.The fruit of greed is hardship .۲۵

۲۵_ ثَمَرَهُ الحِرْصِ العَناءُ.

.The fruit of greed is anguish .۲۶

۲۶_ ثَمَرَهُ الحِرْصِ النَّصَبُ.

.Shunning greed severs gluttony and cupidity .۲۷

۲۷_ رَدُّ الحِرْصِ يَحْسِمُ الشَّـرَهَ، والمَطامِعَ.

.Intense greed comes from strong gluttony and weakness of faith .۲۸

۲۸_ شِدَّهُ الحِرْصِ مِنْ قُوَّهِ الشِـرَّهِ وضَعْفِ

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الدّينِ.

.Counter greed with contentment .۲۹

۲۹_ ضادُّوا الحِرصَ بِالقُنُوعِ.

.Yielding to greed corrupts certitude .۳۰

۳۰_ طاعَةُ الحِرْصِ تُفْسِدُ اليَقينَ.

.It is on doubt and lack of trust in Allah that greed and avarice are based .۳۱

۳۱_ عَلَى الشَّكِّ وقِلَّهِ الثِّقَهِ بِاللّهِ مَبْنَی الحِرْصِ والشُّحِّ.

.The slave of greed is eternally wretched .۳۲

۳۲_ عَبْدُ الحِرصِ مُخَلَّدُ الشِّقاءِ.

.In greed there is hardship .۳۳

۳۳_ فِی الحِرْصِ العَناءُ.

.In greed there is misery and anguish .۳۴

۳۴_ فِی الحِرْصِ الشَّقاءُ، والنَّصَبُ.

.Greed has been paired up with hardship .۳۵

۳۵_ قُرِنَ الحِرْصُ بِالعَناءِ.

.Greed [is a mount that] kills its rider .۳۶

۳۶_ قَتَلَ الحِرْصُ راکِبَهُ.

Reduce your greed and remain [satisfied] with what has been allocated to you of .۳۷
.your sustenance, [by this] you will protect your faith

۳۷_ قَصِّــرْ مِنْ حِرْصِکَ، وَقِفْ عِنْدَ المَقْدُورِ لَکَ مِنْ رِزْقِکَ، تُحْرِزْ دینَکَ.

How can there be relief from the suffering of greed for one who has not truly .۳۸ ?[trusted [in Allah

۳۸_ كَيْفَ يَتَخَلَّصُ مِنْ عَناءِ الحِرْصِ مَنْ لَمْ يَصْدُقْ تَوَكُّلُهُ؟!

.Too much greed makes its possessor miserable and abases him .۳۹

۳۹_ كَثْرَةُ الحِرْصِ تُشْقى صاحِبَهُ، وتُذِلُّ جانِبَهُ.

.Not everyone who seeks, finds and not everyone who turns away, loses .۴۰

۴۰_ لَيْسَ كُلُّ مَنْ طَلَبَ وَجَدَ، لَيْسَ كُلُّ مَنْ أضَلَّ فَقَدَ.

.One who is greedy becomes wretched and undergoes hardship .۴۱

۴۱_ مَنْ حَرَصَ شَقى وتَعَنّى.

.One whose greed increases, his status is lowered .۴۲

۴۲_ مَنْ كَثُرَ حِرْصُهُ ذَلَّ قَدْرُهُ.

.One who clothes himself with greed becomes poverty-stricken .۴۳

۴۳_ مَنِ ادَّرَعَ الحِرْصَ افْتَقَرَ.

.One whose greed increases, his certitude decreases .۴۴

۴۴_ مَنْ كَثُرَ حِرْصُهُ قَلَّ يَقينُهُ.

One who is overcome by greed faces great .۴۵

.humiliation

۴۵_ مَنْ غَلَبَ عَلَيْهِ الحِرْصُ عَظُمَتْ ذِلَّتُهُ.

Nothing debases the self like greed and nothing disgraces [one's] honour like .۴۶ .stinginess

۴۶_ ما أَذَلَّ النَّفْسَ كَالحِرْصِ،وَ لاشانَ العِرْضَ كَالبُخْلِ.

!How much agony is brought about by greed .۴۷

۴۷_ ما أجْلَبَ الحِرْصَ لِلنَّصَبِ.

.One who acts greedily is wretched and dispraised .۴۸

۴۸_ مُسْتَعْمِلُ الحِرْصِ شَقِيٌّ مَذْمُومٌ.

.Do not let greed overpower your patience .۴۹

۴۹_ لايَغْلِبِ الحِرصُ صَبْرَكُمْ.

.There is no [good] health with gluttony .۵۰

۵۰_ لاصِحَّهَ مَعَ نَهَم.

.A little greed leads to a lot of cupidity .۵۱

۵۱_ يَسيرُ الحِرْصِ يَحْمِلُ عَلى كَثيرِ الطَّمَعِ.

The Greedy

الحريصُ The Greedy

.The one who is greedy is poor, even if he owns the whole world in its entirety .۱

۱_ اَلْحَريصُ فَقيْرٌ، ولَوْ مَلَکَ الدُّنيا بِحَذافيرِها.

.The greedy one is [always] weary .۲

۲ـ اَلْحَريصُ تَعِبٌ.

.The greedy one is never satisfied .۳

۳ـ اَلْحَريصُ لايَكْتَفى.

.The greedy person is a slave to [his] desires .۴

۴ـ اَلْحَريصُ عَبْدُ المَطامِعِ.

.The greedy person toils for that which will harm him .۵

۵ـ اَلْحَريصُ مَتْعُوبٌ فيما يَضُـرُّهُ.

.The glutton is never satisfied .۶

۶ـ اَلشَّـرِهُ لايَرْضى.

.The greedy one is a prisoner of disgrace, never to be freed from his prison .۷

۷ـ اَلْحَريصُ أسيرُ مَهانَه لايُفَكُّ أسْـرُهُ.

If you are greedy in your desire for that which has been guaranteed to you (i.e. your .۸ sustenance) then be avid in performing that which has been made incumbent upon .you

۸ـ إنْ كُنْتَ حَريصاً عَلى طَلَبِ المَضْمُونِ لَکَ فَكُنْ حَريصاً عَلى أداءِ المَفْرُوضِ عَلَيْکَ.

.Many a greedy person has been killed by his greed .۹

۹ ـ رُبَّ حَريص قَتَلَهُ حِرْصُهُ.

I wonder at the one who knows that Allah .۱۰

has guaranteed sustenance and allotted it, and that his effort will not increase what has [already] been allotted for him of it, yet he is greedy and unrelenting in his desire for [more] wealth.

١٠ــ عَجِبْتُ لِمَنْ عَلِمَ أنَّ اللّهَ قَدْ ضَمِنَ الأرْزاقَ، وقَدَّرَها، وأنَّ سَعْيَهُ لايَزيدُهُ فيما قُدِّرَ لَهُ مِنْها، وهُوَ حَريصٌ دائِبٌ فى طَلَبِ الرِّزْقِ.

١١. Every greedy person is needy.

١١ــ كُلُّ حَريص فَقيرٌ.

١٢. Many a greedy person has been frustrated and many a contented person has not been disappointed!

١٢ــ كَمْ مِنْ حَريص خائِب ومُجْمِل لَمْ يَخِبْ.

١٣. There is no adequacy for a greedy person.

١٣ــ لَيْسَ لِحَريص غَناءٌ.

١۴. One who acts greedily is not bereft of indignity.

١۴ــ مَنْ كانَ حَريصاً لَمْ يَعْدِمِ الإهانَةَ.

١۵. One whose greed increases, his wretchedness [also] increases.

١۵ــ مَنْ كَثُرَ حِرْصُهُ كَثُرَ شَقائُهُ.

١۶. One for whom greed of worldly possessions is coupled with stinginess has held fast to the two pillars of ignobility.

١۶ــ مَنْ جُمِعَ لَهُ مَعَ الحِرْصِ عَلَى الدُّنيا البُخْلُ بِها فَقَدِ اسْتَمْسَكَ بِعَمُودَىِ اللُّؤْمِ.

١٧. A greedy person has no shame.

١٧ــ لاحَياءَ لِحَريص.

١٨. A greedy person is never found relaxing.

۱۸_ لايُلْفَى الحَريصُ مُسْتَريحاً.

۱۹. Nothing makes one amass wealth except greed, and the greedy is wretched and dispraised.

۱۹_ لايَجْمَعُ المالَ إلاّ الحِرْصُ، وَالحَريصُ شَقِيٌّ مَذْمُومٌ.

Vocation

Vocation الحِرْفَه

۱. The vocation [one undertakes] is based on the extent of deprivation.(۱)

۱_ عَلى قَدْرِ الحِرمانِ تَـكُونُ الحِرْفَهُ.

۲. A [simple] vocation with modesty is better than affluence with immorality.

۲_ اَلْحِرفَهُ مَعَ العِفَّهِ خَيْـرٌ مِنَ الغِنى مَعَ الفُجُورِ.

The Prohibited

The Prohibited الحرام

۱. The prohibited is illicit.

۱_ اَلحَرامُ سُحْتٌ.

Deprivation And Frustration

Deprivation and Frustration

۱- Another meaning could be: To the extent of deprivation there is reward.

الحرمان والخيبه

.Deprivation is abandonment .١

١ـ اَلحِرمانُ خِذْلانٌ.

I wonder at the person who hopes for favour from the one who is above him, how .٢ ?[can he deprive the one who is below him [of his own favour

٢ـ عَجِبْتُ لِمَنْ يَرْجُو فَضْلَ مَنْ فَوْقَهُ، كَيْفَ يَحْرُمُ مَنْ دُونَهُ.

.The anguish of deprivation will not be calmed until acquisition is realized .٣

٣ـ لَنْ تَسْكُنَ حُرْقَةُ الحِرْمانِ حَتّى يَتَحَقَّقَ الوِجْدانُ.

.Do not deprive the distressed even if he is extravagant .۴

۴ـ لاتَحْرِمِ المُضْطَرَّ وإنْ أسْرَفَ.

.[Do not frustrate the needy even if he insists [for more .۵

۵ـ لاتُخَيِّبِ المُحْتاجَ وَإنْ ألْحَفَ.

The Party Of Allah

حزب اللّه The Party of Allah

Would you like to be among the victorious party of Allah? [Then] fear Allah, the .١ Glorified, and be righteous in all your affairs, for surely Allah is with those who guard .[[against evil] and those who go good [to others

١ـ أَيَسُـرُّكَ أنَ تَـكُونَ مِنْ حِزْبِ اللّهِ الغالِبِينَ: إتَّقِ اللّهَ سُبْحانَهُ، وأحْسِنْ فى كُلِّ أُمُورِكَ، فَإنَّ اللّهَ مَعَ الَّذينَ اتَّقَوْا والَّذينَ هُمْ مُحْسِنُونَ.

Judiciousness

الحزم Judiciousness

.Judiciousness means enduring agony until the opportunity [to react] avails itself .١

۱_ اَلْحَزْمُ تَجَرُّعُ الغُصَّهِ، حَتّی تُمَكَنَ الفُرْصَهُ.

.The last sources of self-preservation are the first points of caution .۲

۲_ أواخِرُ مَصادِرِ التَّوَقّی أوائِلُ مَوارِدِ الحَذَرِ.

.Judiciousness is considering the consequences [of actions] and consulting the wise .۳

۳_ اَلحَزْمُ اَلنَّظَرُ فِی العَواقِبِ، ومُشاوَرَهُ ذَوِی العُقُولِ.

Indeed, the one who gets involved in matters without thinking about the . ۴ .consequences is vulnerable to grave calamities

۴_ ألا وإنَّ مَنْ تَوَرَّطَ فِی الأُمُورِ مِنْ غَيْرِ نَظَر فِی العَواقِبِ فَقَدْ تَعَرَّضَ

لِمُفْدِحاتِ النَّوائِبِ.

۵. The root of determination is judiciousness, and its fruit is victory.

۵ـ أصْلُ العَزْمِ الحَزْمُ، وثَمَرَتُهُ اَلظَّفَرُ.

۶. Judiciousness is a provision and negligence is a loss.

۶ـ اَلْحَزْمُ بِضاعَةٌ (و) التَّوانى إضاعَةٌ.

۷. Judiciousness is a skill.

۷ـ اَلحَزْمُ صِناعَةٌ.

۸. Judiciousness is [having] the most pertinent of views.

۸ـ اَلحَزْمُ أسَدُّ الآراءِ.

۹. Judiciousness is preserving the [lessons learned through] experience.

۹ـ اَلحَزْمُ حِفْظُ التَجْربَهِ.

۱۰. Judiciousness is [achieved] through weighing the opinions thoroughly.

۱۰ـ اَلحَزْمُ بِإجالَهِ الرَّأْيِ.

۱۱. Judiciousness is being extremely cautious.

۱۱ـ اَلحَزْمُ شِدَّهُ الاِسْتِظْهارِ.

۱۲. Views are many but foresight is little.

۱۲ـ اَلرَّأْیُ کَثیرٌ، والحَزْمُ قَلیلٌ.

۱۳. Judiciousness is safeguarding that which you have been charged with and leaving that which has been guaranteed for you.

۱۳ـ اَلحَزْمُ حِفْظُ ما کُلِّفْتَ، وتَرْکُ ما کُفیتَ.

١۴. Tranquillity before [gaining] awareness [of the situation] is contrary to judiciousness.

١۴_ اَلطُّمَأْنِينَهُ قَبْلَ الْخُبْرَهِ خِلافُ الْحَزْمِ.

١۵. Verily judiciousness is only in obedience to Allah and disobedience to the [lower] self.

١۵_ إنَّما الحَزْمُ طاعَهُ اللّهِ، ومَعْصِيهُ النَّفْسِ.

١۶. The bane of judiciousness is losing the matter.

١۶_ آفَهُ الحَزْمِ فَوْتُ الأمْرِ.

١٧. When judiciousness is coupled with determination, felicity becomes complete.

١٧_ إذَا اقْتَرَنَ العَزْمُ بِالحَزْمِ كَمُلَتِ السَّعادَهُ.

١٨. The fruit of judiciousness is wellbeing.

١٨_ ثَمَرَهُ الحَزْمِ السَّلامَهُ.

١٩. Act with judiciousness and cling to knowledge your results will be praiseworthy.

١٩_ خُذْ بِالحَزْمِ، والْزِمِ العِلْمَ، تُحْمَدْ عَواقِبُکَ.

٢٠. The end result of judiciousness is precaution.

٢٠_ غايَهُ الحَزْمِ الاِسْتِظْهارُ.

٢١. The perfection of judiciousness is seeking to reform [one's] opponents and being amicable with [one's] enemies.

٢١_ كَمالُ الحَزْمِ اِسْتِصْلاحُ الأضْدادِ، ومُداجاهُ الأعْداءِ.

٢٢. One who opposes judiciousness is destroyed.

٢٢_ مَنْ خالَفَ الحَزْمَ هَلَكَ.

One who .۲۳

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acts judiciously is cautious.

۲۳ـ مَنْ أخَذَ بِالحَزْمِ اِسْتَظْهَرَ.

۲۴. One who fails to act with judiciousness is reckless.

۲۴ـ مَنْ أضاعَ الحَزْمَ تَهَوَّرَ.

۲۵. One whose judiciousness is reduced, his determination is weakened.

۲۵ـ مَنْ قَلَّ حَزْمُهُ ضَعُفَ عَزْمُهُ.

۲۶. One who is not pushed forward by judiciousness is held back by impuissance.

۲۶ـ مَنْ لَمْ يُقَدِّمْهُ الحَزْمُ، أخَّرَهُ العَجْزُ.

۲۷. From judiciousness comes strong determination.

۲۷ـ مِنَ الحَزْمِ قُوَّةُ العَزْمِ.

۲۸. From judiciousness comes preparedness and readiness.

۲۸ـ مِنَ الحَزْمِ اَلتَّأهُّبُ والاِسْتِعْدادُ.

۲۹. Preserving [the lessons learnt from] experience is from judiciousness.

۲۹ـ مِنَ الحَزْمِ حِفْظُ التَّجْرِبَهِ.

۳۰. Genuine determination comes from judiciousness.

۳۰ـ مِنَ الحَزْمِ صِحَّهُ العَزْمِ.

۳۱. Stopping [and assessing the situation] when faced with doubt is part of judiciousness.

۳۱ـ مِنَ الحَزْمِ الوُقُوفُ عِنْدَ الشُّبْهَهِ.

۳۲. From the excellence of judiciousness is being prepared to move and being ready to travel [from this world to the next].

۳۲ـ مِنْ كَمالِ الحَزْمِ الاسْتِعْدادُ لِلنُّقْلَهِ، والتَّأَهُّبُ لِلرِّحْلَهِ.

The Judicious

The Judicious الحازم

۱. The judicious person is one who does not get too preoccupied with the blessing [he has been given] to work for his afterlife.

۱ـ اَلحازِمُ مَنْ لا يَشْغَلُهُ النِّعْمَهُ عَنِ العَمَلِ لِلْعاقِبَهِ.

۲. The judicious person is one who is generous with what he has in his possession and does not postpone his work of today to tomorrow.

۲ـ اَلحازِمُ مَنْ جادَ بِما فى يَدِهِ، ولَمْ يُؤَخِّرْ عَمَلَ يَومِهِ إلى غَدِهِ.

۳. The judicious person is one who is not too preoccupied with the deceptions of his world to work for his Hereafter.

۳ـ اَلحازِمُ مَنْ لَمْ يَشْغَلْهُ غُرُورُ دُنْياهُ عَنِ العَمَلِ لأُخْراهُ.

۴. The judicious person is one who is

amicable with [the people of] his time.

۴_ اَلحازِمُ مَنْ داری زَمانَهُ.

۵. The judicious person is one who has been made worldly-wise by experience and refined by calamities.

۵_ اَلحازِمُ مَنْ حَنَّكَتْهُ التَّجارِبُ، وهَذَّبَتْهُ النَّوائِبُ.

۶. The judicious person is one who gives thanks for blessings that come to him and is patient and thinks no more of it when the blessings turn away or turn back from him.

۶_ اَلحازِمُ مَنْ شَكَرَ النِّعْمَهَ مُقْبِلَهً، وصَبَرَ عَنْها، وَسَلاها مُوَلِّيَهً مُدْبِرَهً.

۷. The judicious person is one who delays meting out punishment when [he is] under the yoke of anger and expedites the repayment of favours by taking advantage of the available opportunity.

۷_ اَلحازِمُ مَنْ يُؤَخِّرُ العُقُوبَهَ فی سُلْطانِ الغَضَبِ، ويُعَجِّلُ مُكافاهَ الإحْسانِ إغْتِناماً لِفُرْصَهِ الإمكانِ.

۸. The most judicious of you is the most abstemious of you [from worldly pleasures].

۸_ أحْزَمُكُمْ أزْهَدُكُمْ.

۹. The most judicious of all people is one who deems his worldly affairs to be unimportant.

۹_ أحْزَمُ النّاسِ مَنِ اسْتَهانَ بِأمْرِ دُنْياهُ.

۱۰. The most judicious of people is the one who presumes his inability despite having numerous supporters.

۱۰_ أحْزَمُ النّاسِ مَنْ تَوَهَّمَ العَجْزَ لِفَرْطِ اسْتِظْهارِهِ.

۱۱. The most judicious of people is the one whose inner and outer garments are patience and consideration of the consequences [of his actions].

۱۱_ أحْزَمُ النّاسِ مَنْ كانَ الصَّبْرُ والنَّظَرُ فِي العَواقِبِ شِعارَهُ وَدِثارَهُ.

The most judicious of people is the one who fulfils his promise and does not .١٢ .postpone his work of today to tomorrow

١٢ـ أحْزَمُ النّاسِ رَأْياً مَنْ أنْجزَ وَعْدَهُ، ولَمْ يُؤَخِّرْ عَمَلَ يَوْمِهِ لِغَدِهِ.

Indeed the judicious .١٣

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person is one who does not get beguiled by deceptions.

۱۳_ إنَّ الحازِمَ مَنْ لا يَغْتَـرَّ بِالخُدَعِ.

۱۴. Verily the judicious person is one who occupies himself with struggling against his [lower] self, thereby rectifying it and preventing it from indulging in its vain desires and pleasures, thus he attains mastery over it; and verily for the intelligent one there is a preoccupation in keeping himself away from [that which is impermissible of] this world, its contents and its people.

۱۴_ إنَّ الحازِمَ مَنْ شَغَلَ نَفْسَهُ بِجِهادِ نَفْسِهِ، فَأَصْلَحَها، وحَبَسَها عَنْ أَهْوِيَتِها ولَذّاتِها فَمَلَكَها، وإنَّ لِلْعاقِلِ بِنَفْسِهِ عَنِ الدُّنيا وَما فيها وأَهْلِها شُغْلاً.

۱۵. Verily the judicious person is one who restrains his [lower] self by taking it to account, and controls it with rage (or by overcoming it), and kills it by fighting against it.

۱۵_ إنَّ الحازِمَ مَنْ قَيَّـدَ نَفْسَهُ بِالمُحاسَبَهِ، ومَلَكَها بِالمُغاضَبَهِ (بِالمُغالَبَهِ)، وقَتَلَها بِالمُجاهَدَهِ.

۱۶. The judicious one is alert, the negligent one is sleepy.

۱۶_ اَلحازِمُ يَقْظانٌ، اَلغافِلُ وَسْنانٌ.

۱۷. The judicious person is one who does not harm others.

۱۷_ اَلْحازِمُ مَنْ كَفَّ أَذاهُ.

۱۸. The judicious person is one who discards [excessive] expenses and luxuries.

۱۸_ اَلْحازِمُ مَنِ اطَّرَحَ المُؤَنَ، والكُلَفَ.

۱۹. The judicious person is one who abandons this world for the sake of the Hereafter.

۱۹_ اَلحازِمُ مَنْ تَرَكَ الدُّنيا لِلآخِرَهِ.

۲۰. The judicious is one who eschews extravagance and loathes waste.

۲۰_ اَلحازِمُ مَنْ تَجَنَّبَ التَّبْذيرَ، وَعافَ السَّـرَفَ.

Only he is judicious whose preoccupation is entirely with himself, whose concern is .۲۱ .entirely for his religion, and whose struggle is entirely for his Hereafter

۲۱_ إنَّما الحازِمُ

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مَنْ كانَ بِنَفْسِهِ كُلَّ شُغْلِهِ، ولِدينِهِ كُلَّ هَمِّهِ، وَلآخِرَتِهِ كُلَّ جِدِّهِ.

.Many a young person is more judicious than an old person .٢٢

٢٢ــ رُبَّ صَغير أحْزَمُ مِنْ كَبير.

.The weapon of a judicious person is precaution .٢٣

٢٣ــ سِلاحُ الحازِمِ الاِسْتِظْهارُ.

.In every action of the judicious person, there is merit .٢۴

٢۴ــ لِلْحازِمِ فى كُلِّ فِعْل فَضْلٌ.

.The intellect of the judicious one acts as a deterrent from every demerit .٢۵

٢۵ــ لِلْحازِمِ مِنْ عَقْلِهِ عَنْ كُلِّ دَنِيَّه زاجِرٌ.

.The judicious one does not become perplexed in times of adversity .٢۶

٢۶ــ لايَدْهَشُ عِنْدَ البَلاءِ اَلحازِمُ.

He who does not give generously from what he has and does not advance (or .٢٧ save) his work of today for his morrow(١) is not a judicious person.

٢٧ــ لايَكُونُ حازِماً مَنْ لايَجُودُ بِما فى يَدِهِ، ولايُؤَخِّرُ (وَلا يَدَّخِرُ)عَمَلَ يَوْمِهِ إلى غَدِهِ.

.The judicious person never dispenses with a pertinent and superior opinion .٢٨

٢٨ــ لايَسْتَغْنِى الحازِمُ أبَداً عَنْ رَأْى سَديد راجِح.

Grief For What Has Been Lost

Grief for what has been Lost الحزن على ما فات

.Do not grieve for that which is lost .١

١ــ لاتَأْسَ عَلى ما فاتَ.

The Reckoning

الحساب The Reckoning

.The reckoning is before the punishment and the reward is after the reckoning .١

١ــ اَلحِسابُ قَبْلَ العِقابِ، اَلثَّوابُ بَعْدَ الحِسابِ.

High Regard

الحسب High Regard

.There is no beauty like high regard .١

١ــ لاجَمالَ كَالْحَسَبِ.

Jealousy

الحسد Jealousy

.Jealousy is one of the two torments .١

١ــ اَلْحَسَدُ أحَدُ العَذابَيْنِ.

.Jealousy is the viler of the two depravities .٢

٢ــ اَلْحَسَدُ اَلأَمُ الرَّذِيْلَتَيْنِ.

Jealousy is an incurable disease, it does not end except by the destruction of the .٣ envier or

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.Meaning that he does not work in this world for his Hereafter -١

.the death of the envied

۳_ اَلْحَسَدُ داءٌ عَیاءٌ، لایَزُولُ إلاّ بِهَلْکِ الحاسِدِ، أوْ مَوْتِ المَحْسُودِ.

.Jealousy eats away good deeds just like fire consumes firewood .۴

۴_ اَلْحَسَدُ یَأکُلُ الحَسَناتِ کَما تَأکُلُ النّارَ الحَطَبَ.

Jealousy is a shameful flaw and a gross deficiency; one who possesses it is not .۵ .cured except by realizing his hopes about the one whom he envies

۵_ اَلْحَسَدُ عَیْبٌ فاضِحٌ، وشُحٌّ (شَجیٌّ)فادِحٌ، لایَشْفی صاحِبَهُ إلاّ بُلُوغُ آمالِهِ فیمَنْ یَحْسُدُهُ.

.Be cautious of jealousy, for it disparages the self .۶

۶_ إحْذَرُوا الحَسَدَ، فَإنَّهُ یُزْری بِالنَّفْسِ.

Be wary of jealousy for it is the worst quality, the ugliest attribute and the trait of .۷ .the Devil

۷_ إیّاکَ والحَسَدَ، فَإنَّهُ شَــرُّ شیمَه، وأقْبَحُ سَجِیَّه، وخَلیقَهُ إبْلِیسَ.

.Jealousy is stressful .۸

۸_ اَلْحَسَدُ یُضْنی.

.Jealousy is the worst of diseases .۹

۹_ اَلْحَسَدُ شَــرُّ الأمْراضِ.

.Jealousy is imprisonment of the soul .۱۰

۱۰_ اَلْحَسَدُ حَبْسُ الرُّوحِ.

.Jealousy is the principal of [all] flaws .۱۱

۱۱_ اَلْحَسَدُ رَأْسُ العُیُوبِ.

.Jealousy makes life miserable .۱۲

۱۲_ اَلْحَسَدُ يُنَـكِّدُ العَيْشَ.

.Jealousy emaciates (and exhausts) the body .۱۳

۱۳_ اَلْحَسَدُ يُنْضِی (يُضْنِی) الجَسَدَ.

.Jealousy melts away the body .۱۴

۱۴_ اَلْحَسَدُ يُذيبُ الجَسَدَ.

.Jealousy gives rise to depression .۱۵

۱۵_ اَلْحَسَدُ يُنْشِئُ الْكَمَدَ.

.Jealousy is the great trap of the Devil .۱۶

۱۶_ اَلْحَسَدُ مِقْنَصَهُ (مَنْقَصَهُ) إبْلِيسَ الكُبْرى.

.Jealousy is an ailment that cannot be cured .۱۷

۱۷_ اَلْحَسَدُ مَرَضٌ لايُؤْسيى.

.Jealousy is the habitude of the vile ones and the enemies of fortunes .۱۸

۱۸_ اَلْحَسَدُ دَأْبُ السَّفِلِ، وأعْداءِ الدُّوَلِ.

.When jealousy between the people rains, corruption grows .۱۹

۱۹_ إذا أمْطَرَ التَّحاسُدُ نَبَتَ التَّفاسُدُ.

.۲۰

.The fruit of jealousy is wretchedness in this world and the Hereafter

٢٠ـ ثَمَرَةُ الحَسَدِ شَقاءُ الدُّنيا والآخِرَهِ.

Shun jealousy, dishonesty and malice, for indeed these three [characteristics] .٢١ .[disgrace the religion and destroy the person [who possesses them

٢١ـ دَعِ الحَسَدَ، والكِذْبَ، والحِقْدَ، فَإِنَّهُنَ ثَلاثَهٌ تَشينُ الدّينَ، وَتُهْلِكُ الرَّجُلَ.

.The cornerstone of [all] depravities is jealousy .٢٢

٢٢ـ رَأْسُ الرَّذائِلِ الحَسَدُ.

.The cause of depression is jealousy .٢٣

٢٣ـ سَبَبُ الكَمْدِ الحَسَدُ.

.The weapon of ignobility is jealousy .٢۴

٢۴ـ سِلاحُ اللُّؤْمِ اَلحَسَدُ.

.The worst thing that can accompany a person is jealousy .٢۵

٢۵ـ شَـرُّ ما صَحِبَ المَرْءَ الحَسَدُ.

.Purify your hearts of jealousy, for it is a depressing enfeebler .٢۶

٢۶ـ طَهِّرُوا قُلُوبَكُمْ مِنَ الحَسَدِ، فَإِنَّهُ مُكْمِدٌ مُضْنی.

Just as rust corrodes iron until it causes it to waste away, so too does jealousy .٢٧ .corrode the body until it wears away

٢٧ـ كَما أَنَّ الصَّدَأَ يَأْكُلُ الحَديدَ حَتّی يُفْنِيَهُ، كَذلِكَ الحَسَدُ يُكْمِدُ الجَسَدَ حَتّی يُفْنِيَهُ.

.Jealousy is not from the characteristics of the God-wary .٢٨

٢٨ـ لَيْسَ الحَسَدُ مِنْ خُلُقِ الأتْقِياءِ.

Jealousy towards a friend for the blessing [he has been endowed with] stems .٢٩

(from low self-esteem.(۱

۲۹_ مِنْ صِغَرِ الهِمَّهِ حَسَدُ الصَّدیقِ عَلَی النِّعْمَهِ.

Woe be to jealousy, how fair it is! It starts off with its companion and then kills .۳۰ .him

۳۰_ وَیْحَ الحَسَدِ ما أعْدَلَهُ، بَدَأ بِصاحِبِهِ فَقَتَلَهُ.

Do not be jealous of each other, for jealousy eats away the faith like fire .۳۱ consumes firewood; and do not have hatred for one another for this is severing [for .[the faith

۳۱_ لاتَحاسَدُوا

Or from weakness and lack of resolve -۱

فَإِنَّ الحَسَدَ يَأْكُلُ الإيمانَ، كَما تَأْكُلُ النّارُ الحَطَبَ، وَلاتَباغَضُوا فَإِنَّها الحالِقَةُ.

.There is no malady like jealousy .٣٢

٣٢ـ لاداءَ كَالحَسَدِ.

The Jealous

The Jealous الحسود

.Happiness does not last for the jealous and the spiteful .١

١ـ اَلْحَسُودُ، والحَقُودُ لاتَدُومُ لَهُما مَسَـرَّةٌ.

.The jealous one is always ill and the miser is always abased .٢

٢ـ اَلْحَسُودُ أَبَداً عَليلٌ، والبَخيلُ أَبَداً ذَلِيلٌ.

.The jealous one is always sick, even when his body is healthy .٣

٣ـ اَلْحَسُودُ دائِمُ السُّقْمِ وإنْ كانَ صَحِيحَ الجِسْمِ.

.The jealous person is always ill .٤

٤ـ اَلْحَسُودُ أَبَداً عَلِيلٌ.

.The jealous one is never cured .٥

٥ـ اَلْحَسُودُ لايَبْرَءُ.

.The jealous one never gains authority .٦

٦ـ اَلْحَسُودُ لايَسُودُ.

.The jealous one is angry at destiny .٧

٧ـ اَلْحَسُودُ غَضْبانٌ عَلَى القَدَرِ.

.The jealous one has many regrets and his sins are multiplied .٨

۸_ اَلْحَسُودُ كَثيرُ الحَسَراتِ، مُتَضاعِفُ السَّیـِّئاتِ.

۹. When blessings are [openly] displayed, the enviers increase.

۹_ عِنْدَ تَظاهُرِ النِّعَمِ يَكْثُرُ الحُسّادُ.

۱۰. I am amazed at the heedlessness of the jealous about the health of their bodies.

۱۰_ عَجِبْتُ لِغَفْلَهِ الحُسّادِ عَنْ سَلامَهِ الأجْسادِ.

۱۱. The jealous one has no friendship.

۱۱_ لَيْسَ لِحَسُود خُلَّهٌ.

۱۲. One whose jealousy increases, his depression becomes prolonged.

۱۲_ مَنْ كَثُرَ حَسَدُهُ، طالَ كَمَدُهُ.

۱۳. How little comfort the jealous person has!

۱۳_ ما أقَلَّ راحَهُ الحَسُودِ.

۱۴. Because of the favour of Allah upon you, do not be jealous.

۱۴_ لاتَكُونُوا لِفَضْلِ اللّهِ عَلَيْكُمْ حُسّاداً.

۱۵. There is no comfort for the jealous.

۱۵_ لاراحَهَ لِحَسُود.

۱۶. The jealous person will never be found happy.

۱۶_ لايُوجَدُ الحَسُودُ مَسْـرُوراً.

۱۷. A believer is never jealous.

۱۷_ لايَكُونُ المُؤْمِنُ حَسُوداً.

۱۸. No life is more miserable than the life of the

jealous and the spiteful.

۱۸ـ لاعَيْشَ أنْكَدُ مِنْ عَيْشِ الحَسُودِ والحَقُودِ.

۱۹. The jealous person is never pleased with the one whom he is jealous of except by [his] death or cessation of the blessing.

۱۹ـ لايرضَى الحَسُودُ عَمَّنْ يَحْسُدُهُ إلاّ بِالمَوْتِ، أوْ بِزَوالِ النِّعْمَهِ.

۲۰. It is a consolation for you that the one who is jealous of you becomes furious when you are happy.

۲۰ـ يَشْفيكَ مِنْ حاسِدِكَ أنَّهُ يَغْتاظُ عِنْدَ سُرُورِكَ.

۲۱. For the jealous one, there is no friendship.

۲۱ـ اَلْحَسُودُ لاخُلَّهَ لَهُ.

۲۲. For the jealous one, there is no cure.

۲۲ـ اَلْحَسُودُ لاشِفاءَ لَهُ.

۲۳. The jealous person considers the cessation of a blessing from the person whom he envies to be a blessing upon himself.

۲۳ـ اَلْحاسِدُ يَرى أنَّ زَوالَ النِّعْمَهِ عَمَّنْ يَحْسُدُهُ نِعْمَهٌ عَلَيْهِ.

۲۴. It is amazing how heedless the jealous are of the health of the bodies!

۲۴ـ اَلْعَجَبُ لِغَفْلَهِ الحُسّادِ عَنْ سَلامَهِ الأجْسادِ.

۲۵. The jealous person displays his affection in his words and hides his hatred in his actions; he has the title of a friend and the attribute of an enemy.

۲۵ـ اَلحاسِدُ يُظْهِرُ وُدَّهُ فى أقْوالِهِ، ويُخْفى بُغْضَهُ فى أفْعالِهِ، فَلَهُ اسْمُ الصَّديقِ، وصِفَهُ العَدُوِّ.

۲۶. The jealous one is happy with disaster [befalling others] and saddened by [their] happiness.

۲۶_ اَلحاسِدُ یَفْرَحُ بِالشُّــرُورِ، ویَغْتَمُّ بِالسُّــرُورِ.

.Nothing cures the jealous one but cessation of the blessing .۲۷

۲۷_ اَلحاسِدُ لایَشْفیهِ إلاّ زَوالُ النِّعْمَهِ.

The Envied

The Envied المحسود

.Every person of high rank is envied .۱

۱_ کُلُّ ذی رُتْبه سَنِیَّه مَحْسُودٌ.

The Sword And The Steed

The Sword and the Steed الحسام والجواد

.At times even a good steed may stumble .۱

۱_

قَدْ يَكْبُو الجَوادُ.

.At times the [sharp] sword becomes blunt .٢

٢ـ قَدْ يَنْبُو الحُسامُ.

Good Deeds

Good Deeds الحسنات

.Acquiring of good deeds is one of the best of earnings .١

١ـ إكْتِسابُ الحَسَناتِ مِنْ أفْضَلِ المَكاسِبِ.

.For every good deed there is recompense .٢

٢ـ لِكُلِّ حَسَنَه ثَوابٌ.

.In every good deed there is reward .٣

٣ـ فى كُلِّ حَسَنَه مَثُوبَةٌ.

Every good deed which is not done with the intention of seeking nearness to Allah, .۴ .has the ugliness of ostentation in it and its fruit is an ugly requital

۴ـ كُلُّ حَسَنَه لايُرادُ بِها وَجْهُ اللّهِ تَعالى فَعَلَيْها قُبْحُ الرِّياءِ وثَمَرَتُها قُبْحُ الْجَزاءِ.

Good Turns And Benevolent Actions

Good Turns and Benevolent Actions الإحسان والصنيعه

.Showing kindness to the enemy is one of the two triumphs .١

١ـ اَلأخْذُ عَلَى العَدُوِّ بِالفَضْلِ أحَدُ الظَّفَرَيْنِ.

.Following up one favour with another favour is from the perfection of munificence .٢

٢ـ إتْباعُ الإحْسانِ بِالإحْسانِ مِنْ كَمالِ الجُودِ.

.Doing good is the nature of the righteous and doing evil is the nature of the wicked .۳

۳_ اَلإحْسانُ غَريزَةُ الأخْيارِ، والإساءَةُ غَريزَةُ الأشْرارِ.

Benevolence from the wicked corrupts just as much as it reforms from the . ۴
.honourable

۴_ اَلكَرامَةُ تُفْسِدُ مِنَ اللَّئيمِ بِقَدْرِ ما تُصْلُحُ مِنَ الكَريمِ.

If a righteous act is not nurtured, it wears away, just like worn out garments and .۵
.dilapidated buildings

۵_ اَلصَّنيعَهُ إذا لَمْ تُرَبَّ أخْلَقَتْ، كَالثَّوْبِ البالى والأبْنِيَهِ المُتَداعِيَهِ.

.Do good and you shall enthral .۶

۶_ أحْسِنْ تَسْتَرِقَّ.

.Bestow goodness and you shall advance .۷

۷_ أفْضِلْ تُقَدَّمْ.

.Do good and you will be thanked .۸

۸ _ أحْسِنْ تُشْكَرْ.

.Forget your gift, [and] remember your promise .۹

۹_ اِنْسَ رِفْدَكَ، أُذْكُرْ وَعْدَكَ.

.۱۰

Give and you shall become capable (or be chosen).

١٠_ أعْطِ تَسْتَطِعْ (تَصْطَنِعْ).

١١. Give generously and you shall gain authority.

١١ _ اِسْمَحْ تَسُدْ.

١٢. Confer favours and you will be praised.

١٢_ اِنْعِمْ تُحْمَدْ.

١٣. Extend your goodness and do no harm.

١٣_ أُبْذُلْ مَعْرُوفَكَ، وكُفَّ أذاكَ.

١٤. Be good [to others] and good will be done to you.

١٤_ أحْسِنْ يُحْسَنْ إلَيْكَ.

١٥. Be good to the evildoer and you will dominate him.

١٥_ أحْسِنْ إلَى المُسىءِ تَمْلِكْهُ.

١٦. Bestow favours on the people and your status will increase.

١٦_ أفْضِلْ عَلَى النّاسِ يَعْظُمْ قَدْرُكَ.

١٧. Show kindness to whomever you wish and you will become his master.

١٧_ أحْسِنْ إلى مَنْ شِئْتَ وكُنْ (تَـكُنْ) أمِيرَهُ.

١٨. Confer favours and you will be thanked, fear [Allah] and you will be feared [by the people] and do not crack [silly] jokes such that you are belittled.

١٨_ أنْعِمْ تُشْكَرْ، وارْهَبْ تُحْذَرْ، ولاتُمازِحْ فَتُحْقَرْ.

١٩. Seize the opportunity to perform righteous deeds and be careful of your obligations towards your brothers.

۱۹_ اِغْتَنِمْ صَنايِعَ الإحْسانِ، وَارْعَ ذِمَمَ الإخْوانِ.

Start by giving the one who has not asked you, and extend your favour to the one .۲۰ .who has sought it, and be cautious never to turn away a beggar

۲۰_ إبْدَأْ بِالعَطِيَّةِ مَنْ لَمْ يَسْئَلْکَ، وابْذُلْ مَعْرُوفَکَ لِمَنْ طَلَبَهُ، وإيّاکَ أنْ تَرُدَّ السّائِلَ.

Donate your wealth generously towards righteous works and support your . ۲۱ .friend[s] with it, for indeed generosity is a more befitting trait for the free

۲۱_ أُبْذُلْ مالَکَ فِی الْحُقُوقِ، وَواسِ بِهِ الصَّدِيقَ، فَإنَّ السَّخاءَ بِالحُرِّ أخْلَقُ.

Do good to the one who is under your authority and the one .۲۲

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.under whose authority you are will do good to you

۲۲ــ أحْسِنْ إلى مَنْ تَمْلِكُ رِقَّهُ، يُحْسِنْ إلَيْکَ مَنْ تَمَلَّکَ رِقَّکَ.

.The best faith is [that which is accompanied by] righteousness .۲۳

۲۳ــ أفْضَلُ الإيمانِ اَلاِحْسانُ.

.The best favours are those that correspond with divinely ordained laws .۲۴

۲۴ــ أحْسَنُ الصَّنايِــعِ ما وافَقَ الشَّرايِــعَ.

.The best act is that which benefits the pious ones .۲۵

۲۵ــ أفْضَلُ البِرِّ ما أُصِيبَ بِهِ الأبــْرارُ.

.The best act is that which benefits those who are deserving of it .۲۶

۲۶ــ أفْضَلُ البِرِّ ما أُصِيبَ بِهِ أهْلُهُ.

.[The merit of a righteous action is better than the action [itself .۲۷

۲۷ــ أفْضَلُ مِنَ الصَّنِيعَهِ مَزِيَّهُ الصَّنِيعَهِ.

.The greatest righteous act is establishing ties with near relatives .۲۸

۲۸ــ أوْفَرُ البِرِّ صِلَهُ الرَّحِمِ.

The most beautiful act of a person in a position of power is conferring of favours [to .۲۹
.[those under him

۲۹ــ أجْمَلُ أفْعالِ ذَوِى القُدْرَهِ الإنْعامُ.

The best treasure is a free man who has been reserved [in your friendship because .۳۰
.[of your kindness to him

۳۰ــ أفْضَلُ الكُنُوزِ حُرٌّ يُدَّخَرُ.

.[The greatest good deed is supporting one’s brothers [financially .۳۱

٣١ـ أحْسَنُ الإحْسانِ مُواساةُ الإخْوانِ.

٣٢. The best gift is forgoing obligation.

٣٢ـ أفْضَلُ العَطاءِ تَرْكُ المَنِّ.

٣٣. The noblest of favours are the good turns of the munificent [and honourable] ones.

٣٣ـ أشْرَفُ الصَّنايِــعِ اِصْطِناعُ الكِرامِ.

٣۴. The most worthy of giving [to] is the one who feels the least in need of asking [from others].

٣۴ـ أوْلَى النّاسِ بِالنَّوالِ أغْناهُمْ عَنِ السُّؤالِ.

٣۵. The best grant is that which is given before it is sought.

٣۵ـ أفْضَلُ النَّوالِ ما وَصَلَ قَبْلَ السُّؤالِ.

٣۶. The most

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[pleasing kindness is offering [something] without being asked [for it].

٣٦_ أحْلىَ النَّوالِ بَذْلٌ بِغَيْرِ سُؤال.

٣٧. The best grant is that which is [bestowed] before the humility of having to ask [for it].

٣٧_ أفْضَلُ العَطِيَّةِ ماكانَ قَبْلَ مَذَلَّةِ السُّؤالِ.

٣٨. The best of all people who have preceded you is the one who has preceded you in his good expectation of you.

٣٨_ أفْضَلُ النّاسِ سالِفَةً عِنْدَكَ، مَنْ أسْلَفَكَ حُسْنَ التَّأميلِ لَكَ.

٣٩. The most worthy of favour among the people is one who is patient when he is put off, excuses when he is denied and shows gratitude when he is given.

٣٩_ أَوْلَى النّاسِ بِالاِصْطِناعِ، مَنْ إذا مُطِلَ صَبَرَ، وإذا مُنِعَ عَذَرَ، وإذا أُعْطِيَ شَكَرَ.

٤٠. Of all people, the most worthy of doing good to others is the one upon whom Allah has bestowed favours and granted with the ability [to do good to others].

٤٠_ أحَقُّ النّاسِ بِالإحْسانِ مَنْ أحْسَنَ اللّهُ إلَيْهِ، وبَسَطَ بِالقُدْرَهِ يَدَيْهِ.

٤١. The most worthy of bestowing favours [to others] is the one upon whom numerous favours of Allah have been bestowed.

٤١_ أوْلَى النّاسِ بِالإنْعامِ مَنْ كَثُرَتْ نِعَمُ اللّهِ عَلَيْهِ.

٤٢. Verily the good act that brings reward quickest is the act of kindness.

٤٢_ إنَّ أسْرَعَ الخَيْـرِ ثَواباً البِـرُّ.

٤٣. Verily giving away this wealth is an acquisition [for the Hereafter] and withholding it is an affliction.

٤٣_ إنَّ إعْطاءَ هذا المالِ قِنْيَةٌ، وإنَّ إمْساكَهُ فِتْنَةٌ.

Verily spending this wealth in obedience to Allah is the greatest blessing and . ۴۴
.spending it in disobedience to Him is the greatest tribulation

۴۴_ إنَّ إنْفاقَ هذا المالِ

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فى طاعَهِ اللّهِ أعْظَمُ نِعْمَه، وإنَّ إنْفاقَهُ فِى مَعاصِيهِ أعْظَمُ مِحْنَه.

.Indeed extending greetings is from sublime morals .۴۵

۴۵_ إنَّ بَذْلَ التَّحِيَّهِ مِنْ مَحاسِنِ الأخْلاقِ.

.Verily Allah, the Glorified, loves everyone who is open-handed and strong in faith .۴۶

۴۶_ إنَّ اللّهَ سُبْحانَهُ يُحِبُّ كُلَّ سَمِحِ اليَدَيْنِ، حَريزِ الدّينِ.

Verily the value of asking is greater than the worth of what is given, so do not .۴۷ regard that which you give as much, for it will never be equal to the humiliation of .asking

۴۷_ إنَّ قَدْرَ السُّؤالِ أكْثَرُ مِنْ قِيْمَهِ النَّوالِ، فَلا تَسْتَكْثِرُوا ما أعْطَيْتُمُوهُ، فَإنَّهُ لَنْ يُوازِىَ قَدْرَ السُّؤالِ.

Verily the little that is from Allah, the Glorified, is more valuable than the plenty .۴۸ .[that is gotten] from His creatures

۴۸_ إنَّ اليَسِيـرَ مِنَ اللّهِ سُبْحانَهُ لأكْرَمُ مِنَ الكَثيرِ مِنْ خَلْقِهِ.

Verily the good turn that you did to one of the people was only a means to ennoble .۴۹ yourself and embellish your honour, so do not seek gratitude from others for that .which you did for yourself

۴۹_ إنَّ مَكْرُمَهً صَـنَعْتَها إلى أحد مِنَ النّاسِ، إنَّما أكْرَمْتَ بِها نَفْسَكَ، وَزَيَّنْتَ بِها عِرْضَكَ، فَلا تَطْلُبْ مِنْ غَيْرِكَ شُكْرَ ما صَنَعْتَ إلى نَفْسِكَ.

Indeed your goodness towards the ones who plots against you from your . ۵۰ opponents and enviers is more irritating for them than your trying to do them harm, .[and it is [also] a means of inviting them to reform [themselves

۵۰_ إنَّ إحْسانَكَ إلى مَنْ كادَكَ مِنَ الأضْدادِ والحُسّادِ لأغْيَظُ عَلَيْهِمْ مِنْ مَواقِعِ إساَئَتِكَ مِنْهُمْ وهُوَ داعٍ إلى صَلاحِهِمْ.

Verily your munificence does not .۵۱

.extend to all of the creation, so aim it towards the noblest of creation

۵۱ـ إنَّ كَرامَتَكَ لا تَتَّسِعُ لِجَميعِ الخَلْقِ، فَتَوَخَّ بِها أفاضِلَ الخَلْقِ.

.It is not from the practice of the virtuous to delay the bestowal of favours .۵۲

۵۲ـ لَيْسَ مِنْ عادَةِ الكِرامِ تَأخيرُ الإنْعامِ.

.Benevolence is authority .۵۳

۵۳ـ اَلمَعْرُوفُ سِيادَةٌ.

.Benevolence is distinction .۵۴

۵۴ـ اَلمَعْرُوفُ حَسَبٌ.

.Kindness is [a cause of] love .۵۵

۵۵ـ اَلإحْسانُ مَحَبَّةٌ.

.Benevolent acts are loans .۵۶

۵۶ـ اَلمَعْرُوفُ قُرُوضٌ.

.Doing good [to others] is beneficial .۵۷

۵۷ـ اَلإحْسانُ غُنْمٌ.

.Benevolence is merit, munificence is nobility .۵۸

۵۸ـ اَلمَعْرُوفُ فَضْلٌ، اَلكَرَمُ نُبْلٌ.

.Benevolence is a treasure .۵۹

۵۹ـ اَلمَعْرُوفُ كَنْزٌ.

.The human being is a slave of kindness .۶۰

۶۰ـ اَلاْنْسانُ عَبْدُ الإحْسانِ.

۶۱. Benevolence is the alms-tax for blessings.

۶۱_ اَلمَعْرُوفُ زَكاةُ النِّعَمِ.

۶۲. Benevolent acts are the best booty.

۶۲_ اَلمَعْرُوفُ أفْضَلُ المَغانِمِ.

۶۳. Kindness is the pinnacle of excellence.

۶۳_ اَلاِحْسانُ رَأْسُ الفَضْلِ.

۶۴. Kindness enslaves (or enthrals) human beings.

۶۴_ اَلْإحْسانُ يَسْتَعْبِدُ(يَسْتَرِقُّ) الإنْسانَ.

۶۵. Benevolence is the most honourable authority.

۶۵_ اَلمَعْرُوفُ أشْرَفُ سِيادَه.

۶۶. The evil deed is erased by a benevolent act.

۶۶_ اَلإسائَهُ يَمْحاها الإحْسانُ.

۶۷. Merit is [acquired] with benevolence.

۶۷_ اَلفَضْلُ مَعَ الإحْسانِ.

۶۸. Conferring favours is the most excellent munificence.

۶۸_ اَلإفْضالُ أفْضَلُ الكَرَمِ.

۶۹. Benevolence is an everlasting reserve.

۶۹_ المَعْرُوفُ ذَخيرَهُ الأبَدِ.

۷۰. Kindness is a treasure and the munificent is one who obtains it.

۷۰_ اَلاِحْسانُ ذُخْرٌ، والكَريمُ مَنْ حازَهُ (جازَهُ).

۷۱. People are the followers of what they deem to be good.(۱)

۷۱_ اَلنّاسُ أبْناءُ ما يُحْسِنُونَ.

۷۲. The good turn done by an intelligent (or an honourable) person is most excellent [in] merit.

۷۲_ اِصْطِناعُ العاقِلِ (الكَريمِ) أحْسَنُ فَضيلَه.

۷۳. The favour of an ignoble person is the worst

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۱- Or: People are the children of what they do best.

depravity.

۷۳_ اِصْطِناعُ اللَّئِيمِ أقْبَحُ رَذيلَه.

۷۴. Rewarding good with evil is [the highest form of] ingratitude.

۷۴_ اَلجَزاءُ عَلَى الإحْسانِ بِالإساءَةِ كُفْرانٌ.

۷۵. Benevolence is the most thriving cultivation and the best treasure.

۷۵_ المَعْرُوفُ أنْمى زَرْعٍ وأفْضَلُ كَنْزٍ.

۷۶. Doing good to the one who offends you is the most excellent merit.

۷۶_ اَلإحْسانُ إلَى المُسِيءِ أحْسَنُ الفَضْلِ.

۷۷. A benevolent act is sullied by repeatedly putting one under obligation through it.

۷۷_ اَلمَعْرُوفُ يُكَدِّرُهُ تِكْرارُ المَنِّ بِهِ.

۷۸. Doing good to the honourable ones is the best provision and the noblest deed.

۷۸_ اِصْطِناعُ الأكارِمِ أفْضَلُ ذُخْرٍ وأكْرَمُ اِصْطِناعٍ.

۷۹. Doing good to the one who offends [you] reforms the enemy.

۷۹_ اَلإحْسانُ إلَى المُسِيءِ يَسْتَصْلِحُ العَدُوَّ.

۸۰. Benevolence is a treasure so consider whom you are leaving it with.

۸۰_ اَلمَعْرُوفُ كَنْزٌ فَانْظُرْ عِنْدَ مَنْ تُودِعُهُ.

۸۱. Righteous work is a provision, so be wary of whom you are placing it with.

۸۱_ اَلاِصْطِناعُ ذُخْرٌ فَارْتَدْ عِنْدَ مَنْ تَضَعُهُ.

۸۲. If you confer favours, you will be served.

۸۲_ إنْ تَفَضَّلْتَ خُدِمْتَ.

Verily if you do good [to others] then you are [actually] honouring your own soul .۸۳ and doing good to it.

۸۳_ إنَّکَ إنْ أحْسَنْتَ فَنَفْسَکَ تُـکْرِمُ وإلَیْها تُحْسِنُ.

Verily you are more in need of doing good to the people than of accumulating .۸۴ wealth.

۸۴_ إنَّکُمْ إلَی اصْطِناعِ الرِّجالِ أحْوَجُ مِنْکُمْ إلی جَمْعِ الأمْوالِ.

.The bane of giving is procrastination .۸۵

۸۵_ آفَهُ العَطاءِ المَطَلُ.

.When you perform a good turn then conceal it .۸۶

۸۶_ إذا صَنَعْتَ مَعْرُوفاً فَاسْتُرْهُ.

.When a good turn has been done to you then publicize it .۸۷

۸۷_ إذا صُنِعَ إلَیْکَ مَعْرُوفٌ فَانْشُـرْهُ.

When you [wish .۸۸

.to] give, be quick

۸۸_ إذا أعْطَيْتَ فَأوْجِزْ.

.When a good turn is done to you, recall it .۸۹

۸۹_ إذا صُنِعَ إلَيْکَ مَعْرُوفٌ فَاذْکُرْ.

.When you do a good turn [to someone], forget it .۹۰

۹۰_ إذا صَنَعْتَ مَعْرُوفاً فَانْسَهُ.

If you do good to a vile person, he will wrong you in return for your goodness to .۹۱ .him

۹۱_ إذا أحْسَنْتَ عَلَى اللَّئِيمِ وتَرَکَ بِإحْسانِکَ إلَيْهِ.

I am free to choose with regards to the one upon whom I have not bestowed any .۹۲ favour but am bound to complete my favour on the one upon whom I have bestowed it; for if I complete it, I will have preserved it and if I cut it off then I will have lost it, ?[and if I lose it then why did I embark on it [in the first place

۹۲_ أنَا مُخَيَّــرٌ فِي الإحْسانِ إلى مَنْ لَمْ أحْسِنْ إلَيْهِ، ومُرْتَهَنٌ بِإتْمامِ الإحْسانِ إلى مَنْ أحْسَنْتُ إلَيهِ، لأنّی إذا أتْمَمْتُهُ فَقَدْ حَفِظْتُهُ، وإذا قَطَعْتُهُ فَقَدْ أضَعْتُهُ، وإذا أضَعْتُهُ فَلِمَ فَعَلْتُهُ.

If your bounty falls short of reaching the weak, then [at least] let your mercy reach .۹۳ .them

۹۳_ إذا عَجَزَ عَنِ الضُّعَفاءِ نَيْلُکَ فَلْتَسَعْهُمْ رَحْمَتُکَ.

If you find from the needy people one who will carry your provision for you up to .۹۴ the Day of Resurrection and return it to you tomorrow when you need it most, then take the opportunity and give it to him, and increase the provisions that you give him [to carry for you] while you are able to, for it is possible that

.you may [at one time] seek him but not find him

۹۴_ إذا وَجِدْتَ مِنْ أهْلِ الفاقَهِ مَنْ يَحْمِلُ لَکَ زادَکَ إلی یَوْمِ القِیمَهِ، فَیُوَفِّیکَ بِهِ غَداً حَیْثُ تَحْتاجُ إلَیْهِ فَأغْتَنِمْهُ، وحَمِّلْهُ إیّاهُ وأکْثِرْ مِنْ تَزْویدِهِ، وَأنْتَ قادِرٌ عَلَیْهِ، فَلَعَلَّکَ أنْ تَطْلُبَهُ فَلا تَجِدْهُ.

.Through kindness, human beings are enslaved .۹۵

۹۵_ بالإحْسانِ یُسْتَعْبَدُ الإنْسانُ.

.Through benevolence, gratitude lasts .۹۶

۹۶_ بِفِعْلِ المَعْرُوفِ یُسْتَدامُ الشُّکْرُ.

.Through kindness, hearts are owned .۹۷

۹۷_ بِالإحْسانِ تُمْلَکُ القُلُوبُ.

.Through kindness, freemen are owned .۹۸

۹۸_ بِالإحْسانِ تُمْلَکُ الأحْرارُ.

.Through kindness and covering faults with forgiveness, eminence increases .۹۹

۹۹_ بِالإحْسانِ وتَغَمُّدِ الذُّنُوبِ بِالغُفْرانِ یَعْظُمُ المَجْدُ.

.Through kindness, people are enthralled .۱۰۰

۱۰۰_ بِالإحْسانِ تُسْتَرَقُّ الرِّقابُ.

.Giving generously is the alms-tax of blessings .۱۰۱

۱۰۱_ بَذْلُ العَطاءِ زَکوهُ النَّعْماءِ.

Extending the hand in giving is the most beautiful virtue and the most excellent .۱۰۲
.trait

۱۰۲_ بَذْلُ الیَدِ بِالعَطِیَّهِ أجْمَلُ مَنْقَبَه، وأفْضَلُ سَجِیَّه.

.Stretching out the hand in giving increases reward and multiplies recompense .۱۰۳

۱۰۳ــ بَسْطُ اليَدِ بِالعَطاءِ يُجْزِلُ الأَجْرَ، ويُضاعِفُ الجَزاءَ.

۱۰۴. Expediting good turns is the basis of righteousness.

۱۰۴ــ تَعْجيلُ المَعْرُوفِ مِلاكُ المَعْرُوفِ.

۱۰۵. Wasting benevolence is showing it to someone who does not comprehend [its value].

۱۰۵ــ تَضْييعُ المَعْرُوفِ وَضْعُهُ فی غَيْرِ عَرُوف.

۱۰۶. Do good [to people] and you will be served; be forbearing (or gain knowledge) and you will advance.

۱۰۶ــ تَفَضَّلْ تُخْدَمْ واحْلُمْ (وَاعْلَمْ) تُقَدَّمْ.

۱۰۷. The completion of benevolence is abandoning [putting one under] obligation by it.

۱۰۷ــ تَمامُ الإِحْسانِ تَرْكُ المَنِّ بِهِ.

۱۰۸. The peoples' expectation of your kindness is better than their fear of your retribution.

۱۰۸ــ تَأْمِيلُ النَّاسِ نَوالَكَ خَيْــرٌ مِنْ خَوْفِهِمْ نَكالَكَ.

۱۰۹. Adorn yourselves by taking up kindness, stopping transgression,

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acting upon the truth, being just and impartial, keeping away from corruption and improving your Hereafter.

۱۰۹_ تَحَلَّوْا بِالأَخْذِ بِالفَضْلِ، والكَفِّ عَنِ البَغْيِ، والعَمَلِ بِالحَقِّ، وَالإنْصافِ مِنَ النَّفْسِ، وَاجْتِنابِ الفَسادِ، وإصْلاحِ المَعادِ.

۱۱۰. The beauty of benevolence is [in] relinquishing obligation.

۱۱۰_ جَمالُ الإحْسانِ تَرْكُ الإمْتِنانِ.

۱۱۱. The beauty of a benevolent act is in completing it.

۱۱۱_ جَمالُ المَعْرُوفِ إتْمامُهُ.

۱۱۲. Denying a favour instigates the ugliness of obligation.

۱۱۲_ جُحُودُ الإحْسانِ يَحْدُو عَلى قُبْحِ الإمْتِنانِ.

۱۱۳. Denying the benevolence [of others] leads to deprivation.

۱۱۳_ جُحُودُ الإحْسانِ يُوجِبُ الحِرْمانَ.

۱۱۴. The best good turn is one that benefits the righteous.

۱۱۴_ خَيْـرُ المَعْرُوْفِ ما أُصِيبَ بِهِ الأبْرارُ.

۱۱۵. The best benevolent act is one that is neither preceded by delay nor followed by obligation.

۱۱۵_ خَيْـرُ المَعْرُوفِ مالَمْ يَتَقَدَّمْهُ المَطَلُ، ولَمْ يَتْبَعْهُ المَنُّ.

۱۱۶. The best grant is that which is [given] without being sought.

۱۱۶_ خَيْـرُ العَطاءِ ما كانَ عَنْ غَيْرِ طَلَب.

۱۱۷. Act with kindness towards your enemy for this is one of the two triumphs.

۱۱۷_ خُذْ عَلى عَدُوِّكَ بِالفَضْلِ، فَإنَّهُ أحَدُ الظَّفَرَيْنِ.

۱۱۸. Whoever bestows favours on others, they are thankful for his authority.

۱۱۸_ ذُو الإفْضالِ مَشْكَورُ السِّيادَهِ.

.Whoever shows benevolence, his habit is praised .۱۱۹

۱۱۹_ ذُو المَعْرُوفِ مَحْمُودُ العادَهِ.

.The pinnacle of kindness is being kind to the believers .۱۲۰

۱۲۰_ رَأْسُ الإحْسانِ اَلإحْسانُ إلَى المُؤْمِنينَ.

.The pinnacle of generosity is being expeditious in giving .۱۲۱

۱۲۱_ رَأْسُ السَّخاءِ تَعْجيلُ العَطاءِ.

.The pinnacle of faith is doing good to people .۱۲۲

۱۲۲_ رَأْسُ الإيمانِ اَلإحْسانُ إلَى النّاسِ.

.The pinnacle of excellence is doing good to the virtuous .۱۲۳

۱۲۳_ رَأْسُ الفَضائِلِ اِصْطِناعُ الأفاضِلِ.

The pinnacle of depravity is doing good .۱۲۴

.to the wicked

١٢٤_ رَأْسُ الرَّذائِلِ اِصْطِناعُ الأَراذِلِ.

.Nurturing a good turn is better than starting it .١٢٥

١٢٥_ رَبُّ المَعْرُوفِ أَحْسَنُ مِنْ إبْتِدائِهِ.

Increase your benevolent acts and bestow more favours, for this is a more lasting .١٢٦
.provision and a more beautiful legacy

١٢٦_ زِدْ في اصْطِناعِ المَعْرُوفِ، وأَكْثِرْ مِنْ إسْداءِ الإحْسانِ، فَإنَّهُ أبْقى ذُخْراً، وأجْمَلُ ذِكْراً.

.The cause of affection is benevolence .١٢٧

١٢٧_ سَبَبُ المَحَبَّةِ الإحْسانُ.

.Continuous bestowal [of favours] is the practice of the honourable .١٢٨

١٢٨_ سُنَّةُ الكِرامِ تَرادُفُ الإنْعامِ.

.Ask for good from one who forgets it and do good to the one who recalls it .١٢٩

١٢٩_ سَلِ المَعْرُوفَ مَنْ يَنْساهُ، واصْطَنِعْهُ إلى مَنْ يَذْكُرُهُ.

.The worst grant is that which is preceded by delay and followed by obligation .١٣٠

١٣٠_ شَـرُّ النَّوالِ ما تَقَدَّمَهُ المَطَلُ، وتَعَقَّبَهُ المَنُّ.

.Performing benevolent actions protects one from falling into disgrace .١٣١

١٣١_ صَنايِـعُ المَعْرُوفِ تَقى مَصارِعَ الهَوانِ.

.Doing good turns is from the merits of the human being .١٣٢

١٣٢_ صَنايِـعُ الإحْسانِ مِنْ فَضائِلِ الإنْسانِ.

Performing benevolent actions causes the abundant flow of blessings and wards .١٣٣
.off calamity

۱۳۳ـ صَنایِـعُ المَعْرُوفِ تُدِرُّ النَّعْماءَ، وتَدْفَعُ البَلاءَ.

.The good turn of wealth ceases with its cessation .۱۳۴

۱۳۴ـ صَنیعُ المالِ یَزُولُ بِزَوالِهِ.

Blessed is the one who does good to the servants [of Allah] and prepares . ۱۳۵ .provisions for the Hereafter

۱۳۵ـ طُوبی لِمَنْ أحْسَنَ إلَی العِبادِ وتَزَوَّدَ لِلْمَعادِ.

.He who does a good turn to those who are undeserving of it has oppressed it .۱۳۶

۱۳۶ـ ظَلَمَ المَعْرُوفَ مَنْ وَضَعَهُ فی غَیْرِ أهْلِهِ.

The one who confers his favours to the honourable ones acquires the most . ۱۳۷ .sublime gains

۱۳۷ـ ظَفِرَ بِسَنیِّ

المَغانِمِ واضِعُ صَنايِعِهِ فى الأكارِمِ.

Espouse kindness, for it is the best cultivation and the most profitable .١٣٨ .merchandise

١٣٨_ عَلَيْكَ بِالإحْسانِ فَإِنَّهُ أفْضَلُ زِراعَه وأرْبَحُ بِضاعَه.

Be good to the servants [of Allah] and act justly in the lands, [by this] you will safe .١٣٩ .[when the witnesses are presented [on the Day of Judgment

١٣٩_ عَلَيْكُمْ بِالإحْسانِ إلَى العِبادِ والعَدْلِ فِى البِلادِ تَأمَنُوا عِنْدَ قِيامِ الأشْهادِ.

.Perform benevolent works, for they are the best provisions for the Hereafter .١٤٠

١٤٠_ عَلَيْكُمْ بِصَنايِــعِ المَعْرُوفِ فَإنَّها نِعْمَ الزّادُ إلَى المَعادِ.

Perform benevolent acts and do good to your near relatives and neighbours, for .١٤١ .these two actions prolong life and make the lands prosper

١٤١_ عَلَيْكُمْ بِصَنايِــعِ الإحْسانِ وحُسْنِ البِــرِّ بِذَوِى الرَّحِمِ والجيرانِ فَإنَّهُما تَزيدانِ فِى الأعْمارِ ويَعْمُرانِ الدِّيارَ.

.By successive acts of kindness and benevolence, the free man is enslaved .١٤٢

١٤٢_ عِنْدَ تَواتُرِ البِرِّ والإحْسانِ يُتَعَبَّدُ الحُرُّ.

.[The habit of benevolence is the source of capability [or power .١٤٣

١٤٣_ عادَةُ الإحْسانِ مادَّةُ الإمْكانِ.

I am amazed at the one who buys slaves with his wealth, how can he not buy the .١٤٤ .freemen with his benevolence, thereby enthralling them

١٤٤_ عَجِبْتُ لِمَنْ يَشْتَرِى الْعَبيدَ بِمالِهِ فَيُعْتِقَهُمْ كَيْفَ لايَشْتَرِى الأحْرارَ بِإحْسانِهِ فَيَسْتَرِقَّهُمْ.

.In every [act of] benevolence there is kindness .١٤٥

١٤٥_ فى كُلِّ مَعْرُوف إحْسانٌ.

.In every good turn there is indebtedness .۱۴۶

۱۴۶_ فی کُلِّ صَنیعَه اِمْتِنانٌ.

.[Sometimes it is better to give in order to fulfil a promise [and not delay it .۱۴۷

۱۴۷_ قَدْ یَهْنَأُ العَطاءُ لِلإِنْجازِ.

.Send your good turn ahead [for the Hereafter] and you will benefit .۱۴۸

۱۴۸_ قَدِّمْ إحْسانَکَ تَغْنَمْ.

Every [form .۱۴۹

.of] benevolence is a favour

۱۴۹_ كُلُّ مَعْرُوف إحْسانٌ.

!How many a human being has been enslaved by benevolence .۱۵۰

۱۵۰_ كَمْ مِنْ إنْسان اِسْتَعْبَدَهُ إحْسانٌ.

.Increased rendering of benevolent works prolongs life and spreads renown .۱۵۱

۱۵۱_ كَثْرَةُ اصْطِناعِ الْمَعْرُوفِ تَزيدُ فِى العُمْرِ وتَنْشُرُ الذِّكْرَ.

.Doing a lot of good turns raises one's honour and makes gratitude last .۱۵۲

۱۵۲_ كَثْرَةُ الصَّنايِـعِ تَرْفَعُ الشَّـرَفَ وتَسْتَديمُ الشُّكْرَ.

The guarantee of continued affluence and capability [and power] is [in] following .۱۵۳
.up one favour with another favour

۱۵۳_ كافِلُ دَوامِ الْغِنى والإمكانِ اتِّباعُ الإحْسانِ الإحْسانَ.

Everything has a merit and the merit of the honourable ones is doing good to the .۱۵۴
.people

۱۵۴_ لِكُلِّ شَىْء فَضِيلَةٌ وفَضِيلَةُ الكِرامِ اِصْطِناعُ الرِّجالِ.

.Let your traits be generosity and benevolence .۱۵۵

۱۵۵_ لِيَكُنْ سَجِيَّتُكَ السَّخاءُ والإحْسانُ.

One cannot show gratitude for blessings in a better way than using them to . ۱۵۶
.benefit others

۱۵۶_ لَنْ يَسْتَطيعَ أحَدٌ أنْ يَشْكُرَ النِّعَمَ بِمِثْـلِ الإنْعامِ بِها.

If you were to see benevolence in the form a person, you would surely see him as .۱۵۷
.[a beautiful form that surpasses the worlds [in its beauty

۱۵۷ــ لَوْ رَأَيْتُمُ الإحْسانَ شَخْصاً لَرَأَيْتُمُوهُ شَكْلًا جَميلًا يَفُوقُ العالَمينَ.

.[One who bestows goodness [to others] is served [by them .۱۵۸

۱۵۸ــ مَنْ تَفَضَّلَ خُدِمَ.

.One who generously gives [from] his wealth becomes great .۱۵۹

۱۵۹ــ مَنْ بَذَلَ مالَهُ جَلَّ.

.One who bestows favours fulfils the right of authority .۱۶۰

۱۶۰ــ مَنْ أنْعَمَ قَضى حَقَّ السِّيادَهِ.

.One who puts others under obligation for his favour, spoils it .۱۶۱

۱۶۱ــ مَنْ مَنَّ بِإحْسانِهِ كَدَّرَهُ.

.One who extends his goodness [to the people] deserves leadership .۱۶۲

۱۶۲ــ مَنْ بَذَلَ مَعْرُوفَهُ اسْتَحَقَّ

الرِّياسَة.

١۶٣. One who renders a beautiful deed acquires great praise.

١۶٣ــ مَنْ صَنَعَ العارِفَهَ الجَميلَهَ حازَ المَحْمِدَهَ الجَزيلَه.

١۶۴. One who performs a benevolent action gains reward and gratitude.

١۶۴ــ مَنْ صَنَعَ مَعْرُوفاً نالَ أجْراً وشُكْراً.

١۶۵. One who cuts off his usual favours, Allah will cut off his present capabilities.

١۶۵ــ مَنْ قَطَعَ مَعْهُودَ إحْسانِهِ قَطَعَ اللّهُ مَوْجُودَ إمْكانِهِ.

١۶۶. One who does not bestow favours will not achieve nobility.

١۶۶ــ مَنْ لَمْ يَتَفَضَّلْ لَمْ يَنْبُلْ.

١۶٧. One who does not give while he is sitting [in comfort] will not be given when he is standing [in a state of struggle].

١۶٧ــ مَنْ لَمْ يُعْطَ قاعِداً لَمْ يُعْطَ قائِماً.

١۶٨. One who does not give while he is sitting [in ease] will be deprived when he is standing [in adversity].

١۶٨ــ مَنْ لَمْ يُعْطَ قاعِداً مُنِعَ قائِماً.

١۶٩. One who favours an ignorant person demonstrates the extent of his own ignorance.

١۶٩ــ مَنِ اصْطَنَعَ جاهِلاً بَرْهَنَ عَنْ وُفُورِ جَهْلِهِ.

١٧٠. One who conceals the favour [that has been done to him] is punished with deprivation.

١٧٠ــ مَنْ كَتَمَ الإحْسانَ عُوقِبَ بِالْحِرْمانِ.

۱۷۱. One who withholds favours is stripped of [his] ability.

۱۷۱_ مَنْ مَنَعَ الإحْسانَ سُلِبَ الإمْكانَ.

۱۷۲. One who does good to a freeman gains a [great] reward.

۱۷۲_ مَنِ اصْطَنَعَ حُرّاً اِسْتَفادَ أجْراً.

۱۷۳. One who does a kind act earns good praise.

۱۷۳_ مَنْ أحْسَنَ اِكْتَسَبَ حُسْنَ الثَّناءِ.

۱۷۴. One whose benefactions are abundant demonstrates his great nobility.

۱۷۴_ مَنْ كَثُرَتْ عَوارِفُهُ أبانَ عَنْ كَثْرَهِ نُبْلِهِ.

۱۷۵. One whose kindness is abundant is loved by his brothers.

۱۷۵_ مَنْ كَثُرَتْ إحْسانُهُ أحَبَّهُ إخْوانُهُ.

۱۷۶. Whoever extends his goodness [to others], more people

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.are inclined towards him

۱۷۶_ مَنْ بَذَلَ مَعْرُوفَهُ كَثُرَ الرّاغِبُ إلَيْهِ.

.One who accepts your gift has [actually] assisted you in gaining honour .۱۷۷

۱۷۷_ مَنْ قَبِلَ عَطاءَكَ فَقَدْ أعانَكَ عَلَى الكَرَمِ.

.One who perfects his kindness gives generously before he is asked .۱۷۸

۱۷۸_ مَنْ أكْمَلَ الإفْضالَ بَذَلَ النَّوالَ قَبْلَ السُّؤالِ.

.One who does good to the undeserving has wronged his goodness .۱۷۹

۱۷۹_ مَنْ أسْدى مَعْرُوفاً إلى غَيْرِ أهْلِهِ ظَلَمَ مَعْرُوفَهُ.

One who gives in cases that are undeserving fails to give [the rights] to those who .۱۸۰
.are deserving

۱۸۰_ مَنْ أعْطى فى غَيْرِ الحُقُوقِ قَصَّـرَ عَنِ الحُقُوقِ.

.One who is ungrateful for a good turn deserves an ugly separation .۱۸۱

۱۸۱_ مَنْ كَفَرَ حُسْنَ الصَّنيعَهِ اسْتَوْجَبَ قُبْحَ القَطيعَهِ.

.One who reciprocates a good turn with a better one has [appropriately] repaid it .۱۸۲

۱۸۲_ مَنْ قابَلَ الإحْسانَ بِأفْضَلِ مِنْهُ فَقَدْ جازاهُ.

.One whose benefaction increases, his assistants and helpers [also] increase .۱۸۳

۱۸۳_ مَنْ كَثُرَ إحْسانُهُ كَثُرَ خَدَمُهُ وأعْوانُهُ.

Whoever extends his benevolence [to others], the hearts become inclined .۱۸۴
.towards him

۱۸۴_ مَنْ بَذَلَ مَعْرُوفَهُ مالَتْ إلَيْهِ القُلُوبُ.

One who grants generously before being asked, then he is truly honourable and .۱۸۵

.much-loved

۱۸۵_ مَنْ بَذَلَ النَّوالَ قَبْلَ السُّؤالِ فَهُوَ الكَريمُ المَحْبُوبُ.

.One who repays goodness with evil has rid himself of magnanimity .۱۸۶

۱۸۶_ مَنْ كافَى الإحْسانَ بِالإساءَةِ فَقَدْ بَرِئَ مِنَ المُرُوَّةِ.

.Whoever does good to the people, their love for him lasts .۱۸۷

۱۸۷_ مَنْ أحْسَنَ إلَى النّاسِ اسْتَدامَ مِنْهُمُ المَحَبَّةَ.

One who fulfils the [debt of] goodness that was done to him in the past has .۱۸۸
.attained true freedom

۱۸۸_ مَنْ قَضى ما أُسْلِفَ مِنَ الإحْسانِ

فَهُوَ الكامِلُ الحُريَّهِ.

١٨٩. One who turns to you hopefully has already got a good impression of you, so do not disappoint his expectation.

١٨٩_ مَنِ انْتَجَعَکَ مُؤَمِّلاً فَقَدْ أسْلَفَکَ حُسْنَ الظَّنِّ بِکَ فَلا تُخَيِّبْ ظَنَّهُ.

١٩٠. Whoever fulfils the rights of one who does not fulfil his rights has enslaved him.

١٩٠_ مَنْ قَضى حَقَّ مَنْ لايَقْضى حَقَّهُ فَقَدْ عَبَّدَهُ.

١٩١. One who is kind to the people, his outcomes become good and the ways [to his goals] become easy for him.

١٩١_ مَنْ أحْسَنَ إلَى النّاسِ حَسُنَتْ عَواقِبُهُ وسَهُلَتْ لَهُ طُرُقُهُ.

١٩٢. Whoever accepts a good turn has made the one who rendered it to him his master.

١٩٢_ مَنْ قَبِلَ مَعْرُوفاً فَقَدْ مَلَکَ مُسْديهِ إلَيْهِ رِقَّهُ.

١٩٣. One who accepts your good turn has made his right over you mandatory [on himself].

١٩٣_ مَنْ قَبِلَ مَعْرُوفَکَ فَقدْ أوْجَبَ عَلَيْکَ حَقَّهُ.

١٩٤. Whoever does good to the one who does evil to him has taken the all-encompassing excellence.

١٩٤_ مَنْ أحْسَنَ إلى مَنْ أساءَ إلَيْهِ فَقَدْ أخَذَ بِجَوامِعِ الفَضْلِ.

١٩٥. One who is not grateful for favours is not spared from deprivation.

١٩٥_ مَنْ لَمْ يَشْكُرِ الإحْسانَ لَمْ يَعْدُهُ الحِرْمانُ.

١٩٦. One who begins giving without being asked and completes good deeds without any obligation has perfected his favour.

١٩٦_ مَنْ بَدَأَ العَطِيَّةَ مِنْ غَيْرِ طَلَب وأكْمَلَ المَعْرُوفَ مِنْ غَيْرِ امْتِنان فَقَدْ أكْمَلَ الإحْسانَ.

.One who bestows a favour on the ungrateful one prolongs his rage .١٩٧

١٩٧_ مَنْ أنْعَمَ عَلَى الكَفُورِ طالَ غَيْظُهُ.

.One who is generous in granting [favours], enthrals the people of this world .١٩٨

١٩٨_ مَنْ سَمَحَتْ نَفْسُهُ بِالعَطاءِ اِسْتَعْبَدَ أبْناءَ الدُّنيا.

One who .١٩٩

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does not nurture his good turn has indeed lost it.

۱۹۹ـ مَنْ لَمْ يُرَبِّ مَعْرُوفَهُ فَقَدْ ضَيَّعَهُ.

۲۰۰. One who accepts your good turn has sold you his honour and magnanimity.

۲۰۰ـ مَنْ قَبِلَ مَعْرُوفَكَ فَقَدْ باعَكَ عِزَّتَهُ ومُرُوَّتَهُ.

۲۰۱. One who accepts your good turn has humbled his prestige and honour before you.

۲۰۱ـ مَنْ قَبِلَ مَعْرُوفَكَ فَقَدْ أذَلَّ لَكَ جَلالَتَهُ وعِزَّتَهُ.

۲۰۲. Whoever does not nurture his favour, then it is as if he did not bestow it.

۲۰۲ـ مَنْ لَمْ يُرَبِّ مَعْرُوْفَهُ فَكَأَنَّهُ لَمْ يَصْنَعْهُ.

۲۰۳. Doing good to others is part of an honourable purpose.

۲۰۳ـ مِنْ شَرَفِ الهِمَّهِ بَذْلُ الإحْسانِ.

۲۰۴. One of the greatest afflictions is wasting good turns [on the undeserving].

۲۰۴ـ مِنْ أعْظَمِ الفَجايِـعِ إضاعَهُ الصَّنايِـعِ.

۲۰۵. One of the best favours is the favour that is done to the righteous.

۲۰۵ـ مِنْ أفْضَلِ الإحْسانِ الإحْسانُ إلَى الأبـْرارِ.

۲۰۶. Nothing earns gratitude like doing good to others.

۲۰۶ـ مَا اكْتُسِبَ الشُّكْرُ بِمِثْلِ بَذْلِ المَعْرُوفِ.

۲۰۷. Nothing enthrals people like doing [them] favours.

۲۰۷ـ مَا اسْتُرِقَّتِ الأعْناقُ بِمِثْلِ الإحْسانِ.

۲۰۸. No one has appealed to me with an intercession that is greater in my sight than a favour that I had previously done to him, so that I may nurture it and follow it up with another [favour] like it; for indeed later refusals cut off the gratitude for earlier

.favours

۲۰۸_ ما تَوَسَّلَ أحَدٌ إلَيَّ بِوَسِيلَه أجَلَّ عِنْدی مِنْ يَد سَبَقَتْ مِنّی إلَيْهِ لِاُرَبِّيَها عِنْدَهُ بِاتِّباعِها اُخْتَها فَإنَّ مَنْعَ الأواخِرِ يَقْطَعُ شُكْرَ الأوائِلِ.

.The basis of goodness is abandoning obligation through it .۲۰۹

۲۰۹_ مِلاكُ المَعْرُوفِ تَرْكُ المَنِّ بِهِ.

,[With goodness [to others .۲۱۰

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.there is loftiness

۲۱۰_ مَعَ الاِحْسانِ تَـ_كُونُ الرَّفْعَهُ.

.[Nurturing a good turn [and completing it] is better than starting it [anew .۲۱۱

۲۱۱_ مَرَبَّهُ المَعْرُوفِ أحْسَنُ مِنْ إبْتِدائِهِ.

!How good a store [for the future] benevolence is .۲۱۲

۲۱۲_ نِعْمَ الذُّخْرُ المَعْرُوفُ.

.The best provision for the Hereafter is doing good to the people .۲۱۳

۲۱۳_ نِعْمَ زادُ المَعادِ الاِحْسانُ إلَى العِبادِ.

.Achievement of glorious feats is through performing noble deeds .۲۱۴

۲۱۴_ نَيْلُ المَ آثِرِ بِبَذْلِ المَكارِمِ.

Never regard what you give as too much, even if it is plenty, for indeed the good .۲۱۵
.praise [you will get for your generosity] will be greater than it

۲۱۵_ لاتَسْتَكْثِرَنَّ العَطاءَ وإنْ كَثُرَ فَإنَّ حُسْنَ الثَّناءِ أكْثَرُ مِنْهُ.

Never regard what you give as great, even if it is substantial, for indeed the extent .۲۱۶
.of [humiliation undergone through] begging is greater than that

۲۱۶_ لاتَسْتَعْظِمَنَّ النَّوالَ وإنْ عَظُمَ فَإنَّ قَدْرَ السُّؤالِ أعْظَمُ مِنْهُ.

One who does not show kindness [to others] in times of fortune will be abandoned .۲۱۷
.in times of misfortune

۲۱۷_ مَنْ لَمْ يُحْسِنْ فى دَوْلَتِهِ خُذِلَ فى نِكْبَتِهِ.

.Whoever places his goodness with the one who does not deserve it has wasted it .۲۱۸

۲۱۸_ واضِعُ مَعْرُوفِهِ عِنْدَ غَيْرِ مُسْتَحِقِّهِ مُضَيِّعٌ لَهُ.

Doing a good turn to those who deserve it subdues the enemy and protects from .٢١٩ .falling into evil

٢١٩_ وَضْعُ الصَّنيعَهِ فى أهْلِها يَكْبِتُ العَدُوَّ ويَقى مَصارِعَ السُّوءِ.

Never show your benevolence to the one who does not understand its value (or .٢٢٠ .(who is not good

٢٢٠_ لاتَضَعَنَّ مَعْرُوفَكَ عِنْدَ غَيْرِ عَرُوف (مَعْرُوف).

Do not do a good turn to the one .٢٢١

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.who is ungrateful for your kindness

۲۲۱_ لاتَصْطَنِعْ مَنْ يَكْفُرُ بِرَّکَ.

Never hold back an act of benevolence, even if you do not find one who .۲۲۲ .understands its value

۲۲۲_ لاتَمْن_َعَنَّ المَعْرُوفَ، وإنْ لَمْ تَجِدْ عَرُوفاً.

.Do not be ashamed of giving little, for not giving at all is even less than that .۲۲۳

۲۲۳_ لاتَسْتَحْيِ مِنْ إعْطاءِ القَليلِ، فَإنَّ الحِرْمانَ أقَلُّ مِنْهُ.

Never regard the abundance of what you have given to be much, for you are [in .۲۲۴ .possession of] even more than that

۲۲۴_ لاتَسْتَكْثِرَنَّ الكَثيرَ مِنْ نَوالِکَ، فَإنَّکَ أكْثَرُ مِنْهُ.

Never hold back from doing good turns and favours thereby being stripped of .۲۲۵ .[your] ability

۲۲۵_ لاتَمْتَنِعَنَّ مِنْ فِعْلِ المَعْرُوفِ وَالإحْسانِ فَتُسْلَبَ الإمْكانَ.

Do not delay giving the needy to tomorrow, for you do not know what will happen .۲۲۶ .to you or to him tomorrow

۲۲۶_ لاتُؤَخِّرْ إنالَهَ المُحْتاجِ إلى غَد، فَإنَّکَ لاتَدْرِی ما يَعْرِضُ لَکَ ولَهُ فی غَد.

Let not your brother be stronger in his iniquity towards you than you are in your .۲۲۷ .[goodness [towards him

۲۲۷_ لايَكُونَنَّ أخُوکَ عَلَى الإساءَهِ إلَيْکَ أقْوى مِنْکَ عَلَى الإحْسانِ.

Never let the paucity of those who show gratitude for your benevolence deter you .۲۲۸ from it, for you have been thanked by the One who does not benefit from any of it; and more may be gained from the gratitude of the thankful than what is neglected by .the ingrate

۲۲۸_ لایُزْهِدَنَّکَ فِی اصْطِناعِ المعْرُوفِ قِلَّهُ مَنْ یَشْکُرُهُ، فَقَدْ یَشْکُرُکَ عَلَیْهِ مَنْ لایَنْتَفِعُ بِشَیْء مِنْهُ، وَقَدْ یُدْرَکُ مِنْ شُکْرِ الشّاکِرِ أَکْثَرُ مِمّا أضاعَ الکافِرُ.

۲۲۹. [Do not help [anyone]

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against the one who has favoured you, for the one who helps against the one who has favoured him is stripped of his ability.

۲۲۹_ لا تُعِنْ عَلى مَنْ أنْعَمَ عَلَيْكَ فَمَنْ أعانَ عَلى مَنْ أنْعَمَ عَلَيْهِ سُلِبَ الإمْكانَ.

۲۳۰. Goodness does not thrive with the ignoble.

۲۳۰_ لاتَزْكُو الصَّنيعَةُ مَعَ غَيْرِ أصيل.

۲۳۱. The wicked do not do good to anyone except those who are like them.

۲۳۱_ لا يَصْطَنِعُ اللِّئامُ إلاّ أمْثالَهُمْ.

۲۳۲. There is no merit loftier than benevolence.

۲۳۲_ لافَضيلَةَ أجَلُّ مِنَ الإحْسانِ.

۲۳۳. There is no virtue greater than benevolence.

۲۳۳_ لا مَنْقَبَةَ أفْضَلُ مِنَ الإحْسانِ.

۲۳۴. There is no benevolence more misused than doing good to the ingrate.

۲۳۴_ لامَعْرُوفَ أضْيَعُ مِنِ اصْطِناعِ الكَفُورِ.

۲۳۵. There is no virtue in doing good to one who does not know its value.

۲۳۵_ لاخَيْـرَ فِى المَعْرُوفِ إلى غَيْرِ عَرُوف.

۲۳۶. A good turn does not benefit except with one who possesses loyalty and self-restraint.

۲۳۶_ لاتَنْفَعُ الصَّنيعَةُ إلاّ فى ذِى وَفاء وحَفيظَه.

۲۳۷. Giving little is better than offering excuses [for not giving].

۲۳۷_ يَسيرُ العَطاءِ خَيْـرٌمِنَ التَّعَلُّلِ بِالإعْتِذارِ.

۲۳۸. Good turns do not thrive except with the honourable.

۲۳۸_ لاتَزْكُو إلاّ عِنْدَ الكِرامِ الصَّنايِـعُ.

.[There is no virtue in the good turn that is reckoned [as a favour .۲۳۹

۲۳۹_ لاخَيْرَ فِى المَعْرُوفِ المُحْصى.

.The consequences of kindness are never dispraised .۲۴۰

۲۴۰_ لاتُذَمُّ أبَداً عَواقِبُ الإحْسانِ.

.None is praised except the one who shows his kindness .۲۴۱

۲۴۱_ لا يُحْمَدُ إلاّ مَنْ بَذَلَ إحْسانَهُ.

.It is enough of a donation to give what is [readily] available .۲۴۲

۲۴۲_ كَفى بِالمَيْسُورِ رِفْداً.

.Benevolence is the better of the two treasures .۲۴۳

۲۴۳_ اَلْمَعْرُوفُ أفْضَلُ

الكَنْزَيْنِ.

Good turns are shackles that cannot be extricated except through gratitude or requital. ٢۴۴.

٢۴۴_ اَلمَعْرُوفُ غُلٌّ لایَفُکُّهُ إلاّ شُکْرٌ، أوْمُکافاةٌ.

Completing a good turn is better than starting it. ٢۴۵.

٢۴۵_ إکْمالُ المَعْرُوفِ أحْسَنُ مِنْ إبْتِدائِهِ.

A benevolent action is not completed except by three things: by taking it to be insignificant, by expediting it and by concealing it; for when you take it to be insignificant, you have made it great; and when you expedite it, you have made it beneficial; and when you conceal it, you have made it complete. ٢۴۶.

٢۴۶_ اَلمَعْرُوفُ لایَتِمُّ إلاّبِثَلاث: بِتَصْغيرِهِ، وتَعْجيلِهِ، وسَتْرِهِ، فَإنَّکَ إذا صَغَّرْتَهُ فَقَدْ عَظَّمْتَهُ، وإذا عَجَّلْتَهُ فَقَدْ هَنَّأْتَهُ وإذا سَتَرْتَهُ فَقَدْ تَمَّمْتَهُ.

Doing a good turn is the best acquisition [for the Hereafter], and generosity is the best ornament. ٢۴٧.

٢۴٧_ اَلإفْضالُ أفْضَلُ قِنْيه، والسَّخاءُ أحْسَنُ حِلْيه.

When the kind people become fewer, those who adorn themselves get ruined. ٢۴٨.

٢۴٨_ إذا قَلَّ أهْلُ الفَضْلِ هَلَکَ أهْلُ التَّجَمُّلِ.

By doing good to others, ranks get elevated. ٢۴٩.

٢۴٩_ بِالإفْضالِ تَعْظُمُ الأقْدارُ.

By conferring favours, people are enthralled. ٢۵٠.

٢۵٠_ بِالإفْضالِ تُسْتَرَقُّ الأعْناقُ.

Through [his] abundant favours, the munificent person is recognized. ٢۵١.

۲۵۱_ بِكَثْرَةِ الإفْضالِ يُعْرَفُ الكَريمُ.

.By conferring favours [to others], [one's] faults are hidden .۲۵۲

۲۵۲_ بِالإفْضالِ تُسْتَـرُ العُيُوبُ.

.(Give life to your good deed by killing it (i.e. by forgetting it .۲۵۳

۲۵۳_ أحْيِ مَعْرُوفَكَ بِإماتَتِهِ.

.Do good whenever possible, and deter the evildoer with righteous action .۲۵۴

۲۵۴_ إفْعَلِ المَعْرُوفَ ما أمْكَنَ، وازْجُرِ المُسِيءَ بِفِعْلِ المُحْسِنِ.

Extend your benevolence to all the people, for verily nothing can be equated with .۲۵۵ the virtue of a good

.turn in the sight of Allah, the Glorified

۲۵۵_ أُبْذُلْ مَعْرُوفَكَ لِلنّاسِ كافَّةً فَإنَّ فَضِيلَهَ فِعْلِ المَعْرُوفِ لايَعْدِلُها عِنْدَاللّهِ سُبْحانَهُ شَیْءٌ.

Give life to the benevolent act by killing it (i.e. forgetting it), for verily the sense of .۲۵۶ .obligation destroys a good turn

۲۵۶_ أحْيُوا المَعْرُوفَ بِإماتَتِهِ، فَإنَّ المِنَّـهَ تَهْدِمُ الصَنِيعَهَ.

.The best good deed is coming to the aid of the aggrieved .۲۵۷

۲۵۷_ أفْضَلُ المَعْرُوفِ إغاثَهُ المَلْهُوفِ.

.The loftiest good turn is that which is done to those who deserve it .۲۵۸

۲۵۸_ أجَلُّ المَعْرُوفِ ما صُنِعَ إلی أهْلِهِ.

.[The best favour of the wicked person is holding back his harm [from others .۲۵۹

۲۵۹_ أفْضَلُ مَعْرُوفِ اللَّئِيمِ مَنْعُ أذائِهِ.

.The ugliest deed of an honourable person is withholding his contribution .۲۶۰

۲۶۰_ أقْبَحُ أفعالِ الكَرِيمِ مَنْعُ عَطائِهِ.

Verily the people who do good [to others] are more in need of doing it than those .۲۶۱ .who request it from them

۲۶۱_ إنَّ بِأهْلِ المَعْرُوفِ مِنَ الحاجَهِ إلَی اصْطِناعِهِ أكْثَرَ مِمّا بِأهْلِ الرَّغْبَهِ إلَيْهِمْ مِنْهُ.

.Benevolence is [a means of] servitude .۲۶۲

۲۶۲_ اَلمَعْرُوفُ رِقٌّ.

.The most profitable wares are the rendering of benevolent actions .۲۶۳

۲۶۳_ أرْبَحُ البَضايِـعِ إصْطِناعُ الصَّنايِعِ.

.The perfection of giving is in expediting it .۲۶۴

۲۶۴_ كَمالُ العَطِيَّهِ تَعْجِيلُها.

۲۶۵. The human being is not enthralled until he is engulfed by favour.

۲۶۵_ لَنْ يُسْتَرَقَّ الإنْسانُ حَتّى يَغْمُرَهُ الإحْسانُ.

۲۶۶. One who is not good at seeking sympathy is faced with scorn.(۱)

۲۶۶_ مَنْ لَمْ يُحْسِنِ الاسْتِعْطافَ قُوبِلَ بِالِاسْتِخْفافِ.

۲۶۷. Nothing enthrals the honourable ones like benevolence.

۲۶۷_ مَا اسْتُعْبِدَ الكِرامُ بِمِثْلِ الإكْرامِ.

۲۶۸. The best of treasures are: the good turn that is consigned to (or by)

p: ۱۹۰

۱- Or: One who does not consider compassion to be good is faced with scorn.

the free and the knowledge that is learned by the virtuous.

۲۶۸_ أفْضَلُ الكُنُوزِ مَعْرُوفٌ يُودَعُ(يُودِعُهُ) الأحْرارُ، وعِلْمٌ يَتدارَسَهُ الأخْيارُ.

۲۶۹. Ingratitude for favours leads to deprivation.

۲۶۹_ كُفْرانُ الإحْسانِ يُوجِبُ الحِرْمانَ.

۲۷۰. One who withholds from giving is deprived of (or prevents) praise.

۲۷۰_ مَنْ مَنَعَ العَطاءَ مَنَعَ الثَّناءَ.

۲۷۱. Giving after having refused is more graceful than refusing after having given.

۲۷۱_ اَلعَطِيَّةُ بَعْدَ المَنْعِ أجْمَلُ مِنَ المَنْعِ بَعْدَ العَطِيَّهِ.

۲۷۲. Whoever does good to the people, Allah covers him with His mercy and places him in His pardon.

۲۷۲_ مَنْ أحْسَنَ إلَى الرَّعِيَّهِ، نَشَرَ اللّهُ عَلَيْهِ جَناحَ رَحْمَتِهِ وأدْخَلَهُ فى مَغْفِرَتِهِ.

۲۷۳. Give whatever you are giving expeditiously and beneficially, and if you refuse then let it be with politeness and apology.

۲۷۳_ أعْطِ ما تُعْطِيهِ مُعَجَّلاً مُهَنَّأً وإنْ مَنَعْتَ فَلْيَكُنْ فى إجْمال وَإعْذار.

۲۷۴. One who finds it easy to give away [his] wealth has hopes directed towards him.

۲۷۴_ مَنْ هانَ عَلَيْهِ بَذْلُ الأمْوالِ تَوَجَّهَتْ إلَيْهِ الآمالُ.

۲۷۵. One who loves to be remembered with praise should give generously from his wealth.

۲۷۵_ مَنْ أحَبَّ الذِّكْرَ الجَميلَ فَلْيَبْذُلْ مالَهُ.

۲۷۶. One who gives generously enthrals the people.

۲۷۶_ مَنْ بَذَلَ مالَهُ اِسْتَرَقَّ الرِّقابَ.

.Nothing spreads renown like generosity .۲۷۷

۲۷۷_ ماشاعَ الذِّكْرُ بِمِثْلِ البَذْلِ.

.Generosity is the expander of ability .۲۷۸

۲۷۸_ اَلْبَذْلُ مادَّةُ الإمْكانِ.

.Generosity earns praise .۲۷۹

۲۷۹_ اَلبَذْلُ يَكْسِبُ الحَمْدَ.

.Through generosity, praises are increased .۲۸۰

۲۸۰_ بِالبَذْلِ تَكْثُرُ المَحامِدُ.

.By being generous with blessings, the blessings last longer .۲۸۱

۲۸۱_ بِبَذْلِ النِّعْمَهِ تُسْتَدامُ النِّعْمَهُ.

.Increased generosity is a sign of nobility .۲۸۲

۲۸۲_ كَثْرَهُ البَذْلِ آيَهُ النُّبْلِ.

The Good Doer

المحسن The Good Doer

Let not the good doer and the evildoer .۱

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be equal in your eyes, for will make the good-doer abstain from his benevolence and .will encourage the evildoer to continue his evil

١ــ لايَكُنِ المُحْسِنُ والمُسيءُ عِنْدَكَ سَواءً، فَإنَّ ذلِكَ يُزَهِّدُ المُحْسِنَ فِي الإحْسانِ، ويُتابِــعُ المُسِيءَ إلَى الإسائَهِ.

.The charitable one needs the beggar .٢

٢ــ يَحْتاجُ ذُوالنّائِلِ إلَى السّائِلِ.

.Be open-handed but do not be wasteful .٣

٣ــ كُنْ سَمِحاً ولاتَــكُنْ مُبَذِّراً.

.The good doer person is one who is benevolent to all people .۴

۴ــ اَلمُحْسِنُ مَنْ عَمَّ النّاسَ بِالإحْسانِ.

.The benevolent is supported, the malevolent is scorned .۵

۵ــ المُحْسِنُ مُعانٌ، اَلمُسِيءُ مُهانٌ.

.The good doer is one whose words are affirmed by his actions .۶

۶ــ المُحْسِنُ مَنْ صَدَّقَ أقْوالَهُ أفْعالُهُ.

.The benevolent one is alive, even if he is transferred to the dwellings of the dead .٧

٧ــ المُحْسِنُ حَيٌّ وإنْ نُقِلَ إلى مَنازِلِ الأمــْواتِ.

If you rush towards good whenever you see it, distance yourself from evil when you .٨ see it, act obediently [upon the commandments of Allah] and vie to acquire noble .traits, then you are righteous and successful

٨ــ إذا رَأيْتُمُ الخَيْــرَ فَسارَعْتُمْ إلَيْهِ، ورَأيْتُمُ الشَّــرَّ فَتَباعَدتُمْ عَنْهُ، وكُنْتُمْ بِالطّاعاتِ عامِلِينَ، وفِي المَكارِمِ مُتَنافِسِينَ، كُنْتُمْ مُحْسِنينَ فائِزِينَ.

The worst of the benevolent ones is the one who puts others under obligation by his .٩ .favour

٩ــ شَــرُّ المُحْسِنينَ اَلمُمْتَنُّ بِإحْسانِهِ.

The doer of good deeds does not stumble, and when he does stumble, he finds a .١٠
.[support [to hold on to

١٠ــ صاحِبُ المَعْرُوفِ لایَــعْثُرُ، وإذا عَثَرَ وَجَدَ مُتَّكَأً.

.Every good doer is affable .١١

١١ــ كُلُّ مُحْسِنٍ مُسْتَأنِسٌ.

The good doers are recognized by what the righteous people speak .١٢

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.about them, and by their good deeds and virtuous conduct

۱۲ــ يُسْتَدَلُّ عَلَى الْمُحْسِنينَ بِما يَجْرى لَهُمْ عَلى اَلْسُنِ الأَخْيارِ، وحُسْنِ الأفْعالِ، وجَمِيلِ السّيرَهِ.

Physical Beauty

الحُسْن Physical Beauty

.Physical beauty is of no benefit without nobility .۱

۱ــ لايَنْفَعُ الحُسْنُ بِغَيْرِ نَجابَه.

(Dyslogia (The Inability To Express Oneself Effectively

الحصَر (Dyslogia (The Inability to Express Oneself Effectively

.The ugliness of dyslogia is better than the harm of talking nonsense .۱

۱ــ قُبْحُ الحَصَرِ خَىْــرٌ مِنْ جُرْحِ الهَذَرِ.

.The inability of effective expression weakens the argument .۲

۲ــ اَلحَصَرُ يُضَعِّفُ الحُجَّه.

.Dyslogia is better than babble .۳

۳ــ اَلحَصَرُ خَيْرٌ مِنَ الهَذَرِ.

Fortune

الحظّ Fortune

The fortune of a person that comes through the ears is for himself and that which is .۱ .on the tongue for others

۱ــ اَلحَظُّ لِلإنْسانِ فِى الأُذُنِ لِنَفْسِهِ وَفِى اللِّسانِ لِغَيْرِهِ.

.Fortune rushes towards the one who does not seek it .۲

٢ـ اَلحَظَّ يَسْعى إلى مَنْ لايَخْطُبُهُ.

Gaining Favour

الحُظْوَه Gaining Favour

Favour is gained in the sight of the Creator by yearning for that which is with Him; .١ .favour is gained with the creatures by turning away from what they possess

١ـ اَلحُظْوَهُ عِنْدَ الخالِقِ بِالرَّغْبَهِ فيما لَدَيْهِ، اَلحُظْوَهُ عِنْدَ المَخْلُوقِ بِالرَّغْبَهِ عَمّا فى يَدَيْهِ.

Digging A Pit For A Brother

حفر البئر للأخ Digging a Pit for a Brother

.One who digs a pit for his brother, Allah will cause him to fall in his [own] pit .١

١ـ مَنْ حَفَرَ بِئْراً لأخيهِ أوْقَعَهُ اللّهُ فى بِئْرِهِ.

.[One who digs a pit for his believing brother will fall into it [himself .٢

٢ـ مَنْ حَفَرَ لأخِيهِ المُؤْمِنِ بِئْراً أُوقِعَ فيها.

Spite And Malice

الحِقْدُ Spite and Malice

Malice is from the nature of the .١

.wicked

١ــ اَلحِقْدُ مِنْ طَبايعِ الأشْرارِ.

Spite is a fire that is not put out except by vanquish. (It is a raging fire that is not put .٢ .(out by anything other than death or vanquish

٢ــ الحِقْدُ نارٌ لاتُطْفَئُ إلاّ بِالظَّفرِ.(نارٌ كامِنَةٌ لايُطْفِئُها إلاّ مَوْتٌ أوْ ظَفَرٌ).

.[Malice wears away [its possessor .٣

٣ــ اَلحِقْدُ يُذْرِى.

.Spite is the trait of the jealous ones .۴

۴ــ اَلحِقْدُ شيمَهُ الحَسَدَهِ.

.Malice is the motive of rage .۵

۵ــ الحِقْدُ مَثارُ الغَضَبِ.

.Spite is the vilest of flaws .۶

۶ــ الحِقْدُ اَلأَمُ العُيُوبِ.

.Malice is a painful ailment and an infectious disease .٧

٧ــ اَلحِقْدُ داءٌ دَوِىٌّ، ومَرَضٌ مُوبِى.

.Malice is a vile characteristic and a fatal sickness .٨

٨ــ اَلحِقْدُ خُلْقٌ دَنِيٌّ،وَمَرَضٌ مُرْدِى.

Keep away from harbouring grudges against each other, hating each other, . ٩ quarrelling with one other and not lending a supporting hand to each other, [and by .doing this] you will gain mastery over your affairs

٩ــ تَجَنَّبُوا تَضاغُنَ القُلُوبِ، وَتَشاحُنَ الصُّدُورِ وتَدابُــرَ النُّفُوسِ، وَتَخاذُلَ الأىـْدى تَمْلِكُوا أمْرَكُمْ.

.The cornerstone of flaws is spite .۱۰

۱۰_ رَأسُ العُيُوبِ الحِقْدُ.

.The cause of discord is malice .۱۱

۱۱_ سَبَبُ الفِتَنِ الحِقْدُ.

.The weapon of evil is spite .۱۲

۱۲_ سِلاحُ الشَّـرِّ الحِقْدُ.

.The worst thing that resides in the heart is malice .۱۳

۱۳_ شَـرُّ ما سَكَنَ القَلْبَ الحِقْدُ.

.Extreme malice stems from the intense jealousy .۱۴

۱۴_ شِدَّةُ الحِقْدِ مِنْ شِدَّهِ الحَسَدِ.

.Purify your hearts from malice, for it is an infectious disease .۱۵

۱۵_ طَهِّرُوا قُلُوبَكُمْ مِنَ الحِقْدِ فَإنَّهُ داءٌ مُوبِئٌ.

.In times of difficulty, feelings of malice disappear .۱۶

۱۶_ عِنْدَ الشَّدائِدِ تَذْهَبُ الأَحْقادُ.

One who eliminates malice [from his heart], his heart and mind become .۱۷

p: ۱۹۴

.relaxed

١٧ـ مَنِ اطَّرَحَ الحِقْدَ اسْتَراحَ قَلْبُه ولُبُّهُ.

The Spiteful

الحقود The Spiteful

.There is no brotherhood for the spiteful .١

١ـ لَيسَ لِحَقُود أُخُوَّةٌ.

.One whose spite increases, his censure decreases .٢

٢ـ مَنْ كَثُرَ حِقْدُهُ قَلَّ عِتابُهُ.

.One who sows hatred reaps tribulations .٣

٣ـ مَنْ زَرَعَ الإِحَنَ حَصَدَ المِحَنَ.

!How miserable is the life of a spiteful person .۴

۴ـ ما أنْكَدَ عَيْشَ الحَقُودِ.

.The spiteful person has no love .۵

۵ـ لا مَوَدَّهَ لِحَقُود.

.The spiteful one has a tormented soul is doubly distressed .۶

۶ـ اَلْحَقُودُ مُعَذَّبُ النَّفْسِ مُتَضاعِفُ الهَمِّ.

.There is no repose for the spiteful .٧

٧ـ اَلحَقُودُ لاراحَهَ لَهُ.

Belittling Others

التحقير Belittling others

1. Do not belittle anyone until you have heard from him.

١ـ لاتَزْدَرِيَنَّ أحَداً حَتّى تَسْتَنْطِقَهُ.

Verification

Verification التحقيق

1. There is no action like verification.

١ـ لاعَمَلَ كَالتَّحْقِيقِ.

2. There is no practice better than verification.

٢ـ لاسُنَّـهَ أفْضَلُ مِنَ التَّحْقِيقِ.

The Truth

The Truth الحق

1. Truth is an incisive sword.

١ـ اَلحَقُّ سَيْفٌ قاطِعٌ.

2. Truth is the best way.

٢ـ اَلْحَقُّ أفْضَلُ سَبِيل.

3. Truth is the strongest supporter.

٣ـ اَلحَقُّ أقْوى ظَهِير.

4. Truth is the clearest course.

٤ـ اَلْحَقُّ أوْضَحُ سَبِيل.

5. The truth is worthier of being followed.

٥ـ اَلْحَقُّ أحَقُّ أنْ يُتَّبَعَ.

.Assisting one another to establish the truth is [a sign of] trustworthiness and faith .۶

۶_ اَلتَّعاوُنُ عَلی إقامَهِ الحَقِّ أمانَهٌ ودِیانَهٌ.

.Truth is a sword [to fight] against the followers of falsehood .۷

۷_ اَلحَقُّ سَیْفٌ عَلی أهْلِ الباطِلِ.

.(Truth is a refuge for every worker (and an argument for every speaker .۸

۸_ اَلْحَقُّ مَنْجاهٌ لِکُلِّ عامِلٍ (وحُجَّهٌ لِکُلِّ قائِلٍ).

.Through truth, the petitioner gets support .۹

۹_ بِالحَقِّ یَسْتَظْهِرُ المُحْتَجُّ.

It is by turning away from the .۱۰

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.truth that misguidance comes about

۱۰ـ بِالعُدُولِ عَنِ الحَقِّ تَـكُونُ الضَّلالَهُ.

.By clinging to the truth, support is received .۱۱

۱۱ـ بِلُزُومِ الحَقِّ يَحْصُلُ الاِسْتِظْهارُ.

.There is truth and falsehood, and each has its followers .۱۲

۱۲ـ حَقٌّ وَباطِلٌ، ولِكُلّ أهْلٌ.

.Truth that harms is better than falsehood that brings joy .۱۳

۱۳ـ حَقٌّ يَضُـرُّ خَيْرٌ مِنْ باطِل يَسُـرُّ.

.Plunge into hardships to [arrive at] the truth wherever it may be .۱۴

۱۴ـ خُضِ الغَمَراتِ إلَى الحَقِّ حَيْث كانَ.

May Allah have mercy on the person who supports truth when he sees it, repels .۱۵ .injustice when he sees it and assists his companion by truth

۱۵ـ رَحِمَ اللّهُ رَجُلاً رَأى حَقّاً فأعانَ عَلَيْهِ، ورَأى جَوْراً فَرَدَّهُ وَكانَ عَوْناً بِالحَقِّ عَلى صاحِبِهِ.

May Allah have mercy of the person who enlivens the truth, causes falsehood to .۱۶ .die, fights against oppression and establishes justice

۱۶ـ رَحِمَ اللّهُ امْرَءاً أحْيى حَقّاً، وأماتَ باطِلاً، وأدْحَضَ الجَوْرَ، وأقامَ العَدْلَ.

The peak of wisdom is clinging to the truth and obeying the one who stands for the .۱۷ .truth

۱۷ـ رَأْسُ الحِكْمَهِ لُزُومُ الحَقِّ، وطاعَهُ المُحِقِّ.

.Seeking assistance to establish the truth is [a sign of] faith and uprightness .۱۸

۱۸ـ طَلَبُ التَّعاوُنِ عَلى إقامَهِ الحَقِّ دِيانَهٌ وأمانَهٌ.

Cling to the things that necessitate the [establishment of] truth and beware of the .۱۹ .[things that transpose falsities [to make them seem true

۱۹_ عَلَيْكُمْ بِمُوجِباتِ الحَقِّ فَالْزَمُوها، وإيّاكُمْ ومُحالاتِ التُّرَهاتِ.

.Your return to the truth is better than your persisting in falsehood .۲۰

۲۰_ عَوْدُكَ إلَى الحَقِّ خَيْرٌ مِنْ تَماديكَ فِي الباطِلِ.

Your returning to the truth, even if you get exhausted, is better than your .۲۱

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comfort while clinging to falsehood.

۲۱_ عَوْدُکَ إِلَی الحَقِّ وإنْ تَعِبْتَ خَیْرٌ مِنْ راحَتِکَ مَعَ لُزُومِ الباطِلِ.

۲۲. In adhering to the truth, there is prosperity.

۲۲_ فی لُزُومِ الحَقِّ تَـ_کُونُ السَّعادَهُ.

۲۳. Abandon the one who has abandoned the truth for other than it, and leave him and that which he has preferred for himself.

۲۳_ فارِقْ مَنْ فارَقَ الحَقَّ إلی غَیْرِهِ، ودَعْهُ وما رَضِیَ لِنَفْسِهِ.

۲۴. Little truth repels much falsehood, just as a little fire burns a lot of firewood.

۲۴_ قَلیلُ الحَقِّ یَدْفَعُ کَثیرَ الباطِلِ کَما أنَّ القَلِیلَ مِنَ النّارِ یُحْرِقُ کَثِیرَ الحَطَبِ.

۲۵. Speak the truth and you will benefit; do not utter falsehood and you will be safe.

۲۵_ قُولُوا الحَقَّ تَغْنَمُوا، واسْکُتُوا عَنِ الباطِلِ تَسْلَمُوا.

۲۶. For truth there is stability.

۲۶_ لِلْحَقِّ دَوْلَهٌ.

۲۷. Let your refuge be the truth, for verily truth is the strongest supporter.

۲۷_ لِیَکُنْ مَوْئِلُکَ إلَی الحَقِّ، فَإنَّ الحَقَّ أقْوی مُعِین.

۲۸. One who does not act upon the truth will never attain salvation.

۲۸_ لَنْ یُدْرِکَ النَّجاهَ مَنْ لَمْ یَعْمَلْ بِالحَقِّ.

۲۹. One who acts upon the truth, gains [from it].

۲۹_ مَنْ عَمِلَ بِالحَقِّ غَنِمَ.

۳۰. One who acts upon the truth, profits.

۳۰_ مَنْ عَمِلَ بِالحَقِّ رَبِحَ.

.One who acts upon the truth is saved .۳۱

۳۱_ مَنْ عَمِلَ بِالْحَقِّ نَجا.

.One who acts upon the truth becomes successful .۳۲

۳۲_ مَنْ عَمِلَ بِالحَقِّ أفْلَحَ.

.One who fights against the truth is thrown down .۳۳

۳۳_ مَنْ صارَعَ الحَقَّ صُرِعَ.

.One who speaks truthfully is believed .۳۴

۳۴_ مَنْ قالَ بِالحَقِّ صُدِّقَ.

.[One who tries to prevail against the truth is overpowered [by it .۳۵

۳۵_ مَنْ غالَبَ الحَقَّ غُلِبَ.

One who battles .۳۶

against the truth is ruined.

۳۶ـ مَنْ حارَبَ الحَقَّ حُرِبَ.

۳۷. One who opposes the truth is killed (or thrown down) by it.

۳۷ـ مَنْ عانَدَ الحَقَّ قَتَلَهُ (صَـرَعَهُ).

۳۸. One who opposes the truth is seized by powerlessness.

۳۸ـ مَنْ عانَدَ الحَقَّ لَزِمَهُ الوَهْنُ.

۳۹. One who opposes the truth has taken Allah as his adversary.

۳۹ـ مَنْ عانَدَ الحَقَّ كانَ اللّهُ خَصْمَهُ.

۴۰. One who is not saved by the truth is destroyed by falsehood.

۴۰ـ مَنْ لَمْ يُنْجِهِ الحَقُّ، أهْلَكَهُ الباطِلُ.

۴۱. One who transgresses the truth, his path becomes narrowed.

۴۱ـ مَنْ تَعَدَّى الحَقَّ، ضاقَ مَذْهَبُهُ.

۴۲. One who seeks honour through truth will be honoured by truth.

۴۲ـ مَنِ اعْتَزَّ بِالحَقِّ أعَزَّهُ الحَقُّ.

۴۳. One who shows his face [in opposition] to the truth is destroyed.

۴۳ـ مَنْ أبْدى صَفْحَتَهُ لِلْحَقِّ هَلَكَ.

۴۴. One who takes the truth as his reins, the people will take him to be their leader.

۴۴ـ مَنِ اتَّخَذَ الحَقَّ لِجاماً اِتَّخَذَهُ النَّاسُ إماماً.

۴۵. Whoever acts upon the truth, the creation incline towards him.

۴۵ـ مَنْ عَمِلَ بِالحَقِّ مالَ إلَيْهِ الخَلْقُ.

.One who feels ashamed of speaking the truth is really a fool .۴۶

۴۶ـ مَنِ اسْتَحْيى مِنْ قَوْلِ الحَقِّ فَهُوَ أحْمَقُ.

.[One who struggles to establish the truth is granted success [by Allah .۴۷

۴۷ـ مَنْ جاهَدَ عَلى إقامَهِ الحَقِّ وُفِّقَ.

.One who deviates from the truth, his end is dispraised .۴۸

۴۸ـ مَنْ نَكَبَ عَنِ الحَقِّ ذُمَّ عاقِبَتُهُ.

Whoever surrenders to the truth and follows the rightful [leader] is [considered to .۴۹
.be] among the righteous

۴۹ـ مَنِ اسْتَسْلَمَ لِلْحَقِّ، وأَطاعَ المُحِقَّ كانَ مِنَ المُحْسِنِينَ.

Whoever makes the truth his goal, difficult things are made .۵۰

easy for him and distant things are brought nearer to him.

٥٠ـ مَنْ جَعَلَ الحَقَّ مَطْلَبَهُ، لانَ لَهُ الشَّديدُ، وقَرُبَ عَلَيْهِ البَعيدُ.

٥١. Whoever weakens the truth and forsakes it is destroyed by falsehood and killed by it.

٥١ـ مَنْ أضْعَفَ الحَقَّ وخَذَلَهُ أهْلَكَهُ الباطِلُ وقَتَلَهُ.

٥٢. One whose goal is the truth will attain it, even if he is very uncertain.

٥٢ـ مَنْ كانَ مَقْصَدُهُ الحَقَّ أدْرَكَهُ، ولَوْ كانَ كَثِيرَ اللَّبْسِ.

٥٣. Whoever opposes the truth, it kills him and whoever tries to overpower it, it humiliates him.

٥٣ـ مَنْ عانَدَ الحَقَّ قَتَلَهُ، ومَنْ تَعَزَّزَ عَلَيْهِ (عَلَى الباطِلِ) ذَلَّلَهُ.

٥٤. Whoever helps the truth, benefits.

٥٤ـ مَنْ نَصَرَ الحَقَّ غَنِمَ.

٥٥. How numerous are those who admit to the truth but do not follow it!

٥٥ـ ما أكْثَرَ مَنْ يَعْتَرِفُ بِالحَقِّ ولا يُطيعُهُ.

٥٦. One who contends with the truth is defeated.

٥٦ـ مُنازِعُ الحَقِّ مَخْصُومٌ.

٥٧. How good a guide truth is!

٥٧ـ نِعْمَ الدَّليلُ الحَقُّ.

٥٨. Do not hold back from presenting the truth when you find those who are worthy of it.

٥٨ـ لاتُمْسِكْ عَنْ إظْهارِ الحَقِّ، إذا وَجَدْتَ لَهُ أهْلاً.

Let nothing make you feel at ease but the truth and let nothing make you uneasy .۵۹ .except falsehood

۵۹_ لا يُؤْنِسَنَّکَ إلاّ الحَقُّ، ولا يُوحِشَنَّکَ إلاّ الباطِلُ.

Let not your attention towards the rights of a person [who is close to you] prevent .۶۰ .you from establishing justice against him

۶۰_ لاتَمْنَعَنَّكُمْ رِعايَهُ الحَقِّ لأحَد عَنْ إقامَهِ الحَقِّ عَلَيْهِ.

.Falsehood and truth do not go together .۶۱

۶۱_ لا يَجْتَمِعُ الباطِلُ والحَقُّ.

.None is patient in the face of truth except the judicious and intelligent one .۶۲

۶۲_ لايَصْبِرُ

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عَلَى الحَقِّ إلاّ الحازِمُ الأرِيبُ.

.There is no messenger more conveying than the truth .۶۳

۶۳_ لا رَسُولَ أبْلَغُ مِنَ الحَقِّ.

.There is no adviser more sincere than the truth .۶۴

۶۴_ لاناصِحَ أنْصَحُ مِنَ الحَقِّ.

.There is no companion who is dearer than the truth .۶۵

۶۵_ لاصاحِبَ أعَزَّ مِنَ الحَقِّ.

.One who takes the support of truth is not defeated .۶۶

۶۶_ لا يُغْلَبُ مَنْ يَسْتَظْهِرُ بِالحَقِّ.

.One who argues by truth is not defeated .۶۷

۶۷_ لا يَخْصَمُ مَنْ يَحْتَجُّ بِالحَقِّ.

.(One who elevates himself by truth is not overtaken (or abased .۶۸

۶۸_ لا يُدْرَكُ (لايَذِلُّ) مَنِ اعْتَزَّ بِالحَقِّ.

.None is patient with the truth except the one who knows its merit .۶۹

۶۹_ لا يَصْبِرُ لِلْحَقِّ إلاّ مَنْ يَعْرِفُ فَضْلَهُ.

A man cannot be faulted for taking his right, rather he can only be censured for .۷۰ .taking that which is not [rightfully] his

۷۰_ لا يُعابُ الرَّجُلُ بِأخْذِ حَقِّهِ، وإنَّما يُعابُ بِأخْذِ مالَيْسَ لَهُ.

.A little truth repels much falsehood .۷۱

۷۱_ يَسِيرُ الحَقِّ يَدْفَعُ كَثيرَ الباطِلِ.

About the ones who did not participate in the battle]: They forsook the truth and] .۷۲ .did not assist the falsehood

۷۲_ خَذَلُوا الحَقَّ، ولَمْ يَنْصُرُوا الباطِلَ.

.The truth is illuminated and free from prejudice and hypocrisy .۷۳

۷۳_ اَلحَقُّ أبْلَجُ مُنَزَّهٌ عَنِ المُحاباهِ والمُراياهِ.

Act upon the truth even if is against your desires and do not sell your Hereafter for .۷۴ .this world

۷۴_ إرْ كَبِ الحَقَّ وإنْ خالَفَ هَواکَ، ولاتَبِـعْ آخِرَتَکَ بِدُنياکَ.

Cling to the truth and it will take you to the place of the followers of truth, on the .۷۵ day when judgment will not be made

.except with truth

۷۵ـ اِلْـزَمِ الحَقَّ يُنَزِّلْكَ مَنازِلَ أهْلِ الحَقِّ يَوْمَ لا يُقْضى إلاّ بِالحَقِّ.

.Cling to the truth and salvation will cling to you .۷۶

۷۶ـ اِلْـزَمُوا الحَقَّ تَلْزَمْكُمُ النَّجاةُ.

Recognize the right of the one who knows your right, [be he] young or old, inferior .۷۷ .or superior

۷۷ـ اِعْرِفُوا الحَقَّ لِمَنْ عَرَفَهُ لَكُمْ، صَغِيراً كانَ أوْ كَبِيراً، وَضِيعاً كانَ أوْ رَفيعاً.

Indeed, one who is not benefitted by the truth is harmed by falsehood, and one .۷۸ .who is not set straight by guidance is dragged down by misguidance

۷۸ـ ألا ومَنْ لا يَنْفَعُهُ الحَقُّ يَضُـرُّهُ الباطِلُ، ومَنْ لا يَسْتَقِمْ بِهِ الهُدى يَجُرُّ بِهِ الضَّلالُ إلَى الرَّدى.

.The biggest loser is one who is able to speak the truth but still does not speak it .۷۹

۷۹ـ أخْسَرُ النّاسِ مَنْ قَدَرَ عَلى أنْ يَقُولَ الحَقَّ ولَمْ يَقُلْ.

The best of creation are those who judge more with truth, and the most beloved .۸۰ .among them in the sight of Allah are those who are more truthful in speech

۸۰ـ أفْضَلُ الخَلْقِ أقْضاهُمْ بِالحَقِّ، وأحَبُّهُمْ إلَى اللّهِ سُبْحانَهُ أقْوَلُهُمْ لِلصِّدْقِ.

.One who is overcome [while he is] on the right, is victorious .۸۱

۸۱ـ اَلْمَغْلُوبُ بِالحَقِّ غالِبٌ.

.One who wages war against the truth is ruined .۸۲

۸۲ـ اَلمُحارِبُ لِلْحَقِّ مَحْرُوبٌ.

.Speaking the truth is better than inarticulateness and silence .۸۳

۸۳ـ اَلقَوْلُ بِالحَقِّ خَيْـرٌ مِنَ العَيِّ والصَّمْتِ.

One Who Is On The Right

المُحِق One who is on the Right

.The goal of one who is on the right is [following or remaining on] the right course .۱

۱ـ غَرَضُ المُحِقِّ الرَّشادُ.

The Rights Of Allah, The Most High

حقوق The Rights of Allah, The Most High

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اللّه تعالى

۱. Giving this wealth in order to fulfil the rights of Allah has been made part of generosity.

۱_ إعْطاءُ هذا المالِ فى حُقُوقِ اللّهِ دَخَلٌ فى بابِ الجُودِ.

۲. Take out the [rightful] dues from your wealth and share in your wealth with your friend; let your speech be measured and your endeavour well thought-out, [for by this] you will remain safe from censure and regret.

۲_ اَخْرِجْ مِنْ مالِکَ الحُقُوقَ، وأشْرِکْ فيهِ الصَّدِيقَ، ولْيَکُنْ کَلامُکَ فى تَقْدِير، وهِمَّت_ُکَ فى تَفْکِير، تَأْمَنِ المَلامَةَ والنَّدامَةَ.

۳. The right of Allah, the Glorified, upon you in times of ease is piety and gratitude, and in times of hardship, [to have] contentment and patience.

۳_ حَقُ اللّهِ سُبْحانَهُ عَلَيْکُمْ فِى اليُسْرِ اَلْبِرُّ والشُّکْرُ وفِى العُسْرِ اَلرِّضا وَالصَّبْرُ.

Rights Of The People

Rights of the People حقوق الناس

۱. Allah, the Glorified, has placed the rights of His servants before His rights, so whoever fulfils the rights of the servants of Allah, then this helps one to fulfil the rights of Allah.

۱_ جَعَلَ اللّهُ سُبْحانَهُ حُقُوقَ عِبادِهِ مُقَدِّمَةً لِحُقُوقِهِ، فَمَنْ قامَ بِحُقُوقِ عِبادِ اللّهِ کانَ ذلِکَ مُؤَدِّياً إلَى القِيامِ بِحُقوقِ اللّهِ.

Hoarding And Hoarders

Hoarding and Hoarders الإحْتِکار والمحتکر

۱. The stingy hoarder accumulates for the one who does not thank him (i.e. his heirs) and proceeds towards the one who will not accept his excuse (i.e. Allah).

۱_ اَلمُحْتَکِرُ البَخيْلُ جامِعٌ لِمَنْ لايَشْکُرُهُ،وَقادِمٌ عَلى مَنْ لايَعْذُرُهُ.

۲. Hoarding is a vice.

۲_ اَلإحْتِكارُ رَذِيلَةٌ.

.Hoarding invites deprivation .۳

۳_ اَلإحْتِكارُ داعِيَهُ الحِرْمانِ.

.The hoarder is deprived of his blessing .۴

۴_ اَلمُحْتَكِرُ مَحْرُومٌ مِنْ نِعْمَتِهِ.

It is from the nature .۵

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.of the inexperienced [and ignorant] to trouble the people by hoarding

۵ـ مِنْ طَبايِــعِ الأغْمارِ إتْعابُ النُّفُوسِ فِى الإحْتِكارِ.

.Be solvent (or an assessor), and do not be a hoarder .۶

۶ـ كُنْ مُقْتَدِراً (مُقَدِّراً)، ولاتَكُنْ مُحْتَكِراً.

.Hoarding is the practice of the vicious .۷

۷ـ اَلإحْتِكارُ شِيمَةُ الفُجّارِ.

The Ordinances Of Allah

أحكام اللّه وحدوده The Ordinances of Allah

.In impelling the servants of Allah to follow (or in their acting upon) the ordinances of Allah, there is the fulfilment of rights and all of kindness .۱

۱ـ فى حَمْلِ (عَمَلِ) عِبادِ اللّهِ عَلى أحْكامِ اللّهِ اِسْتِيفاءُ الحُقُوقِ وَكُلُّ الرِّفْقِ.

.If you were to preserve the bounds of Allah, the Glorified, He would hasten for you His promised bounty .۲

۲ـ لَوْ حَفِظْتُمْ حُدُودَ اللّهِ سُبْحانَهُ لَعَجَّلَ لَكُمْ مِنْ فَضْلِهِ المَوْعُودَ.

.One who neglects the commandments of freedom is made to return to serfdom .۳

۳ـ مَنْ قَصَّرَ عَنْ أحْكامِ الحُرِّيَّهِ أُعِيدَ إلَى الرِّقِّ.

Wisdom

الحكمه Wisdom

.Wisdom is a garden for the intelligent and a promenade for the noble .۱

۱ـ اَلْحِكْمَهُ رَوْضَهُ العُقَلاءِ، ونُزْهَهُ النُّبَلاءِ.

Wisdom does not settle in the heart of a hypocrite except that it departs from it .۲

.[[soon after

۲_اَلْحِكْمَهُ لاتَحِلُّ قَلْبَ المُنافِقِ إلاّ وهِیَ عَلَی ارْتِحال.

Wisdom is the lost property of every believer, so take it even if it be from the .۳ .mouths of hypocrites

۳_اَلْحِكْمَهُ ضالَّهُ كُلِّ مُؤْمِن، فَخُذُوها ولَوْ مِنْ أفْواهِ المُنافِقينَ.

.Wisdom is a tree that grows in the heart and bears [its] fruit on the tongue .۴

۴_اَلْحِكْمَهُ شَجَرَهٌ تَنْبُتُ فِی الْقَلْبِ، وتُثْمِرُ عَلَی اللِّسانِ.

Fill your heart with wisdom and don the attire .۵

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of tranquillity for these two are the ornaments of the virtuous.

۵_ اِسْتَشْعِرِ الْحِكْمَهَ، وتَجَلْبَبِ السَّكِينَهَ، فَإنَّهُما حِلْيَهُ الأبـْرارِ.

۶. The beginning of wisdom is abandoning [worldly] pleasures and its end is loathing the transitory.

۶_ أوَّلُ الْحِكْمَهِ تَرْکُ اللَّذّاتِ، وآخِرُها مَقْتُ الفانياتِ.

۷. The greatest wisdom is for the human being to know himself and to remain within his limits.

۷_ أفْضَلُ الحِكْمَهِ مَعْرِفَهُ الإنْسانِ نَفْسَهُ، ووُقُوفُهُ عِنْدَ قَدْرِهِ.

۸. Wisdom guides [one] to the right.

۸_ اَلْحِكْمَهُ تُرْشِدُ.

۹. Wisdom is protection.

۹_ اَلْحِكْمَهُ عِصْمَهٌ.

۱۰. Wisdoms are the gardens of the noble ones.

۱۰_ اَلْحِكَمُ رِياضُ النُّبَلاءِ.

۱۱. When you get lost from the wisdom of Allah then stand with His power, for indeed [even] if you do not get of His wisdom that which can heal you, you will not lose of His power that which will suffice you.

۱۱_ إذا ضَلَلْتَ عَنْ حِكْمَهِ اللّهِ فَقِفْ عِنْدَ قُدْرَتِهِ، فَإنَّکَ إنْ فاتَکَ مِنْ حِكْمَتِهِ ما يَشْفِيکَ فَلَنْ يَفُوتَکَ مِنْ قُدْرَتِهِ ما يَكْفِيکَ.

۱۲. Through wisdom, the veil of knowledge is removed.

۱۲_ بِالحِكْمَهِ يُكْشَفُ غِطاءُ العِلْمِ.

۱۳. The fruit of wisdom is success.

۱۳_ ثَمَرَهُ الْحِکْمَهِ الفَوْزُ.

The fruit of wisdom is disdain for the world and infatuation with the Eternal . ۱۴
.Paradise

۱۴_ ثَمَرَهُ الْحِکْمَهِ التَّنَزُّهُ عَنِ الدُّنیا، والوَلَهُ بِجَنَّهِ المَأْوی.

.The beauty of wisdom is kindness and good amicability .۱۵

۱۵_ جَمالُ الْحِکْمَهِ الرِّفْقُ، وحُسْنُ المُداراهِ.

The boundary of wisdom is turning away from the perishing abode [of this world] .۱۶
.[and being infatuated with the Eternal Abode [of the Hereafter

۱۶_ حَدُّ الْحِکْمَهِ اَلإعْراضُ عَنْ دارِ الفَناءِ، والتَّوَلُّهُ بِدارِ البَقاءِ.

The wisdom of a lowly person elevates .۱۷

him and the ignorance of a respectable person degrades him.

۱۷ـ حِكْمَهُ الدَّنِّى تَرْفَعُهُ، وجَهْلُ الشَّـريفِ يَضَعُهُ.

۱۸. Take wisdom from wherever it may be, for verily wisdom is the lost property of every believer.

۱۸ـ خُذِ الحِكْمَهَ أنّى كانَتْ، فَإنَّ الحِكْمَهَ ضالَّهُ كُلِّ مُؤْمِن.

۱۹. Take wisdom from the one who brings it to you, and look at what he is said and do not look at who said it.

۱۹ـ خُذِ الحِكْمَهَ مِمَّنْ أتاكَ بِها، وانْظُرْ إلى ما قالَ، ولاتَنْظُرْهُ إلى مَنْ قالَ.

۲۰. The embellishment of wisdom is being uninterested in the pleasures of this world.

۲۰ـ زَيْنُ الحِكْمَهِ الزُّهْدُ فِى الدُّنيا.

۲۱. The lost possession of an intelligent person is wisdom, so he is more entitled to it wherever it may be.

۲۱ـ ضالَّهُ العاقِلِ الحِكْمَهُ، فَهُوَ أحَقُّ بِها حَيْثُ كانَتْ.

۲۲. The lost possession of a sage is wisdom, so he seeks it out wherever it may be.

۲۲ـ ضالَّهُ الحَكِيمِ الحِكْمَهُ، فَهُوَ يَطْلُبُها حَيْثُ كانَتْ.

۲۳. Espouse wisdom, for indeed it is an exquisite ornament.

۲۳ـ عَلَيْكَ بِالحِكْمَهِ فَإنَّها الحِلْيَهُ الفاخِرَهُ.

۲۴. The prize of the sagacious is learning wisdom.

۲۴ـ غَنِيمَهُ الأكْياسِ مُدارَسَهُ الحِكْمَهِ.

۲۵. Sometimes words of wisdom may be uttered by one who is not wise.

۲۵ـ قَدْ يَقُولُ الحِكْمَهَ غَيْرُ الحَكيمِ.

.[Wisdom has been paired with protection [from sins .۲۶

۲۶_ قُرِنَتِ الحِكْمَهُ بِالعِصْمَهِ.

.Everything leads to weariness except novel wisdom .۲۷

۲۷_ كُلُّ شَیْء يُمِلُّ ما خَلا طَرائِفَ الحِكَمِ.

How can one be patient in disassociating from the enemies [of his felicity] when he .۲۸
?is not aided by wisdom

۲۸_ كَيْفَ يَصْبِرُ عَلى مُبايَنَهِ الأَضْدادِ مَنْ لَمْ تُعِنْهُ الحِكْمَهُ.

Every time .۲۹

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wisdom grows stronger, lust grows weaker.

۲۹ـ كُلّما قَوِيَتِ الحِكْمَهُ ضَعُفَتِ الشَّهْوَهُ.

۳۰. Acquiring wisdom is [a means of] beautifying speech and employing kindness.

۳۰ـ كَسْبُ الحِكْمَهِ إجْمالُ النُّطْقِ، واسْتِعْمالُ الرِّفْقِ.

۳۱. One who enjoys the insights of wisdom is not bereft of delight.

۳۱ـ مَنْ تَفَكَّهَ بِالحِكَمِ لَمْ يَعْدِمِ اللَّذَّهَ.

۳۲. One who attaches himself to wisdom has ennobled himself.

۳۲ـ مَنْ لَهِجَ بِالحِكْمَهِ فَقَدْ شَرَّفَ نَفْسَهُ.

۳۳. One who is known for [his] wisdom is looked at with reverence.

۳۳ـ مَنْ عُرِفَ بِالحِكْمَهِ لاحَظَتْـهُ العُيُونُ بِالوَقارِ.

۳۴. One whose wisdom becomes established understands the lessons [that can be learnt from the past].

۳۴ـ مَنْ ثَبَتَتْ لَهُ الحِكْمَهُ عَرَفَ العِبْرَهَ.

۳۵. From the treasures of the unseen comes forth wisdom.

۳۵ـ مِنْ خَزائِنِ الغَيْبِ تَظْهَرُ الْحِكْمَهُ.

۳۶. It is part of wisdom to obey the one who is above you, to respect those who are at your level and to be fair to those who are below you.

۳۶ـ مِنَ الحِكْمَهِ طاعَتُکَ لِمَنْ فَوْقَکَ وإجْلالُکَ مَنْ فی طَبَقَتِکَ، وَإنْصافُکَ لِمَنْ دُوْنَکَ.

۳۷. It is from [the dictates of] wisdom that you should not dispute with the one who is above you; you should not humiliate the one who is below you; you should not pursue that which is not in your ability; you should not let your tongue go against [what is in] your heart, nor let your words go against your deeds; you should not speak about that

which you have no knowledge of; and you should not leave the matter when it comes in front of you and seek it when it has

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.passed

٣٧_ مِنَ الحِكْمَهِ أنْ لاتُنـازِعَ مَنْ فَوْقَـکَ، ولاتَسْـتَذِلَّ مَنْ دُونَـکَ، وَلاتَتَعـاطى مـا لَيْسَ فى قُـدْرَتِکَ، ولا يُخالِفَ لِسانُکَ قَلْبَکَ، ولاقَوْلُکَ فِعْلَکَ، ولاتَتَکَلَّمَ فِيما لاتَعْلَمُ، ولاتَتْرُکَ الأمـْرَ عِنْدَ الإقْبالِ، وتَطْلُبَهُ عِنْدَ الإدْبارِ.

.Gatherings of wisdom are the plantations of the praiseworthy .٣٨

٣٨_ مَجْلِسُ الحِكْمَهِ غَرْسُ (عُرْسُ) الفُضَلاءِ.

.Lustful desire and wisdom do not go together .٣٩

-٣٩ لاتَجْتَمِعُ الشَّهْوَهُ والحِكْمَهُ.

.Wisdom does not reside in a heart [that is filled] with lust .۴٠

۴٠_ لاتَسْکُنُ الحِكْمَهُ قَلْباً مَعَ شَهْوَه.

.[There is no wisdom except with safeguarding [from sin .۴١

۴١_ لاحِكْمَهَ إلّا بِعِصْمَه.

The Wise

الحُکماء The Wise

١. The wise are the most honourable of all people, the most patient of them, the quickest of them in forgiving and the best of them in character.

١_ اَلْحُکَماءُ أشْرَفُ النّاسِ أنْفُساً، وأكْثَرُهُمْ صَبْراً، وأسْرَعُهُمْ عَفْواً، وَأوْسَعُهُمْ أخْلاقاً.

.The wise person cures the asker [of his ignorance] and is generous with virtues .٢

٢_ اَلْحَكِيمُ يَشْفِى السّائِلَ، ويَجُودُ بِالفَضائِلِ.

٣. Sit in the company of the wise and your intelligence will be improved, you will ennoble yourself and your ignorance will be removed from you.

٣_ جالِسِ الحُکَماءَ يَکْمُلْ عَقْلُکَ، وتَشْرُفْ نَفْسَکَ، ويَنْتَفِ عَنْکَ جَهْلُکَ.

.A wise person may [at times also] make a mistake .۴

۴ـ قَدْ یَزِلُّ الحَکِیمُ.

He who complains of his troubles to one who is not compassionate is not a wise .۵ .person

۵ـ لَیْسَ بِحَکِیم مَنْ شَکی ضُـرَّهُ إلی غَیْرِ رَحیم.

.He who expresses his joy to one who is not his close friend is not a wise person .۶

۶ـ لَیْسَ بِحَکِیم مَنِ ابْتَذَلَ بِانْبِساطِهِ إلی غَیْـرِ حَمِیم.

He who intends .۷

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.to take his request to one who is not wise (or generous) is not a wise person

۷ـ لَيْسَ بِحَكِيم مَنْ قَصَدَ بِحاجَتِهِ غَیْـرَ حَكِيم (كَريم).

.One who unveils the words of the wise benefits from their hidden meanings .۸

۸ـ مَنْ كَشَفَ عَنْ مَقالاتِ الحُكَماءِ اِنْتَفَعَ بِحَقائِقِها.

Indeed the speech of a wise person, when it is correct, is a cure and when it is .۹ .wrong, is a malady

۹ـ إنَّ كَلامَ الحَكِيمِ إذا كانَ صَواباً كانَ دَواءً، وإذا كانَ خَطاءً كانَ داءً.

Government And Sovereignty

Government and Sovereignty الحكومه والولايه

.Obedience is the shield of the people and justice is the shield of governments .۱

۱ـ اَلطّاعَهُ جُنَّـهُ الرَعِيَّهِ، والعَدْلُ جُنَّـهُ الدُّوَلِ.

.The disgrace after being deposed is equal to the glory of sovereignty .۲

۲ـ اَلذُّلُّ بَعْدَ العَزْلِ يُوازی عِزَّ الولایَـهِ.

.The humiliation of the man being deposed is equivalent to his evil as a sovereign .۳

۳ـ اِسْتِكانَهُ الرَّجُلِ فِی الْعَزْلِ، بِقَدْرِ شَـرِّهِ فِی الوِلایَـهِ.

Be just in that which you have been given authority and thank Allah for that which .۴ .has been granted to you

۴ـ إعْدِلْ فِيما وُلِّيتَ، أُشْكُرْ لِلّهِ فِيما أُولِيتَ.

Protect your status near your king and be cautious not to be belittled due to [your] .۵ .negligence in protecting that which elevated you to it

۵ـ أُحْرُسْ مَنْزِلَتَکَ عِنْدَ سُلْطانِکَ، واحْذَرْ أنْ يَحُطَّکَ عَنْها التَّهاوُنُ عَنْ حِفْظِ ما رَقاکَ إلَيْهِ.

Direct the people [based] on their practices and religions; let the innocent from .۶ among them be safe [from your wrath] and let the suspicious ones be afraid of you, .and protect their frontiers and borders

۶_ أقِم

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النّاسَ عَلى سُنَّتِهِمْ ودِينِـهِمْ، وَلْيَأْمَنْکَ بَرِئُهُمْ،وَ لْيَخَفْکَ مُرِيبُهُمْ، وَتَعاهَدْ ثُغُورَهُمْ وأطْرافَهُمْ.

Make the religion your refuge and justice your sword, [then] you will be safe from .۷ .every evil and will triumph over every foe

۷ـ إجْعَلِ الدّينَ كَهْفَكَ، والعَدْلَ سَيْفَكَ، تَنْجُ مِنْ كُلِّ سُوءٍ، وتَظْفَرْ (تَظْهَرْ) على كُلِّ عَدُوٍّ.

Be cautious of inequity and tyranny, for verily inequity invites the sword and tyranny .۸ .leads to expulsion and hastens retribution and revenge

۸ـ إحْذَرِ الحَيْفَ والجَوْرَ، فَإنَّ الحَيْفَ يَدْعُو إلَى السَّيْفِ، والجَوْرَ يَعُودُ بِالجَلاءِ، ويُعَجِّلُ العُقُوبَةَ والإنْتِقامَ.

.The most loathsome thing is the tyranny of rulers .۹

۹ـ أقْبَحُ شَـيْء جَوْرُ الوُلاهِ.

.Kingship is politics .۱۰

۱۰ـ اَلمُلْكُ سِياسَةٌ.

.Kingship spoils brotherhood .۱۱

۱۱ـ اَلمُلْكُ (اَلمَلَلُ) يُفْسِدُ الإخْوَهَ.

.Leadership is destruction .۱۲

۱۲ـ اَلرِّياسَهُ عَطَبٌ.

.Equity is the embellishment of leadership .۱۳

۱۳ـ اَلإنْصافُ زَيْنُ الإمْرَهِ.

.Haughtiness in sovereignty leads to disgrace in deposition .۱۴

۱۴ـ اَلتَّكَبُّرُ فِي الوِلايَهِ ذُلٌّ فِي العَزْلِ.

.Sovereignties are the arenas of men .۱۵

۱۵ـ اَلوِلاياتُ مَضامِيرُ الرِّجالِ.

.The instrument of leadership is [patience and] large-heartedness .۱۶

۱۶_ آلَهُ الرِّياسَهِ سَعَهُ الصَّدْرِ.

.The bane of leadership is arrogance .۱۷

۱۷_ آفَهُ الرِّياسَهِ اَلفَخْرُ.

.When you are given a position of authority, [then] act justly .۱۸

۱۸_ إذا وُلِّيتَ فَاعْدِلْ.

.When the vile become sovereigns, the dignified ones are ruined .۱۹

۱۹_ إذا مَلَكَ الأراذِلُ هَلَكَ الأفاضِلُ.

.When the depraved gain authority, hope turns into disappointment .۲۰

۲۰_ إذا سادَ السِّفَلُ خابَ الأمـَلُ.

.When the wicked become rulers, the honourable are persecuted .۲۱

۲۱_ إذَا اسْتَوْلَى اللِّئامُ أُضْطُهِدَ الكِرامُ.

The sovereignty of the vile and inexperienced over nations is the cause of their .۲۲ .decline and regression

۲۲_ تَوَلِّى الأراذِلِ والأحْداثِ الدُّوَلَ، دَليلُ إنْحِلالِها وإدْبارِها.

Your haughtiness .۲۳

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.in sovereignty will be [the cause of your] disgrace in deposition

۲۳_ تَكَبُّرُكَ فِي الوِلايَـةِ ذُلٌّ فِي العَزْلِ.

.The stability of nations is through the establishment of the practice of justice .۲۴

۲۴_ ثُباتُ الدُّوَلِ بِإقامَهِ سُنَنِ العَدْلِ.

.Love for authority is the primary source of tribulations .۲۵

۲۵_ حُبُّ الرِّياسَهِ رَأْسُ المِحَنِ.

.The embellishment of leadership is bestowing favours .۲۶

۲۶_ زَيْنُ الرِّياسَهِ الإفْضالُ.

.The fall of nations results from the appointment of depraved leaders .۲۷

۲۷_ زَوالُ الدُّوَلِ بِاصْطِناعِ السِّفَلِ.

.The excellence of leadership is [in] good governance .۲۸

۲۸_ فَضيلَهُ الرِّياسَهِ حُسْنُ السِّياسَهِ.

.Lack of leaders is easier to bear than the leadership of the depraved .۲۹

۲۹_ فِقْدانُ الرُّؤَساءِ أهْوَنُ مِنْ رِياسَهِ السِّفَلِ.

.Every nation has its moment .۳۰

۳۰_ لِكُلِّ دَوْلَه بُرْهَهٌ.

.Nothing ever preserves nations like the exercising of justice in them .۳۱

۳۱_ لَنْ تُحَصَّنَ الدُّوَلُ بِمِثْلِ اسْتِعْمالِ العَدْلِ فِيها.

.One who oppresses his people helps his enemies .۳۲

۳۲_ مَنْ ظَلَمَ رَعِيَّتَـهُ نَصَرَ أضْدادَهُ.

By the One who split the grain and created human being! If people had not come to .۳۳ me and supporters had not exhausted the argument, and if Allah had not commanded the learned that they should not acquiesce in the excesses of the oppressor and the hunger of the oppressed, I would have cast its rope (i.e. of Caliphate) on its own shoulders and would have given the last one to drink from the cup of the first (i.e. I would have let things remain in their previous state). Then you would have found that in my view, this world of yours is not better than the

.sneezing of a goat

٣٣ــ وَالَّذى فَلَقَ الْحَبَّهَ وب ــَرَءَ النَّسَ ــمَهَ، لَوْلا حُضُورُ الحاضِ ــرِ، وَقِيامُ الحُجَّهِ بِوُجوْدِ النّاصِ ــرِ، وما أخَ ــذَ اللّهُ سُ ــبْحانَهُ عَلَى العُلَماءِ أنْ لا ى ــُقــارُّوا عَلى كِظَّهِ ظــالِم، ولا سَ ــغَبِ مَظْلُوْم، لأ لْــقَيْتُ حَبْلَهــا عَلى غارِبِها، ولَسَ ــقَيْتُ آخِرَها بِكَأْسِ أوَّلِها، وَلأَلْفَيْتُمْ دُنْياكُمْ هــذِهِ عِنْدى أزْهَدَ مِنْ عَفْطَهِ عَنْز.

The Ruler And Governer

The Ruler and Governer الحاكم والوالى

The generosity of rulers with booty belonging to the Muslims is [an act of] injustice .١ .and betrayal

١ــ جُودُ الوُلاهِ بِفَىْءِ المُسْلِمينَ جَوْرٌ وخَتَرٌ.

A predatory animal that is rapacious and tears it prey apart is better than an unjust .٢ .and oppressive ruler

٢ــ سَبُعٌ أكُولٌ حَطُومٌ، خَىْ ــرٌ مِنْ وال ظَلُوم غَشُوم.

.The worst of rulers is one who is feared by the innocent .٣

٣ــ شَ ــرُّ الوُلاهِ مَنْ يَخافُهُ البَرِىءُ.

.One whose rule is oppressive, his regime collapses .۴

۴ــ مَنْ جارَتْ وِلاى ــَتُهُ زالَتْ دَوْلَتُهُ.

.One who is haughty in his rule, his disgrace is greater when he is deposed .۵

۵ــ مَنْ تَ ــكَبَّرَ فى وِلاى ــَتِهِ كَثُرَ عِنْدَ عَزْلِهِ ذِلَّتُهُ.

.One who becomes vain in his rule exhibits his stupidity .۶

۶ــ مَنِ اخْتالَ فى وِلاى ــَتِهِ أبانَ عَنْ حَماقَتِهِ.

It is from the right of the shepherd to choose for his flock that which he chooses for .٧ .himself

۷ـ مِنْ حَقِّ الرّاعِی أنْ یَخْتارَ لِرَعِیَّتِهِ ما یَخْتارُهُ لِنَفْسِهِ.

.٨ It is part of nobility that you [should] be attentive in fulfilling the rights of your subjects upon you and that you disregard any [of their] offences towards you.

۸ـ مِنَ النُّبْلِ أنْ تَتَـیَقَّظَ لإیجابِ حَقِّ الرَّعِیَهِ إلَیْکَ، وتَتَغابی عَنِ الجِنایَهِ عَلَیْکَ.

.٩ An unjust and oppressive ruler is better than perpetual

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.strife

٩ـ وال ظَلُومٌ غَشُومٌ، خَيْـرٌ مِنْ فِتْنَه تَدُومُ.

.There is no oppression more severe than the oppression of a ruler .١٠

١٠ـ لاجَوْرَ أَفْظَعُ مِنْ جَوْرِ حاكِم.

False Oaths

False Oaths الحلف واليمين الفاجره

How can one be safe from the punishment of Allah when he is quick in making false .١ .oaths

١ـ كَيْفَ يَسْلَمُ مِنْ عَذابِ اللّهِ المُتَسَرِّعُ إِلَى اليَمِينِ الفاجِرَهِ؟!

The swearing of a man increases for four [possible reasons]: something shameful .٢ that he knows about himself, or as a means of entreating by which he may be deemed truthful, or because of his inability to express himself so he takes oaths as verbiage to connect his speech, or because of an accusation that has been made .upon him

٢ـ يَكْثُرُ حَلْفُ الرَّجُلِ لأَرْبَع: مَهانَه يَعْرِفُها مِنْ نَفْسِهِ، أوضَـراعَه يَجْعَلُها سَبِيلاً إلى تَصْديقِهِ، أَوْ عَيّ لِمَنْطِقِهِ فَيَتَخِذَ الأي ـْمانَ حَشْواً وَصِلَهً لِكَلامِهِ، أَوْ لِتُهْمَه قَدْ عُرِفَ بِها.

.The thing that brings the quickest punishment is a false oath .٣

٣ـ أَسْـرَعُ شَـيْء عُقُوبَهً اَليَمِينُ الفاجِرَهُ.

Do not habituate yourself to taking oaths, for verily the one who swears excessively .۴ .is not safe from sin

۴ـ لاتُعَوِّدْ نَفْسَكَ اليَمِينَ، فَإِنَّ الحَلاّفَ لا يَسْلَمُ مِنَ الإِثْمِ.

The Lawful

The Lawful الحلال

You should cling to the lawful, and to treating your family with kindness, and to .۱ .remembering Allah in all circumstances

۱ــ عَلَيْكَ بِلُزُومِ الحَلالِ، وحُسْنِ البِرِّ بِالعِيالِ،وَ ذِكْرِ اللّهِ فى كُلِّ حال.

Dreams

Dreams الأحلام والرؤيا

.Dreams may [at times] come true .۱

۱ــ قَدْ تَصْدُقُ الأَحْلامُ.

.A good dream is one of the two [forms of] glad-tidings .۲

۲ــ الرُّؤْيا الصّالِحَهُ إحْدَى البِشارَتَيْنِ.

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The Forebearing

الحليم The Forebearing

The first compensation for the forbearing person from his forbearance is that all the .١ .people are [ready to be] his helpers against his enemy

١ـ أوَّلُ عِوَضِ الحَلِيمِ عَنْ حِلْمِهِ أنَّ النّاسَ كُلَّهُمْ أنْصارُهُ عَلى خَصْمِهِ.

The forbearing person raises his determination, in that which he has been .٢ .oppressed, above seeking an evil retribution

٢ـ اَلحَليْمُ يُعْلِى هِمَّتَهُ فيما جُنِىَ عَلَيْهِ مِنْ طَلَبِ سُوءِ المُكافاهِ.

Indeed the best of people is one who is forbearing even when he is strong [enough .٣ to exact revenge], is not attached to the pleasures of this world even though he is .well-off and is just even though he has power

٣ـ إنَّ أفْضَلَ النّاسِ مَنْ حَلُمَ عَنْ قُدْرَه، وزَهَدَ عَنْ غُنْيه، وأنْصَفَ عَنْ قُوَّه.

.The forbearing is one who tolerates [the flaws of] his brothers .۴

۴ـ اَلحَلِيمُ مَنِ احْتَمَلَ إخْوانَهُ.

.The forbearing is one for whom it is not difficult to act with tolerance .۵

۵ـ الحَليمُ الَّذى لا يَشُقُّ عَلَيْهِ مؤُنَهُ الحِلْمِ.

If you are not forbearing then act forbearing, for verily it is rare for a person who .۶ .imitates a group not to soon become one among them

۶ـ إنْ لَمْ تَـكُنْ حَلِيماً فَتَحلَّمْ، فَإنَّهُ قَلَّ مَنْ تَشَبَّهَ بِقَوْم إلاّ أوْشَكَ أنْ يَصِيرَ مِنْهُمْ.

Indeed only he is forbearing who is patient when he is offended and forgives when .٧ .he is wronged

٧ـ إنَّما الحَلِيمُ مَنْ إذا أُوذِىَ صَبَرَ، وإذا ظُلِمَ غَفَرَ.

.Sit in the company of the forbearing and you will increase your forbearance .۸

۸ _ جالِسِ الحُلَماءَ تَزْدَدْ حِلْماً.

Sometimes the forbearing person may get .۹

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fed up.

۹ـ قَدْ يَزْهَقُ الحَلِيمُ.

۱۰. A person who is not forbearing may at times dress in the garb of forbearance.

۱۰ـ قَدْ يَتَزَيّى بِالحِلْمِ غَيْرُ الحَلِيمِ.

۱۱. Be forbearing in [times of] anger, very patient [and courageous] in fear, [and] moderate in your request.

۱۱ـ كُنْ حَلِيماً فِى الغَضَبِ،صَبُوراً فِى الرَّهَبِ، مُجْمِلاً فِى الطَّلَبِ.

۱۲. He who lacks strength and thus remains quiet, only to take revenge when he gets power, is not forbearing; rather only he is forbearing who forgives when he has power and over all of whose affairs forbearance prevails.

۱۲ـ لَيْسَ الحَلِيمُ مَنْ عَجَزَ فَهَجَمَ، وإذا قَدَرَ انْتَقَمَ إنَّما الحَلِيمُ مَنْ إذا قَدَرَ عَفا، وكانَ الحِلْمُ غالِباً عَلى كُلِّ أمْرِهِ.

۱۳. One who endeavours to act with forbearance becomes forbearing.

۱۳ـ مَنْ تَحَلَّمَ حَلُمَ.

۱۴. One who shows forbearance is honoured.

۱۴ـ مَنْ حَلُمَ أُكْرِمَ.

۱۵. One who adorns himself with forbearance, his recklessness subsides.

۱۵ـ مَنْ تَحَلّى بِالْحِلْمِ سَكَنَ طَيْشُهُ.

۱۶. One who does not endeavour to act with forbearance does not become forbearing.

۱۶ـ مَنْ لَمْ يَتَحَلَّمْ لَمْ يَحْلُمْ.

۱۷. Whoever infuriates you by the ugliness of his foolish behaviour towards you, then infuriate him by the beauty of your forbearance towards him.

۱۷_ مَنْ غاظَکَ بِقُبْحِ السَّفَهِ عَلَیْکَ، فَغِظْهُ بِحُسْنِ الْحِلْمِ عَنْهُ.

One who seeks the support of forbearance against you defeats you and acts . ۱۸ .graciously towards you

۱۸_ مَنِ اسْتَعانَ بِالْحِلْمِ عَلَیْکَ غَلَبَکَ وتَفَضَّلَ عَلَیْکَ.

Forbearance

Forbearance الحِلْمُ

.Forbearance is one of the two excellent traits .۱

۱_ اَلْحِلْمُ أحَدُ المَنْقِبَتَیْنِ.

.Forbearance during intense rage protects [one] from the wrath of the Almighty .۲

۲_ اَلْحِلْمُ عِنْدَ شِدَّهِ الْغَضَبِ یُؤْمِنُ غَضَبَ الْجَبّارِ.

.۳

.Forbearance puts out the fire of rage and acrimoniousness stokes it

٣_ اَلْحِلْمُ يُطْفِىءُ نارَ الْغَضَبِ، والْحِدَّهُ تُؤَجِّجُ إحْراقَهُ.

.Be forbearing and you will be honoured .۴

۴_ أُحْلُمْ تُ_كْرَمْ.

.Be forbearing and you will be respected .۵

۵_ أُحْلُمْ تُوَقَّرْ.

.Bear [the actions of others] with patience, otherwise you will never be pleased .۶

۶_ أَغْضِ عَلَى الْقَذى، وإلاّ لَمْ تَرْضَ أبَداً.

.Veil [your] anger with forbearance and ignore misconceptions with understanding .٧

٧_ احْتَجِبْ عَنِ الغَضَبِ بِالْحِلْمِ، وغُضَّ عَنِ الوَهْمِ بِالْفَهْمِ.

The strongest of all people is the one who overcomes his anger with his . ٨ .forbearance

٨_ أقْوَىَ النّاسِ مَنْ قَوِىَ عَلى غَضَبِهِ بِحِلْمِهِ.

The best forbearance is suppressing anger and exercising self-restraint despite . ٩ .[having power [to exact revenge

٩_ أفْضَلُ الحِلْمِ كَظْمُ الغَيْظِ، ومِلْكُ النَّفْسِ مَعَ القُدْرَهِ.

The most courageous of people is the one who defeats ignorance with . ١٠ .forbearance

١٠_ أشْجَعُ النّاسِ مَنْ غَلَبَ الجَهْلَ بِالحِلْمِ.

.Verily the best of characteristics of men is forbearance .١١

١١_ إنَّ أفْضَلَ أخْلاقِ الرِّجالِ الحِلْمُ.

.Delaying punishment is from the perfection of forbearance .۱۲

۱۲_ مِنْ كَمالِ الحِلْمِ تَأْخِيرُ العُقُوبَهِ.

.[Forbearance is [like] a tribe [as it protects those who belong to it .۱۳

۱۳_ اَلْحِلْمُ عَشِيرَهٌ.

.Forbearance is the ornament of [one's] character .۱۴

۱۴_ اَلْحِلْمُ زَيْنُ الْخُلْقِ.

.Forbearance is the symbol of excellence .۱۵

۱۵_ اَلْحِلْمُ عُنْوانُ الفَضْلِ.

.Forbearance is the cornerstone of [good] leadership .۱۶

۱۶_ اَلْحِلْمُ رَأْسُ الرِّياسَهِ.

.Forbearance is the fruit of knowledge .۱۷

۱۷_ اَلْحِلْمُ ثَمَرَهُ العِلْمِ.

.Forbearance is a means of silencing the foolish .۱۸

۱۸_ اَلْحِلْمُ فِدامُ السَّفِيهِ.

.Forbearance is the embellishment of knowledge .۱۹

۱۹_ اَلْحِلْمُ زينَهُ الْعِلْمِ.

.Forbearance is the perfection of intellect .۲۰

۲۰_ اَلْحِلْمُ تَمامُ الْعَقْلِ.

(Forbearance (or wisdom .۲۱

.is light, [and] its essence is the intellect

۲۱ـ اَلْحِلْمُ (الحِكْمَهُ) نُورٌ، جَوْهَرُهُ (جَوْهَرتُهُ) العَقْلُ.

Forbearance is the ornament of knowledge and the cause of peace .۲۲

۲۲ـ اَلْحِلْمُ حِلْيَهُ العِلْمِ، وعِلَّهُ السِّلْمِ.

Forbearance is the system by which the affairs of a believer are organized .۲۳

۲۳ـ اَلْحِلْمُ نِظامُ أمْرِ المُؤْمِنِ.

If in anger there is revenge, then in forbearance there is the reward of the . ۲۴ .virtuous

۲۴ـ إنْ كانَ فِى الغَضَبِ الإنْتِصارُ، فَفِى الْحِلْمِ ثَوابُ الأبـْرارِ.

Verily forbearance is only suppression of anger and self-restraint .۲۵

۲۵ـ إنَّما الحِلْمُ كَظْمُ الغَيْظِ، ومِلْكُ النَّفْسِ.

The bane of forbearance is humiliation .۲۶

۲۶ـ آفَهُ الحِلْمِ الذُّلُّ.

When you are forbearing with a foolish person, you sadden him; so increase his .۲۷ .sorrow by your forbearance towards him

۲۷ـ إذا حَلُمْتَ عَنِ السَّفِيهِ غَمَمْتَهُ، فَزِدْهُ غَمّاً بِحِلْمِکَ عَنْهُ.

When you are forbearing with an ignorant person, you have given him the best . ۲۸ .reply

۲۸ـ إذا حَلُمْتَ عَنِ الجاهِلِ فَقَدْ أوْسَعْتَهُ جَواباً.

When you hear something hateful that troubles you, then lower your head, taking .۲۹ .no notice of it, and it will pass you by

۲۹_ إذا سَمِعْتَ مِنَ الْمَكْرُوهِ ما يُؤْذيكَ فَتَطَأْطَأْ لَهُ يُخْطِكَ.

When forbearance brings about corruption [and defiance in the enemy], . ۳۰ .forgiveness becomes a weakness

۳۰_ إذا كانَ الْحِلْمُ مَفْسَدةً، كانَ العَفْوُ مَعْجَزَةً.

.Through forbearance, supporters increase .۳۱

۳۱_ بِالحِلْمِ تَـكْثُرُ الأنْصارُ.

.It is through suppression [of anger] that forbearance comes about .۳۲

۳۲_ بِالْكَظْمِ يَكُونُ الْحِلْمُ.

.Gulping down the agonies of forbearance extinguishes the fire of anger .۳۳

۳۳_ تَجَرُّعُ غُصَصِ الحِلْمِ يُطْفِیءُ نارَ الغَضَبِ.

Gulp down the agonies, for indeed I have not seen any drink that .۳۴

.is sweeter than this in outcome, nor more tasteful in effect

۳۴ـ تَجَرَّعِ الغُصَصَ، فَإنّی لَمْ أرَ جُرْعَةً أحْلی مِنْها عاقِبَةً وَلا ألَذَّ مَغَبَّةً.

Gulp down the pains of forbearance, for indeed it is the cornerstone of wisdom and .۳۵ .the fruit of knowledge

۳۵ـ تَجَرَّعْ مَضَضَ الحِلْمِ، فَإنَّهُ رَأْسُ الحِکْمَهِ، وثَمَرهُ العِلْمِ.

.The fruit of forbearance is kindness .۳۶

۳۶ـ ثَمَرَهُ الحِلْمِ الرِّفْقُ.

.Virtuous forbearance is a sign of abundant knowledge .۳۷

۳۷ـ حُسْنُ الحِلْمِ دَلیلُ وُفُورِ العِلْمِ.

.The best forbearance is accustoming yourself to act with forbearance .۳۸

۳۸ـ خَیْـرُ الحِلْمِ اَلتَّحَلُّمُ.

.The cornerstone of knowledge is forbearance .۳۹

۳۹ـ رَأْسُ العِلْمِ الحِلْمُ.

The alms-tax of forbearance is bearing patiently [with the bad behaviour of the .۴۰ .[people]

۴۰ـ زَکوهُ الحِلْمِ الإحْتِمالُ.

.The cause of reverence is forbearance .۴۱

۴۱ـ سَبَبُ الوَقارِ اَلْحِلْمُ.

.Espouse forbearance for verily it is the fruit of knowledge .۴۲

۴۲ـ عَلَیْکَ بِالحِلْمِ فَإنَّهُ ثَمَرَهُ العِلْمِ.

.Espouse forbearance for indeed it is a pleasing characteristic .۴۳

۴۳_ عَلَیْکَ بِالحِلْمِ فَإنَّهُ خُلُقٌ مَرْضِیٌّ.

.It is when rage and anger prevails that the forbearance of the forbearing is tested .۴۴

۴۴_ عِنْدَ غَلَبِهِ الغَیْظِ والْغَضَبِ یُخْتَبَـرُ حِلْمُ الْحُلَماءِ.

The strength [required] for forbearance in times of anger is greater than the .۴۵ .strength [needed] for vengeance

۴۵_ قُوَّهُ الحِلْمِ عِنْدَ الغَضَبِ أفْضَلُ مِنَ القُوَّهِ عَلَی الإنْتِقامِ.

.Forbearance is sufficient as veneration .۴۶

۴۶_ کَفی بِالحِلْمِ وَقاراً.

.Delaying punishment is from the perfection of forbearance .۴۷

۴۷_ مِنْ کَمالِ الحِلْمِ تَأْخِیرُ العُقُوبَهِ.

.The best vizier of knowledge is forbearance .۴۸

۴۸_ نِعْمَ وَزِیرُ العِلْمِ الحِلْمُ.

.The dignity of forbearance is the adornment of knowledge .۴۹

۴۹_ وَقارُ الحِلْمِ زِینَـهُ العِلْمِ.

I found forbearance and tolerance more helpful to .۵۰

.me than courageous men

۵۰_ وَجَدْتُ الحِلْمَ والإحْتِمالَ أنْصَرَ لی مِنْ شَجْعانِ الرِّجالِ.

Do not disgrace yourselves in order to alleviate your anger, and if an ignorant .۵۱ .person acts ignorantly towards you then let your forbearance prevail over him

۵۱_ لاتَفْضَحُوا أنْفُسَكُمْ لِتَشْفُوا غَيْظَكُمْ، وإنْ جَهِلَ عَلَيْكُمْ جاهِلٌ فَلْيَسَعْهُ حِلْمُكُمْ.

.There is no virtue like forbearance .۵۲

۵۲_ لافَضِيلَهَ كَالْحِلْمِ.

.There is no supporter like forbearance .۵۳

۵۳_ لاظَهِيرَ كَالْحِلْمِ.

There is no forbearance like feigning inattention [and pretending not to have .۵۴ .[noticed

۵۴_ لاحِلْمَ كَالتَّغافُلِ.

.There is no dignity loftier than forbearance .۵۵

۵۵_ لاعِزَّ أرْفَعُ مِنَ الحِلْمِ.

.There is no honour higher than forbearance .۵۶

۵۶_ لاشَرَفَ أعْلی مِنَ الحِلْمِ.

.No one shows forbearance towards the foolish except the intelligent .۵۷

۵۷_ لا يَحْلُمُ عَنِ السَّفيهِ إلاّ العاقِلُ.

.One who has no forbearance has no knowledge .۵۸

۵۸_ لاعِلْمَ لِمَنْ لاحِلْمَ لَهُ.

The forbearance of a person is evinced from his abundant tolerance, and his .۵۹

.nobility [is evinced] from his abundant benefactions

۵۹_ يُسْتَدَلُّ عَلى حِلْمِ الرَّجُلِ بِكَثْرَهِ احْتِمالِهِ، وعَلى نُبْلِهِ بِكَثْرَهِ إنْعامِهِ.

Praise

Praise الحمد

.A Praiser should praise none but his Lord .۱

۱_ لايَحْمَدُ حامِدٌ إلاّ رَبَّهُ.

Whoever puts praise [for Allah] as the conclusion of a blessing, Allah, the Glorified, .۲ .[makes it the key for more [blessings

۲_ مَنْ جَعَلَ الْحَمْدَ خِتامَ النِّعْمَهِ جَعَلَهُ اللّهُ سُبْحانَهُ مِفْتاحَ المَزِيدِ.

.Whoever praises Allah, He makes him free from want .۳

۳_ مَنْ حَمِدَ اللّهَ أغْناهُ.

The Praiseworthy And The Disgraceful

The Praiseworthy and the Disgraceful المحامد والمذام

Try to increase your praiseworthy actions [and traits], for verily disgraceful actions .۱ .[and traits] are such that very few gain salvation from them

۱_ إسْتَكْثِرْ

مِنَ المَحامِدِ، فَإنَّ المَذامَّ قَلَّ مَنْ يَنْجُو مِنْها.

Muhammad (S) And His Progeny

Muhammad (s) and his Progeny محمّد صلّى اللّه عليه وآله وسلّم وأهل بيته

۱. Be pleased with Muhammad (s) as your guide [and role model] and as the one who will lead you to salvation.

۱ــ اِرْضَ بِمُحَمَّد صلّى اللّه عليه وآله وسلّم رائِداً، وإلَى النَّجاهِ قائِداً.

۲. Follow the guidance of your Prophet for it is the truest guidance, and emulate his practices for they are the most exemplary practices.

۲ــ اِقْتَدُوا بِهُدى نَبِيِّكُمْ، فَإنَّهُ أصْدَقُ الهُدى، واسْتَنُّوا بِسُنَّتِهِ، فَإنَّها أهْدىَ السُّنَنِ.

۳. Be cautious of exceeding the limits with regards to us; say that we are servants of our Lord, and then you may believe anything you wish about our merits.

۳ــ إيّاكُمْ والْغُلُوَّ فينا، قُولُوا:إنّا مَرْبُوبُونَ، واْعْتَقِدُوا فى فَضْلِنا ما شِئْتُمْ.

۴. Indeed we, the household [of the Prophet], are the doors of wisdom, the lights that dispel darkness and the illumination of the nations.

۴ــ ألا وَإنّا أهْلَ البَيْتِ أبْوابُ الحِكَمِ، وأنْوارُ الظُّلَمِ، وضِياءُ الأُمَمِ.

۵. Where are you wandering and where are you coming from and where are you straying to and what are you bewildered by while you have among you the progeny of your Prophet – they who are the guides towards right and speakers of truth?

۵ــ أيْنَ تَتِيهُونَ، ومِنْ أيْنَ تُؤْتَوْنَ، وأنّى تُؤْفَكُونَ، وعَلامَ تعْمَهُونَ، وَبَيْنَ ــكُمْ عِتْرَهُ نَبِيِّكُمْ، وَهُمْ أزِمَّهُ الصِّدْقِ وألْسِنَهُ الْحَقِّ؟

۶. Where are those who allege that they are firmly grounded in knowledge apart from us, while they lie and transgress against us, and harbour jealousy towards us because Allah,

the Glorified, elevated us and lowered them, gave us and deprived them, put us in [His proximity] and expelled them; it is through us that guidance is granted and the !blindness [of ignorance] is removed, not though them

۶_ أيْنَ الَّذينَ زَعَمُوا أنَّهُمْ الرّاسِخُونَ فِى العِلْمِ دُونَنا كِذْباً وبَغْياً عَلَيْنا وَحَسَداً لَنا، أنْ رَفَعَنا اللّهُ سُبْحانَهُ ووَضَعَهُمْ، وأعْطانا وحَرَمَهُمْ، وأدْخَلَنا وَأخْرَجَهُمْ، بِنا يُسْتَعْطَى الهُدى، وَيُسْتَجْلَى العَمى لا بِهِمْ.

The most virtuous of good deeds is loving us and the most despicable of evil deeds .۷ .is hating us

۷_ أحْسَنُ الحَسَناتِ حُبُّنا، وأسْوَءُ السَّيِّئاتِ بُغْضُنا.

The most fortunate of all people is one who knows our merits, seeks nearness to .۸ Allah through us, is sincere in his love for us, acts on that which we have entrusted to him and keeps away from that which we have forbidden, for this person is from us .and he will be with us in the Eternal Abode

۸_ أسْعَدُ النّاسِ مَنْ عَرَفَ فَضْلَنا، وتَقَرَّبَ إلَى اللّهِ بِنا، وأخْلَصَ حُبَّنا، وَعَمِلَ بِما إلَيْهِ نَدَبْنا، وانْتَهى عَمّا عَنْهُ نَهَيْنا، فَذاكَ مِنّا، وهُوَ فِى دارِ الْمُقامَهِ مَعَنا.

The nearest of people to us is one who loyally supports us and has enmity for our .۹ .enemies

۹_ أوْلَى النّاسِ بِنا مَنْ والانا، وعادا مَنْ عادانا.

Indeed, for [the proclamation:] ‘There is none worthy of worship but Allah’ there .۱۰ .are some conditions, and verily I and my progeny are from its conditions

۱۰_ إنَّ لِـ(لاإلهَ إلاّ اللّهُ) شُرُوطاً وَإنّى وذُرِّيَتى مِنْ شُرُوطِها.

Verily, the beggar is a messenger of Allah, so one who gives .۱۱

to him gives to Allah and one who withholds from him, withholds from Allah, the (Glorified.(1)

١١_ إنَّ الْمِسْكِينَ رَسُولُ اللّهِ فَمَنْ أعْطاهُ فَقَدْ أعْطَى اللّهَ وَمَنْ مَنَعَهُ فَقَدْ مَنَعَ اللّهَ سُبْحانَهُ.

١٢. Verily our affair is difficult and arduous, none can bear it except the servant whose heart Allah has tested for [and filled with] faith, and nothing preserves our words except the faithful hearts and discerning minds.

١٢_ إنَّ أمْرَنا صَعْبٌ مُسْتَصْعَبٌ، لایَحْتَمِلُهُ إلاّ عَبْدٌ امْتَحَنَ اللّهُ قَلْبَهُ لِلْایمانِ، وَلایَعِی حَدِیثَنا إلاّ صُدُورٌ أمِینَةٌ، وأحْلامٌ رَزِینَةٌ.

١٣. To us return the ones who exceed the bounds and the ones who lag behind [come forward to] meet up with us.

١٣_ إلَیْنا یَرْجِعُ الغالِی، وبِنا یَلْحَقُ التّالِی.

١۴. Verily Allah, the Exalted, made an appraisal of the world and (from it) chose us, and He chose for us followers who would help us, be happy in our happiness and sad in our sadness, and give up their lives and wealth for our sake they are ones who are (considered to be) from us and unto us, and they will be with us in the gardens (of Paradise).

١۴_ إنَّ اللّهَ تَعالی أطْلَعَ عَلَى الأرْضِ فَاخْتارَنا، واخْتارَ لَنا شِیعَةً یَنْصُرُونَنا، وَیَفْرَحُونَ لِفَرَحِنا، ویَحزَنُونَ لِحُزْنِنا، ویَبْذُلُونَ أنْفُسَهُمْ وأمْوالَهُمْ فِینا، فَأُولئِکَ مِنّا، وإلَیْنا، وَهُمْ مَعَنا فِی الْجِنانِ.

١۵. Verily our affair is difficult and arduous, rough and harsh, secret, hidden and veiled, none have access to it except the favoured angel, the appointed prophet or the believer whose heart Allah, the Glorified, has tested for faith.

١۵_ إنَّ أمْرَنا صَعْبٌ مُسْتَصْعَبٌ،

١- This tradition falls under the subject of giving charity.

خَشِنٌ مُخْشَوْشِنٌ، سِـرٌ مُسْتَسِـرٌّ، مُقَنَّعٌ، لا يَحْمِلُهُ إلاّ مَلَكٌ مُقَرَّبٌ، أوْ نَبِيٌّ مُرْسَلٌ، أوْ مُؤْمِنٌ إمْتَحَنَ اللّهُ سُبْحانَهُ قَلْبَهُ لِلإيمانِ.

Indeed here (and he pointed towards his chest) there is great knowledge; if only I .۱۶ could get someone who would bear it. Yes, I do find some who can understand but cannot be relied upon and would use the tools of religion for worldly gain or would dominate the people through the favours of Allah over His servants and through His authority over His friends; or [I find] one who is submissive to those who bear the truth but has no insight or intelligence, misgivings pierce into his heart at the first .instance of doubt

۱۶ـ إنَّ هيهُنا «وأشارَ بِيَدِهِ إلى صَدْرِهِ» لَعِلْماً جَمّاً، لَوْ أصَبْتُ لَهُ حَمَلَةً، بَلى أُصِيبُ لَقِناً غَيْرَ مَأْمُون عَلَيْهِ، مُسْتَعْمِلاً آلَةَ الدّينِ لِلدُّنيا، أوْ مُسْتَظْهِراً بِنِعَمِ اللّهِ عَلى عِبادِهِ، وبِحُجَجِهِ عَلى أوْلِيائِهِ،أوْ مُنْقاداً لِحَمَلَةِ الحَقِّ، لا بَصِيرَةَ لَهُ فى إحْنائِهِ، يَنْقَدِحُ الشَّكُّ فى قَلْبِهِ لأوَّلِ عارِضٍ مِنْ شُبْهَه.

The People of Remembrance (or followers of the Qur'an) are the People of Allah .۱۷ .and His favoured ones

۱۷ـ أهْلُ الذِّكْرِ (القُرْآنِ)، أهْلُ اللّهِ، وخاصَّتُهُ (حامَّتُهُ).

I am the allotter of hellfire, the treasurer of the gardens [of Paradise], the owner of .۱۸ the pond [of Kawthar] and the holder of the Elevations, and there is no Imam from among us, the household [of the Prophet], except that he knows those who are his :sincere friends [and followers], and this is the meaning of the words of the Most High

.(You are only a warner, and there is a guide for every people'(۱)'

۱۸_ أنَا قَسيمُ النّارِ، وخازِنُ الجِنانِ، وصاحِبُ الحَوْضِ، وصاحِبُ الأعْرافِ، ولَيْسَ مِنّا أهْلَ البَيْتِ إمامٌ إلاّ وهُوَ عارِفٌ (عالِمٌ) بِأهْلِ وِلايَتِهِ، وَذلِكَ لِقَوْلِ اللّهِ تَعالى: إنَّما أنْتَ مُنْذِرٌ ولِكُلِّ قَوْم هاد.

I am the brother of the Prophet of Allah, the first to accept Islam, the breaker of .۱۹ .the idols, the warrior against the disbelievers and the vanquisher of adversaries

۱۹_ أنَا صِنْوُ رَسُولِ اللّهِ، والسّابِقُ إلَى الإسْلامِ، وكاسِرُ الأصْنامِ، وَمُجاهِدُ الكُفّارِ، وقامِعُ الأضْدادِ.

I am the one who turn this world over on its face, gauges it according to its true .۲۰ .value and drives it back on its heels

۲۰ _ أنَا كابُّ الدُّنْيا لِوَجْهِها، وقادِرُها بِقَدْرِها، ورادُّها عَلى عَقِبِها.

.I am the leader (ya'sūb(۲)) of the believers and wealth is the leader of the wicked .۲۱

۲۱_ أنَا يَعْسُوبُ المُؤْمِنينَ، والمالُ يَعْسُوبُ الفُجّارِ.

I will be with the Prophet of Allah, the blessings of Allah be upon him, and with me .۲۲ will be my progeny at the pond (so act upon our words and emulate our actions as we will vie at the pond [of Kawthar]), and we will verily drive away our enemies from it and let our close friends drink from it, and whoever takes a drink from it will never be .thirsty after that again

۲۲_ أنَا مَعَ رَسُولِ اللّهِ صَلَواتُ اللّهِ عَلَيْهِ ومَعى عِتْرَتى عَلَى الحَوْضِ (فَلْيَأْخُذْ آخِذُكُمْ بِقَولِنا، ولْيَعْمَلْ بِعَمَلِنا، إنّا لَنَنافِسُ عَلَى الحَوْضِ) وإنّا لَنَذُودُ عَنْهُ أعْدائَنا، ونَسْقى مِنْهُ أوْلياءَنا، فَمَنْ شَرِبَ مِنْهُ شَرْبَةً، لَمْ

۱- Surah al-Ra'd [۱۳]:۷

۲- A male bee which is followed by the other bees.

يَظْمَأْ بَعْدَها أبَداً.

I put the chests of the Arab [warriors] on the ground and broke the backs (or the .۲۳
protruding horns) of the tribes of Rabī‘ah and Mu

.ar .۲۴

۲۳ـ أنَا وَضَعْتُ بِكَلْكَلِ (بِكَلاكِلِ) العَرَبِ، وكَسَرْتُ نَواجِمَ (قُرُونَ) رَبِيعَهَ ومُضَــرَ.

I am a witness for you [if you follow me] and a plaintiff against you [if you disobey .۲۵
.me] on the Day of Judgment

۲۴ـ أنَا شاهِدٌ لَكُمْ، وحَجيجٌ يَوْمَ القِيمَهِ عَلَيْكُمْ.

I am your inviter towards the obedience of your Lord, your mentor to performing .۲۶
.your religious obligations and your guide to that which will save you

۲۵ـ أنَا داعِيكُمْ إلى طاعَهِ رَبِّكُمْ، ومُرْشِدُكُمْ إلى فَرائِضِ دِينِكُمْ، وَدَليلُكُمْ إلى ما يُنْجِيكُمْ.

My household and I are the [means of] security for the people of earth just as the .۲۷
.stars are the [means of] security for the people of the heavens

۲۶ ـ أنَا وأهْلُ بَيْتِى أمانٌ لأهْلِ الأرْضِ كَما أنَّ النُّجُومَ أمانٌ لِاهْلِ السَّماءِ.

I am the representative of the Prophet of Allah among you, and the one who will .۲۸
keep you within the boundaries of your religion, and the one who calls you towards
.the Garden of the Abode

۲۷ـ أنَا خَلِيفَهُ رَسُولِ اللّهِ فيكُمْ ومُقِيمُكُمْ عَلى حُدُودِ دينِكُمْ، وداعِيكُمْ إلى جَنَّهِ المَأْوى.

Verily I am standing on a manifest proof from my Lord, insight in my religion and .۲۹
.certitude in my affair

۲۸ـ إنّى لَعَلى بَيِّنَه مِنْ رَبّى، وبَصيرَه مِنْ دِينى، ويَقين مِنْ أمْرِى.

Verily I am on the highway of truth and they are surely on the erroneous path of .۳۰
.falsehood

_۲۹

p: ۲۲۴

إنّى لَعَلى جادَّهِ الحَقِّ، وإنَّهُمْ لَعَلى مَزَلَّهِ الباطِلِ.

Verily it is for the establishment of the proofs of Allah that I argue and it is in order .۳۱ .to support His religion that I struggle and fight

۳۰_ إنّى لَعَلى إقامَهِ حُجَجِ اللّهِ أُقاوِلُ، وَعلى نُصْرَهِ دِينِهِ أُجاهِدُ وَأُقاتِلُ.

Indeed I raise myself such that there should be no need that my generosity cannot .۳۲ encompass, nor any ignorance that cannot be encompassed by my forbearance, nor any wrongdoing that my forgiveness cannot encompass, nor should there be a time .[that is longer than my time [spent in worship and righteous actions

۳۱_ إنّى لأرْفَعُ نَفْسى أنْ تَـكُونَ حاجَهٌ لا يَسَـعُها جُودى، أوْ جَهْلٌ لايَسَـعُهُ حِلْمى، أوْ ذَنْبٌ لايَسَـعُهُ عَفْوى، أوْ أنْ يَكُونَ زَمانٌ أطْوَلَ مِنْ زَمانِى.

Whenever I would ask the Prophet of Allah (s), he would give to me and when I was .۳۳ .silent and did not ask, he would be the one to initiate [the matter] with me

۳۲_ إنّى كُنْتُ إذا سَئَلْتُ رَسُولَ اللّهِ صلَّى اللّه عليه وآله وسلَّم أعْطانِى، وإذا سَكَتُّ عَنْ مَسْألَتِهِ إبْتَدَأَنى.

The example of my presence among you is only like a lamp in the darkness, he who .۳۴ .enters upon it receives its light

۳۳_ إنَّما مَثَلى بَيْنَـكُمْ كَالسِّراجِ فى الظُّلْمَهِ، يَسْتَضِىءُ بِها مَنْ وَلَجَها.

Certainly the Imams are the [only] vicegerents of Allah over His creation and the .۳۵ ones who explain His servants about Him; and none will enter Paradise except the one who recognizes them and is recognized by them and none will enter the hellfire

.except the one who rejects them and is rejected by them

۳۴_ إنّما الأئِمَّهُ قُوّامُ اللّهِ عَلى خَلْقِهِ، وعُرَفاؤُهُ عَلى عِبادِهِ، ولا يَدْخُلُ الجَنَّهَ إلاّ مَنْ عَرَفَهُمْ وعَرَفُوهُ، ولا يَدْخُلُ النّارَ إلاّ مَنْ أنْكَرَهُمْ وَأنْكَرُوهُ.

Indeed the protectors of the religion of Allah are the only ones who establish the .۳۶ religion, support it, surround it from all sides and protect it for the servants of Allah .and safeguard it

۳۵_ إنَّما المُسْتَحْفَظُونَ لِديْنِ اللّهِ هُمُ الَّذِينَ أقامُوا الدّينَ، ونَصَرُوهُ، وَحاطُوهُ مِنْ جَمِيعِ جَوانِبِهِ، وَحَفِظُوهُ على عِبادِ اللّهِ ورَعَوْهُ.

In remembrance of the Prophet of Allah (s), he said): He conveyed [the message]) .۳۷ from his Lord completely, such that nobody remained with any excuse [for not having accepted the message], he counselled his people as a warner and called [them] .towards Paradise as a bringer of glad tidings

۳۶_)فی ذِكْرِ رَسُولِ اللّهِصلّى اللّه عليه وآله وسلّم) بَلَّغَ عَنْ رَبِّهِ مُعْذِراً، ونَصَحَ لِاُمَّتِهِ مُنْذِراً، وَدَعا إلَى الجَنَّهِ مُبَشِّراً.

Through us you were guided in the darkness, and by us you ascended the peaks [of .۳۸ knowledge and faith], and by way of us did you break through the pitch-black night .[[into the light of day

۳۷_ بِنَا اهْتَدَيْتُمْ (فی) الظُّلَماءِ، وبِنا تَسَنَّمْتُمُ العَلْياءَ، وبِنَا انْفَجَرْتُمْ عَنِ السِّرارِ.

Through us Allah opens and through us Allah seals, through us Allah effaces and .۳۹ confirms whatever He wills, through us Allah removes the time of difficulty [or intense thirst and drought] and through us Allah sends down rain; so let not the Deceiver .deceive you concerning Allah

۳۸_ بِنا فَتَحَ

اللّهُ، وَبِنا يَخْتِمُ، وَبِنا يَمْحُو ما يَشاءُ، وَيُثْبِتُ، وبِنا يَدْفَعُ اللّهُ الزَّمانَ الكَلِبَ، وبِنا يُنَزِّ لُ اللّهُ الْغَيْثَ فَلا يَغُرَنَّكَمْ بِاللّهِ الْغَرُورِ.

Mingle with the people through that which they recognize and leave them in that .۴۰ which they reject, and do not burden them [by compelling them] to follow yourselves .and us, for indeed our affair is difficult and arduous

۳۹ـ خالِطُوا النّاسَ بِما يَعْرِفُونَ، ودَعُوهُمْ مِمّا يُنْكِرُونَ، ولاتُحَمِّلُوهُمْ عَلى أَنْفُسِكُمْ وعَلَيْنا، فَإِنَّ أَمْرَنا صَعْبٌ مُسْتَصْعَبٌ.

He ('a) said about the Prophet of Allah (s): He left this world hungry but entered the .۴۱ next world in soundness. He did not lay one brick upon another [to make a house for .himself] until he passed away and responded to the caller of his Lord

۴۰ـ وقالَ ـ عَلَيهِ السّـلامُ ـ فِى ذِكْرِ رَسُولِ اللّهِصَلَّى اللّه عليه وآله وسلَّم: خَرَجَ مِنَ الدُّنْيا خَمِيصاً، وَوَرَدَ الآخِرَةَ سَلِيماً، لَمْ يَضَعْ حَجَراً عَلى حَجَر حَتّى مَضى لِسَبِيلِهِ وأَجابَ داعِىَ رَبِّهِ.

The caller is calling and the guardian is watching over you, so respond to the caller .۴۲ .and follow the guardian

۴۱ـ داع دَعا، وراع رَعا، فَاسْتَجيبُوا لِلدّاعى، واتَّبِعُوا الرّاعى.

Ask me [about what you need to know] before you lose me, for verily I am more .۴۳ .aware of the ways of the heavens than you are of the ways of the earth

۴۲ـ سَـلُونى قَبْلَ أَنْ تَفْقِدُونى، فَإِنّى بِطُرُقِ السَّماءِ أَخْبَرُ (أَعْلَمُ) مِنْكُمْ بِطُرُقِ الأَرْضِ.

Ask me before you lose me, for by Allah, there is no verse in the Qur'an but that I .۴۴ know about whom it was

revealed and where it was revealed, in the plains or on the mountains, and indeed my .Lord has gifted me with an intelligent heart and an eloquent tongue

۴۳ــ سَلُونی قَبْلَ أنْ تَفْقِدُونی، فَوَ اللّهِ ما فی القُرآنِ آیَةٌ إلاّ وأنَا أعْلَمُ فِیمَنْ نَزَلَتْ، وأیْنَ نَزَلَتْ، فی سَهْل أوْ فی جَبَل، وإنَّ رَبّی وَهَبَ لِی قَلْباً عَقُولاً، وَلِساناً ناطِقاً.

Remembering the Prophet of Allah (s), he ('a) said: His practice was moderation, his .۴۵ action was right guidance, his speech was distinguishing [of truth from falsehood], his judgment was just, his words were articulate and his silence was the most eloquent .speech

۴۴ــ وَقالَ ــ عَلَیْه السّلامُ ــ فی ذِکْرِ رَسُوْلِ اللّهِ صلَّی اللّه علیه وآله وسلَّم: سُنَّتُهُ القَصْدُ، وَفِعْلُهُ الرُّشْدُ، وَقَوْلُهُ الْفَصْلُ، وحُکْمُهُ الْعَدْلُ، کَلامُهُ بَیانٌ، وصَمْتُهُ أفْصَحُ لِسان.

Attach yourselves to the one who is between you and Allah, [and] you will be .۴۶ .felicitous

۴۵ــ صِلُوا الَّذی بَیْنَکُمْ وبَیْنَ اللّهِ تَسْعَدُوا.

Establish your bond with the one who is between you and Allah, [and] you will be .۴۷ .[felicitous in your final place of return [in the Hereafter

۴۶ــ صِلِ الَّذی بَیْنَکَ وبَیْنَ اللّهِ تَسْعَدْ بِمُنْقَلَبِکَ.

Remembering the Prophet of Allah (s) he said: [He was] a physician who moved .۴۸ about with his remedies, having readied his salves and warmed his instruments. He used these whenever needed for curing blind hearts, deaf ears and dumb tongues. He .would take his cures to the places of negligence and sites of perplexity

۴۷ــ وقالَ ــ عَلَیْهِ السّلام ــ فی ذِکْرِ رَسُولِ اللّهِ صلَّی اللّه علیه وآله وسلَّم:

طَبيبٌ دَوّارٌ بِطِبِّهِ، قَدْ أحْكَمَ مَراهِمَهُ، وأحْمى مَواسِمَهُ، يَضَعُ ذلِكَ حَيْثُ الحاجَةِ إلَيْهِ مِنْ قُلُوبِ عُمْى، وَآذان صُمّ، وَألْسِنَه بُكْم، يَتَتَبَّعُ (مُتَّبِـعٌ) بِدَوائِهِ مَواضِعَ الغَفْلَهِ، ومَواطِنَ الحَيْرَهِ.

You should love of the progeny of your Prophet, for this is the right of Allah over .۴۹ you and this will obligate your right upon Allah. Do you not see that Allah has said 'Say, '.I do not ask you any reward for it except love of (my) near relatives

۴۸_ عَلَيْكُمْ بِحُبِّ آلِ نَبِيِّكُمْ، فَإنَّهُ حَقُّ اللّهِ عَلَيْكُمْ، والمُوجِبُ عَلَى اللّهِ حَقَّكُمْ، ألا تَرَوْنَ إلى قَوْلِ اللّهِ تَعالى (قُلْ لاأسْألُكُمْ عَلَيْهِ أجْراً إلاّ المَوَدَّهَ فِي القُرْبى).

You must obey your Imams, for they are witnesses over you today and . ۵۰ .intercessors for you with Allah tomorrow

۴۹_ عَلَيْكُمْ بِطاعَهِ أئِمَّتِكُمْ، فَإنَّهُمُ الشُّهَداءُ عَلَيْكُمُ اليَوْمَ، والشُّفَعاءُ لَكُمْ عِنْدَ اللّهِ غَداً.

It is the duty of the Imam to teach the people who follow him about the boundaries .۵۱ .(of Islam and Imān (faith

۵۰_ عَلَى الإمامِ أنْ يُعَلِّمَ أهْلَ وِلايَتِهِ حُدُودَ الإسْلامِ والإيمانِ.

The [leader and] guide must be truthful to his followers and must employ his . ۵۲ intellect; and he must be from those who are inclined to the Hereafter, for it is from .there that he came forth and to it will be his return

۵۱_ فَلْيَصْدُقْ رائِدٌ أهْلَهُ، ولْيُحْضِرْ عَقْلَهُ، ولْيَكُنْ مِنْ أبْناءِ الآخِرَهِ، فَمِنْها قَدِمَ وإلَيْها يَنْقَلِبُ.

The riser has risen, the dazzler has dazzled, the apparent has appeared and the .۵۳ (crooked has been straightened.(۱

۵۲_ قَدْ طَلَعَ طالِعٌ، وَلَمعَ لامِعٌ، ولاحَ لائِحٌ، واعْتَدَلَ مائِلٌ.

He said .۵۴

.Part of the sermon was delivered after he became the Khalifa -۱

while remembering the Messenger of Allah (s): He belittled this world, took it lightly and treated it with disdain; he knew that Allah willed to keep it away from him while .He bestowed it to others as a trial

۵۳_ وَقالَ _ عَلَيْهِ السّلام _ فی ذِكْرِ رَسُولِ اللّهِ صلَّی اللّه علیه وآله وسلَّم: قَدْ حَقَّرَ الدُّنيا وأهْوَنَ بِها وَهَوَّنَها، وعَلِمَ أنَّ اللّهَ زَواها عَنْهُ اخْتِياراً، وبَسَطَها لِغَيْرِهِ اخْتباراً.

Whenever I asked the Messenger of Allah (s), he would give to me and when I held .۵۵ .back, he would be the one to initiate [the matter] with me

۵۴_ كُنْتُ إذا سَألْتُ رَسُولَ اللّهِ صلَّی اللّه علیه وآله وسلَّم أعْطانی، وإذا أمْسَكْتُ ابْتَدَأنی.

.For our hatred there are waves of wrath from Allah, the Glorified .۵۶

۵۵_ لِبُغْضِنا أمْواجٌ مِنْ سَخَطِ اللّهِ سُبْحانَهُ.

I have patched this shirt of mine so much that I am now ashamed of [taking it again .۵۷ to] the tailor. Someone asked me: Will you not discard it? I replied: Get away from me! .Only at dawn do people speak highly of the [arduous] night journey

۵۶_ لَقَدْ رَقَعْتُ مِدْرَعَتِی هذِهِ حَتّی اسْتَحْيَيْتُ مِنْ راقِعِها، فَقالَ لی قائِلٌ ألا تَنْبِذُها؟ فَقُلْتُ لَهُ: أُعْزُبْ عَنِّی، عَلَی الصَّباحِ يَحْمَدُ القَوْمُ السُّری.

This world will incline towards us after having been refractory just like the wild .۵۸ .camel inclines towards its young

۵۷_ لَتَعْطِفَنَّ عَلَيْنا الدُّنيا بَعْدَ شِماسِها عَطْفَ الضَّرُوسِ عَلی وَلَدِها.

I am not, nor have I ever been, intimidated by battle or frightened of being struck .۵۹ .[[by swords

۵۸_ لَقَدْ كُنْتُ وما أُهَدَّدُ بِالْحَرْبِ، وَلا

أَرَهَّبُ بِالضَّـرْبِ.

(If the veils were removed, my certitude would not increase.(١ .۶٠

۵۹ـ لَوْ كُشِفَ الغِطاءُ مَا ازْدَدْتُ يَقِيناً.

If my feet were to rest firmly on these slippery areas, I would surely change [many] .۶۱ .things

۶٠ـ لَوِ اسْتَوَتْ قَدَماىَ مِنْ هذِهِ المَداحِضِ لَغَيَّـرْتُ أشْياءً.

If we had done as you did, no pillar of the religion would be left standing and no .۶۲ .plant of faith would grow

۶۱ـ لَوْ كُنّا نَأْتِى ما تَأْتُونَ (آتَيْتُم)، لَما قامَ لِلْدّينِ عَمُودٌ، ولا اخْضَـرَّ لِلإيمانِ عُودٌ.

If I wished to inform every man from among you of where he has come from and .۶۳ where he is going to and about all his affairs, I would do so, but I fear that you will take me and abandon the Messenger of Allah, peace and blessings of Allah be upon him. However, I will convey it to the selected ones who are safe from that [fear]. By the One who sent him with truth and chose him above the creation, I do not speak save the truth. He (the Prophet) has informed me about all this and about the destruction of those who are destroyed and the salvation of those who are saved (and the consequences of this matter [of the caliphate]). He left nothing that I would .encounter except that he put it into my ear and informed me about it

۶۲ـ لَوْ شِئْتُ أنْ أُخْبِرَ كُلَّ رَجُل مِنْكُمْ بِمَخْرَجِهِ ومَوْلِجِهِ وجَمِيعَ شَأْنِهِ لَفَعَلْتُ، لكِنّى أخافُ أنْ تَـكْفُرُوا فِىَّ بِرَسُولِ اللّهِ صَلَواتُ اللّهِ وسَلامُهُ عَلَيْهِ، إلاّ أنّى مُفْضِيهِ

.Because he had already reached the peak of certitude -۱

إلَى الخاصَّهِ مِمَّنْ يُؤْمَنُ ذلِکَ مِنْهُ، والَّذى بَعَثَهُ بِالحَقِّ واصْطَفاهُ عَلَى الخَلْقِ ما أنْطِقُ إلاّ صادِقاً، ولَقَدْ عَهِدَ إلَىَّ بِذلِکَ کُلِّهِ، وبِمَهْلِکِ مَنْ يَهْلِکُ، وبِمَنْجا مَنْ يَنْجُو(وَمَ آلِ هذا الأمْرِ) وَما أبْقى شَيْئاً يَمُرُّ عَلى رَأسى إلاّ أفْرَغَهُ فى أُذُنَيّوَ أفضى بِهِ إلَىَّ.

۶۴. We have a right [to it] if it is given to us, otherwise we ride on the hinds of camels(۱) even if the night journey is long.

۶۳_ لَنا حَقٌّ إنْ أُعْطِيناهُ، وإلاّ رَکِبْنا أعْجازَ الإبِلِ وإنْ طالَ السُّرى.

۶۵. We have the right of obedience and love over the people, and for them [for this] there is a goodly reward from Allah, the Glorified.

۶۴_ لَنا عَلَى النّاسِ حَقُّ الطّاعَهِ والوِلایَهِ، ولَهُمْ مِنَ اللّهِ سُبْحانَهُ حُسْنُ الجَزاءِ.

۶۶. Whoever clings to us will join us.

۶۵_ مَنْ تَمَسَّکَ بِنا لَحِقَ.

۶۷. Whoever turns away from us will be annihilated.

۶۶_ مَنْ تَخَلَّفَ عَنّا مُحِقَ.

۶۸. One who follows our commandments advances.

۶۷_ مَنِ اتَّبَعَ أمْرَنا سَبَقَ.

۶۹. One who boards other than our ship, drowns.

۶۸_ مَنْ رَکِبَ غَيْرَ سَفينَتِنا غَرِقَ.

۷۰. They (i.e. the Imams) are the trustees of the secrets of the Messenger of Allah (s), the protectors of his mission, the container of his knowledge, the sanctuary of his wisdom, the caverns of his books and the mountains of his religion.

۶۹_ هُمْ مَوْضِعُ سِرِّ رَسُولِ اللّهِ صلَّى اللّه عليه وآله وسلَّم،وَ حُماهُ أمْرِهِ، وعَيْبَهُ عِلْمِهِ، ومَوْئِلُ حُکْمِهِ، وکُهُوفُ کُتُبِهِ، وجِبالُ دينِهِ.

۷۱. They are the gems of faith and the treasures of the Most Merciful. When they speak, they are truthful and when they remain silent,

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۱- An expression that conveys humility as it was only slaves and prisoners who would ride on the hinds of camels.

.they are not surpassed

۷۰_ هُمْ كَرائِمُ الإيمانِ، وكُنُوزُ الرَّحمنِ، إنْ قالُوا صَدَقُوا، وإنْ صَمَتُوا لَمْيُسْبَقُوا.

They are the treasures of faith and the sources of virtue; when they judge, they do .۷۲ justice and when they debate, they overcome.

۷۱_ هُمْ كُنُوزُ الإيمانِ، ومَعادِنُ الإحْسانِ، إنْ حَكَمُوا عَدَلُوا، وإنْ حاجُّوا خَصَمُوا.

They are the foundation of religion and the pillar of certitude; to them return those .۷۳ who have exceeded the limits and those who are behind [come forward to] join them.

۷۲_ هُمْ أساسُ الدّينِ، وعِمادُ الْيَقينِ، إلَيْهِمْ يَفِيءُ الغالِي، وبِهِمْ يَلْحَقُ التّالِي.

They are the lamps in the darkness, the springs of wisdom, the sources of . ۷۴ knowledge and the loci of forbearance.

۷۳_ هُمْ مَصابِيحُ الظُّلَمِ، ويَنابِيعُ الحِكَمِ، ومَعادِنُ العِلْمِ، ومَواطِنُ الحِلْمِ.

They are the life of knowledge and the death of ignorance. Their forbearance (or .۷۵ wisdom) is conveyed to you from their knowledge, their silence from their speech (and their apparent from their hidden); they do not go against the truth (or the religion) nor do they differ in it, for it is among them as a silent speech and a truthful witness.

۷۴_ هُمْ عَيْشُ العِلْمِ، ومَوْتُ الجَهْلِ، يُخْبِرُ كُمْ حِلْمُهُمْ (حُكْمُهُمْ) عَنْ عِلْمِهِمْ، وصَمْتُهُمْ عَنْ مَنْطِقِهِمْ(وَظاهِرُهُمْ عَنْ باطِنِهِمْ)، لا يُخالِفُونَ الحَقَّ (الدّين)، ولا يَخْتَلِفُونَ فيهِ، فَهُوَ بَيْنَهُمْ صامِتٌ ناطِقٌ، وشاهِدٌ صادِقٌ.

Do not stray from the truth and its people, for verily whoever opts [to follow] other .۷۶ than us, the household [of the Prophet], perishes and loses in [both] this world and the Hereafter.

۷۵_ لاتَزِلُّوا عَنِ الحَقِّ وأهْلِهِ، فَإنَّهُ مَنِ اسْتَبْدَلَ

بِنا أهْلَ البَيْتِ هَلَکَ، وَفاتَتْهُ الدُّنْيا والآخِرَه.

The world is never devoid of an establisher of the proof of Allah, either [as an] .۷۷ apparent and known [person] or [as a] hidden and unknown [person], so that the proof of Allah and His message does not become void.

۷۶_ لاتَخْلُو الأرْضُ مِنْ قائِم لِلّهِ بِحُجَجِهِ (بِحُجَّه)، إمّا ظاهِراً مَشْهُوراً، وَإمّا باطِناً (خائِفاً) مَغْمُوراً، لِئَلّا تَبْطُلَ حُجَجُ اللّهِ وبَيِّناتُهُ.

No one from this nation can be compared to the progeny of Muhammad, peace .۷۸ and blessings of Allah be upon him, and no one who has benefitted from their blessings (i.e. the blessings of their knowledge and wisdom) will ever be equal to them.

۷۷_ لا يُقاسُ بِ آلِ مُحَمَّد صَلَواتُ اللّهِ عَلَيْهِمْ مِنْ هذِهِ الأُمَّهِ أحَدٌ، وَلايَسْتَوى (ولا يُسَوّى) بِهِمْ مَنْ جَ_رَتْ نِعْمَتُهُمْ عَلَيْهِ أبَداً.

People! There is no proof of Allah, the Glorified, on His earth greater than our .۷۹ Prophet, Muhammad (s), nor is there any wisdom more manifest than His book, the Glorious Qur'an and Allah, the Exalted, has not praised anyone from among you except he who holds fast to his rope and follows His prophet; and only he perishes, who perishes when he disobeys Him, goes against His commands and follows his vain desires. This is why the Almighty says '... let those who disobey His order beware lest an ordeal should afflict them or a painful chastisement befall them.'(۱)

۷۸_ يا أيُّها النّاسُ إنَّهُ لَمْ يَكُنْ لِلّهِ سُبْحانَهُ حُجَّهٌ فى أرْضِهِ أوْكَدُ مِنْ نَبِيِّنا مُحَمَّد صلَّى اللّه عليه وآله وسلَّم،

۱- Al-Noor [۲۴]:۶۳

ولاحِكْمَهٌ أبْلَغُ مِنْ كِتابِهِ القُرآنِ العَظيمِ، وَلا مَـدَحَ اللّهُ تَعالى مِنْكَمْ إلاّ مَنِ اعْتَصَمَ بِحَبْلِهِ، واقْتَـدى بِنَبِيِّهِ، وإنَّما هَلَکَ مَنْ هَلَکَ عِنْدَ ماعَصـاهُ وَخـالَفَهُ، واتَّبَعَ هَواهُ، فَلِـذلِکَ يَقُولُ عَزَّ مِنْ قائِـل: (فَلْيَحْـذَرِ الَّذينَ يُخالِفُونَ عَنْ أمْرِهِ أنْ تُصـيبَهُمْ فِتْنَهٌ أوْ يُصـيبَهُمْ عَـذابٌ أليمٌ).

The one who looks with the insight of the wise sees his path of guidance (or goal) .٨٠ .and knows its valleys and its peaks

٧٩_ ناظِرُ قَلْبِ اللَّبِيبِ بِهِ يُبْصِرُ رُشْدَهُ (أمَدَهُ)، ويَعْرِفُ غَوْرَهُ وَنَجْدَهُ.

We are the callers to truth, the leaders of creation and the speakers of truth, he .٨١ .who obeys us acquires [success] and he who disobeys us is destroyed

٨٠_ نَحْنُ دُعاهُ الحَقِّ، وأئِمَّهُ الخَلْقِ، واَلْسِنَهُ الصِّدْقِ، مَنْ أطاعَنا مَلَکَ، وَ مَنْ عَصانا هَلَکَ.

.By Allah! I have never hidden a single word nor have I ever spoken a lie .٨٢

٨١_ واللّهِ ما كُنْتُ وَشْمَهً، ولاكَذَبْتُ كِذْبَهً.

By Allah! I do not hate the sudden coming of death to me, nor is it an event that I .٨٣ reject. I am but like a traveller who has come to his destination or a seeker who finds .what he is looking for

٨٢_ وَاللّهِ ما فَجَعَنِی مِنَ الْمَوْتِ وارِدٌ كَرِهْتُهُ، ولاطالِعٌ أنْكَرْتُهُ، وما كُنْتُ إلاّ كَغارِب (كَقارِب) وَرَدَ، أوْ طالِب وَجَدَ.

By Allah! If I were to spend a sleepless night on the thorns of al-Sa'dān(١) or be .٨۴ driven shackled in chains as a prisoner, it would be more acceptable to me than meeting Allah and His Prophet as an oppressor over any [of His] servants, or a usurper

.This is a plant with sharp prickles -١

of any worldly possessions. And how can I oppress for the sake of the body which is fast moving towards destruction and is going to spend a long time [buried] in the earth?

۸۳_ واللّهِ لأَنْ أبيتَ عَلى حَسَكِ السَّعْدانِ مُسَهَّداً، وأُجَرَّ فِی الأغْلالِ مُصَفَّداً، أحَبُّ إلَیَّ مِنْ أنْ ألْقَی اللّهَ ورَسُولَهُ ظالِماً لِبَعْضِ العِبادِ، أوْ غاصِباً لِشَیْءٍ مِنَ الحُطامِ، وكَيْفَ أظْلِمُ لِنَفْس يُسْرِعُ إلَی الْبِلی قُفُولُها، وَيَطُولُ فِی الثَّری حُلُولُها.

۸۵. The devout companions of the Messenger of Allah (s) know that I never disobeyed Allah, the Glorified, or His Prophet for even a moment; and I supported him in situations where the valiant ones retreated and when the feet were slow in moving forward with courage – Allah honoured me with [all] this. I spared no effort in his obedience, may the blessings of Allah be upon him, and I fought his enemies with all my might, and I put my life on the line in order to protect him, and he divulged to me from his knowledge that which he did not divulge to anyone other than me.

۸۴_ وَلَقَدْ عَلِمَ المُسْتَحْفِظُونَ مِنْ أصْحابِ رَسُولِ اللّهِ صلَّی اللّه عليه وآله وسلَّم إنَّنِی لَمْ أرُدَّ عَلَی اللّهِ سُبْحانَهُ ولاعَلی رَسُولِهِ ساعَةً قَطُّ، ولَقَدْ واسَيْتُهُ بِنَفْسِی فِی المَواطِنِ الَّتی تَنْكِصُ فيها الأبْطالُ، وتَتَأخَّرُ عَنْها الأقْدامُ نَجْدَةً، أكْرَمَنِی اللّهُ بِها، ولَقَدْ بَذَلْتُ فی طاعَتِهِ صَلَواتُ اللّهِعَلَيْهِ وآلِهِ جُهْدِی، وجاهَدْتُ أعْدائَهُ بِكُلِّ طاقَتِی، ووَقَيْتُهُ بِنَفْسِی، ولَقَدْ أفْضی إلَیَّ مِنْ عِلْمِهِ بِما لَمْ يُفْضِ بِهِ إلی أحَد غَيْرِی.

۸۶. Knowledge has led them to real understanding

and they have acquired the spirit of conviction. They take easy what the easygoing regard as hard. They are comfortable with that which the ignorant are repelled by. They live in this world with their bodies but their spirits are in the higher realm. They are the vicegerents of Allah on His earth and the callers to His religion. Ah, ah! How I .yearn to see them

٨٥ ـ هَجَمَ بِهِمُ الْعِلْمُ عَلى حَقيقَهِ الإيمانِ (الْبَصيرهِ)، وباشَرُوا رُوحَ اليَقينِ، فَاسْتَسْهَلُوا (فَاسْتَلانُوا)، مَا اسْتَوْعَرَ الْمُتْرَفُونَ، وأنِسُوا بِمَا اسْتَوْحَشَ مِنْهُ الجاهِلُونَ، وصَحِبُوا الدُّنيا بِأبْدان أرْواحُها مُعَلَّقَهٌ بِالمَحَلِّ الأعْلى، أُولئِكَ خُلَفاءُ اللّهِ فِى أرْضِهِ والدُّعاهُ إلى دينِهِ آه آه شَوْقاً إلى رُؤْيَتِهِمْ.

They are the supports of Islam and those entrusted with its protection. Through .٨٧ them the truth is restored in its rightful place and falsehood is removed from its position with its tongue is severed from its root. They have understood religion through reflection and contemplation, not by mere hearsay and [blind following of] .what is narrated

٨٦ ـ هُمْ دَعائِمُ الإسْلامِ، ووَلائِجُ الإعْتِصام، بِهِمْ عادَ الحَقُّ فى نِصابِهِ وَانْزاحَ الباطِلُ عَنْ مُقامِهِ، وانْقَطَعَ لِسانُهُ مِنْ مَنْبَتِهِ، عَقَلُوا الدِّينَ عَقْلَ وِعايَه، وَرِعايَه، لاعَقْلَ سَماع ورِوايَه.

Verily we are the masters of speech; in us its offshoots (or veins) are fixed and its .٨٨ .branches hang over us

٨٧ـ وإنّا لأُمَراءُ الكَلامِ فِينا تَشَبَّثَتْ (وفينا تَنَشَّبَتْ عُرُوقُهُ) فُرُوعُهُ وَعَلَيْنا تَهَدَّلَتْ أغْصانُهُ (غُصُونُهُ).

The chain of delusion will never be severed until the rising of the [Imam of the] .٨٩ .avenger of the age

٨٨ـ لَنْ تَنْقَطِعَ سِلْسِلَهُ الهَذَيانِ حَتّى

يُدْرَکَ الثّارُ مِنَ الزَّمانِ.

We are the door of 'Ḥiṭṭah' which is the door of peace; one who enters it is safe .۹۰ and secure, whereas one who turns away from it is destroyed.

۸۹ _ نَحْنُ بابُ حِطَّه، وهُوَ بابُ السّلامِ، مَنْ دَخَلَهُ سَلِمَ ونَجا، ومَنْ تَخَلَّفَ عَنْهُ هَلَکَ.

We are the middle cushion which is joined by those who remain behind and to .۹۱ which those who have exceeded the limits return.

۹۰_ نَحْنُ النُّمْرُقَهُ الوُسْطی، بِها يَلْحَقُ التّالِی، وإلَيْها يَرْجِعُ الغالِی.

We are the trustees of Allah over His servants and the establishers of truth in His .۹۲ lands. Through us the friend [of Allah] is saved and by us the enemy is destroyed.

۹۱_ نَحْنُ أُمَناءُ اللّهِ عَلی عِبادِهِ، ومُقِيمُوا الْحَقِّ فی بِلادِهِ، بِنا يَنْجُو المُوالِی، وبِنا يَهْلِکُ المُعادِی.

We are the [family] tree of Prophethood, the station of revelation, the ones upon .۹۳ whom angels descend, the fountains of wisdom and the sources of knowledge. Our helpers and lovers await mercy while our enemies and haters await wrath.

۹۲_ نَحْنُ شَجَرَهُ النُّبُوَّهِ، ومَحَطُّ الرِّسالَهِ، ومُخْتَلَفُ الْمَلائِکَهِ، ويَنابِيعُ الْحِکَمِ، وَمَعادِنُ الْعِلْمِ، ناصِرُنا ومُحِبُّنا يَنْتَظِرُ الرَّحْمَهَ، وعَدُوُّنا ومُبْغِضِينا يَنْتَظِرُ السَّطْوَهَ.

We are the nearest ones [to the Prophet (s)], the companions, the custodians [of .۹۴ the treasures of Paradise] and the doors [of knowledge and wisdom]; and houses are not entered but through their doors, and whoever enters them without going through their doors is [considered] a thief and is not spared punishment.

۹۳_ نَحْنُ الشِّعارُ والأصْحابُ، والسَّدَنَهُ والأبوابُ، وَلا يُؤْتَی البُيُوتُ إلّا مِنْ أبْوابِها، ومَنْ أتاها

مِنْ غَيْرِ أبْوابِها كانَ سارِقاً لاتَعْدُوهُ العُقُوبَهُ.

Far be it! If there was no command of piety, I would have been the most cunning of ۹۵.
all the Arabs.

۹۴_ هَيْهاتَ لَوْلاَ التُّقى لَكُنْتُ أدْهَى العَرَبِ.

۹۶. I have never rejected Allah from the time that I came to know Him.

۹۵_ ما أنْكَرْتُ اللّهَ تَعالى مُنْذُ عَرَفْتُهُ.

۹۷. I have never doubted in the truth since the time it was shown to me.

۹۶_ ما شَكَكْتُ فِى الحَقِّ مُذْ أُرِيتُهُ.

۹۸. I have never lied nor have I been accused of lying.

۹۷_ ما كَذَبْتُ ولاكُذِّبْتُ.

I have never strayed [from the right path] nor has anyone gone astray because of ۹۹.
me.

۹۸_ ما ضَلَلْتُ ولاضُلَّ بِى.

No verse [of the Qur'an] was revealed but that I knew the occasion of its ۱۰۰.
revelation and where it was revealed, [whether] in daytime or night, on a mountain or
a plain; and my Lord has gifted me with an intelligent heart and an eloquent tongue.

۹۹_ ما نَزَلَتْ آيَهٌ إلاّ وَقَدْ عَلِمْتُ فيما نَزَلَتْ وأيْنَ نَزَلَتْ، فى نَهار، أوْ لَيْل، فى جَبَل، أوْ سَهْل، وإنَّ رَبِّى وَهَبَ لِى قَلْباً عَقُولاً، ولِساناً قَؤُولاً.

۱۰۱. We have established the pillar of truth and vanquished the forces of falsehood.

۱۰۰_ نَحْنُ أقَمْنا عَمُودَ الْحَقِّ، وهَزَمْنا جُيُوشَ الباطِلِ.

Foolishness

Foolishness الحُمْق

۱. Foolishness is occupying oneself with the superfluous and accompanying the ignorant.

۱_ اَلْحُمْقُ اَلاِسْتِهْتارُ بِالفُضُولِ، ومُصاحَبَةُ الْجَهُولِ.

۲. Foolishness is an ailment which cannot be remedied and a sickness that cannot be cured.

۲_ اَلْحُمْقُ داءٌ لا يُداوى، ومَرَضٌ لا يَبْرَءُ.

۳. The worst indigence is foolishness.

۳_ أَفْقَرُ الفَقْرِ الْحُمْقُ.

۴.

The most harmful thing is foolishness.

۴ـ أضَرُّ شَـىْء الحُمْقُ.

۵. The height of foolishness is being beguiled [by the pleasures of this world].

۵ـ أحْمَقُ الْحُمْقِ الاِغْتِرارُ.

۶. The greatest foolishness is exaggeration in praise and censure.

۶ـ أكْبَرُ الْحُمْقِ اَلاِغْراقُ فِى المَدْحِ والذَّمِّ.

۷. The greatest foolishness is being conceited in [the state of] poverty.

۷ـ أعْظَمُ الْحماقَهِ اَلاِخْتِيالُ فِى الفاقَهِ.

۸. Foolishness is a disgrace.

۸ـ اَلْحُمْقُ شَيْنٌ.

۹. Foolishness is the most harmful companion.

۹ـ الْحُمْقُ أضَـرُّ الأصْحابِ.

۱۰. Foolishness is the worst ailment.

۱۰ـ اَلْحُمْقُ أدْوَأُ الدّاءِ.

۱۱. Foolishness leads to superfluity.

۱۱ـ اَلْحُمْقُ يُوجِبُ الفُضُولَ.

۱۲. Foolishness is from the fruits of ignorance.

۱۲ـ اَلْحُمْقُ مِنْ ثِمارِ الْجَهْلِ.

۱۳. Foolishness makes one a stranger in his own hometown.

۱۳ـ اَلْحُمْقُ فِى الوَطَنِ غُرْبَهٌ.

!How bad an ailment foolishness is .۱۴

۱۴ـ بِئْسَ الدّاءُ الْحُمْقُ.

.The poverty of foolishness is not alleviated by [material] wealth .۱۵

۱۵ـ فَقْرُ الْحُمْقِ لايُغْنيهِ الْمالُ.

.Being conceited in poverty is the height of foolishness .۱۶

۱۶ـ مِنْ كَمالِ الْحَماقَهِ الاِخْتِيالُ فِي الفاقَهِ.

.Establishing brotherhood with the vicious is from the greatest [acts of] foolishness .۱۷

۱۷ـ مِنْ أعْظَمِ الْحُمْقِ مُواخاهُ الفُجّارِ.

.Being audacious in front of the king is an act of foolishness .۱۸

۱۸ـ مِنَ الْحُمْقِ الدالَّهُ عَلَى السُّلْطانِ.

From the signs of foolishness are: being audacious without any means and . ۱۹ .boasting without [possessing] any nobility

۱۹ـ مِنْ دَلائِلِ الْحُمْقِ دالَّهٌ بِغَيْرِ آلَه، وصَلَفٌ بِغَيْرِ شَرَف.

.With foolishness, what is sought is not achieved .۲۰

۲۰ـ لايُدْرَكُ مَعَ الْحُمْقِ مَطْلَبٌ.

.There is no ailment worse than foolishness .۲۱

۲۱ـ لاداءَ أدْوَأُ مِنَ الْحُمْقِ.

.There is no poverty more severe than foolishness .۲۳

۲۲ـ لافاقَهَ أشَدُّ مِنَ الْحُمْقِ.

.Foolishness is wretchedness .۲۴

٢٣_ اَلْحُمْقُ شَقاءٌ.

The Fool

The

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Fool الأحمق

١. The fool is a stranger in his [own] hometown, [and is] humiliated among his near ones.

١ـ اَلأحْمَقُ غَرِيبٌ فى بَلْدَتِهِ، مُهانٌ بَيْنَ أعِزَّتِهِ.

٢. A fool does not improve by abasement and he is does not separate from fault and loss.

٢ـ اَلأحْمَقُ لايَحْسُنُ بِالهَوانِ، ولايَنْفَکُّ عَنْ نَقْص وخُسْران.

٣. Be wary of the fool for verily, being amicable with him will bring you hardship (or exhaust you), agreeing with him will destroy you, disagreeing with him will cause you suffering and keeping his company will be [like] a curse upon you.

٣ـ إحْذَرِ الأحْمَقَ، فَإنَّ مُداراتَهُ تُعَنِّيکَ (تُعْيِيکَ)، ومُوافَقَتَهُ تُرْدِيکَ، وَمُخالَفَتَهُ تُؤْذِيکَ، ومُصاحَبَتَهُ وَبالٌ عَلَيْکَ.

۴. The most foolish of all people is the one who thinks that he is the most intelligent of all people.

۴ـ أحْمَقُ النّاسِ مَنْ ظَنَّ أنَّهُ أعْقَلُ النّاسِ.

۵. The most foolish of all people is the one who prevents good deeds and [then] seeks gratitude, and does evil and [then] expects the reward for [doing] good.

۵ـ أحْمَقُ النّاسِ مَنْ يَمْنَعُ الْبِرَّ، ويَطْلُبُ الشُّکْرَ، ويَفْعَلُ الشَّـرَّ، ويَتَوَقَّعُ ثَوابَ الخَيْـرِ.

۶. The most foolish of all people is the one who censures others for a vice while he [himself] performs it.

۶ـ أحْمَقُ النّاسِ مَنْ أنْکَرَ عَلى غَيْرِهِ رَذِيلَةً وهُوَ مُقِيمٌ عَلَيْها.

٧. The fool does not improve by being disgraced.

٧ـ اَلأحْمَقُ لا يَحْسُنُ بِالهَوانِ.

٨. The remoteness of a fool is better than his nearness and his silence is better than

.his speech

۸ـ بُعْدُ الأَحْمَقِ خَیْـرٌ مِنْ قُرْبِهِ، وسُکُوتُهُ خَیْـرٌ مِنْ نُطْقِهِ.

The foolishness of a person is recognized by [his] cheerfulness .۹

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in times of blessing and increased abjectness in times of tribulation.

٩_ تُعْرَفُ حَماقَةُ الرَّجُلِ بِالأَشَرِ فِی النِّعْمَهِ، وکَثْرَهِ الذُّلِّ فِی الْمِحْنَهِ.

١٠. The foolishness of a person is recognized in three things: in his talking about that which does not concern him, [in] his answering that which he was not asked and his recklessness in [his] affairs.

١٠_ تُعْرَفُ حِماقَهُ الرَّجُلِ فی ثَلاث: فی کَلامِهِ فِیما لا یَعْنِیهِ، وجَوابِهِ عَمّا لا یُسْئَلُ عَنْهُ، وتَهَوُّرِهِ فِی الأُمُورِ.

١١. Cutting off [ties with] the fool is judiciousness.

١١_ قَطیعَهُ الأَحْمَقِ حَزْمٌ.

١٢. Be cautious of the fool when you are in his company, of the vicious when you associate with him and of the oppressor when you deal with him.

١٢_ کُنْ عَلی حَذَر مِنَ الأَحْمَقِ إذا صاحَبْتَهُ، ومِنَ الفاجِرِ إذا عاشَرْتَهُ، ومِنَ الظّالِمِ إذا عامَلْتَهُ.

١٣. For the fool there is an oath with every statement.(١)

١٣_ لِلأَحْمَقِ مَعَ کُلِّ قَوْل یَمِینٌ.

١۴. Be careful not to love the fool, for he will surely harm you while he thinks that he is benefitting you and will annoy you while he thinks that he is pleasing you.

١۴_ إیّاکَ ومَوَّدَهَ الأحْمَقِ، فَإنَّهُ یَضُرُّکَ مِنْ حَیْثُ یَری أنَّهُ یَنْفَعُکَ، وَیَسُوءُکَ وهُوَ یَری انَّه یَسُرُّکَ.

١۵. Keeping silent is the best response for a fool.

١۵_ السُّکُوتُ عَلَی الأحْمَقِ أفْضَلُ جَوابِهِ.

١۶. Increased fickleness is from the signs of a fool.

١۶_ مِنْ أماراتِ الأحْمَقِ کَثْرَهُ تَلَوُّنِهِ.

١٧. Putting up with a fool is a torment for the soul.

۱۷_ مُقاساهُ الأحْمَقِ عَذابُ الرُّوحِ.

.Never show respect to a fool, even if he is [apparently] great .۱۸

۱۸_ لاتَعْظِمَنَّ الأحْمَقَ، وإنْ كانَ

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.i.e. he swears with every statement that he makes -۱

كَبيراً.

Tolerance

الإحتمال Tolerance

.Tolerance is proof of intelligence and a symbol of excellence .١

١ـ اَلاِحْتِمالُ بُرْهانُ الْعَقْلِ، وعُنْوانُ الفَضْلِ.

.Tolerance is the ornament of companionship .٢

٢ـ اَلاِحْتِمالُ زَيْنُ الرِّفاقِ.

.[Tolerance is the embellishment of politics [and leadership .٣

٣ـ اَلاِحْتِمالُ زَيْنُ السِّياسَهِ.

.Tolerance dignifies one's status .۴

۴ـ اَلاِحْتِمالُ يُجِلُّ القَدْرَ.

.Tolerance is a beautiful quality .۵

۵ـ الاِحْتِمالُ خُلْقٌ سَجِيحٌ.

.Tolerating meanness (or annoyance) is from nobility of character .۶

۶ـ اِحْتِمالُ الدَّنِيَّهِ (اَلأَذِيَّهِ) مِنْ كَرَمِ السَّجِيَّهِ.

.By bearing the burden of provision (for the people), praises increase .٧

٧ـ بِتَحَمُّلِ المُؤَنِ تَـكْثُرُ المَحامِدُ.

.Through increased tolerance, one's merit (or intelligence) increases .٨

٨ـ بِكَثْرَهِ الاِحْتِمالِ يَكْثُرُ الْفَضْلُ (العَقْلُ).

.Through tolerance and forbearance, people become your helpers and supporters .٩

۹ـ بِالِاحْتِمالِ والْحِلْمِ يَكُونُ لَكَ النّاسُ أنْصاراً وأعْواناً.

.The forbearing one is recognized by his increased tolerance .۱۰

۱۰ـ بِكَثْرَهِ الِاحْتِمالِ يُعْرَفُ الْحَليمُ.

.Be tolerant, [and] your status will become lofty .۱۱

۱۱ـ تَحَمَّلْ يَجِلَّ قَدْرُكَ.

.Adopt tolerance, for verily it is [a means of] concealing faults .۱۲

۱۲ـ عَلَيْكَ بِالِاحْتِمالِ فَإنَّهُ سَتْـرُ الْعُيُوبِ.

.One whose tolerance increases becomes noble .۱۳

۱۳ـ مَنْ كَثُرَ حَمْلُهُ نَبُلَ.

One who does not bear the burden of providing for the people has prepared his .۱۴ .power for its transference

۱۴ـ مَنْ لَمْ يَحْتَمِلْ مَؤُنَهَ النّاسِ فَقَدْ أهَّلَ قُدْرَتَهُ لِانْتِقالِها.

.It is part of honour to tolerate the wrongdoings of [one's] brothers .۱۵

۱۵ـ مِنَ الْكَرَمِ اِحْتِمالُ جِناياتِ الإخْوانِ.

Tolerate that which comes your way, for indeed tolerance is a [means of] . ۱۶ concealing faults and verily the wise one is half [the time] tolerant and half [the time] .feigning negligence

۱۶ـ اِحْتَمِلْ ما يَمُرُّ عَلَيْكَ، فَإنَّ الِاحْتِمالَ سَتْرُ الْعُيُوبِ، وإنَّ الْعاقِلَ

نِصْفُهُ اِحْتِمالٌ، ونِصْفُهُ تَغافُلٌ.

۱۷. Continually bearing the liabilities [of others] causes loftiness [of character].

۱۷ــ إدْمانُ تَحَمُّلِ المَغارِمِ يُوجِبُ الْجَلالَهَ.

Vehemence

الحَمِيَّه (Vehemence[۱])

۱. It is to the extent of one's vehemence that one is protective of his honour.

۱ــ عَلى قَدْرِ الحَمِيَّهِ تَــكُونُ الغِيْرَهُ.

۲. Allah! Allah! I warn you servants of Allah, against feeling proud of your bigotry and boasting over your ignorance, for indeed these are the fertilizers of enmity and the bellows of Satan.

۲ــ فَاللّهَ اللّهَ عِبادَ اللّهِ فى كِبْرِ الْحَمِيَّهِ وفَخْرِ الْجاهِلِيَّهِ فَإنَّهُ مَلاقِحُ الشَّنَأنِ وَمَنافِجُ الشَّيْطانِ.

۳. There is no vehemence in one who has no sense of honour.

۳ــ لاحَمِيَّهَ لِمَنْ لا أنَفَهَ لَهُ.

Abstinence [From Food]

الحِمْيَهُ [Abstinence [From Food

۱. Fitness of the body is [in] abstinence from [harmful] foods.

۱ــ صَلاحُ البَدَنِ الحِمْيَهُ.

۲. One who cannot patiently bear the agony of abstinence [from food], his sickness will be prolonged.

۲ــ مَنْ لَمْ يَصْبِرْ عَلى مَضَضِ الْحِمْيَهِ طالَ سَقَمُهُ.

Fulfilling Needs

الحَوائج وقَضاؤها Fulfilling Needs

Verily the needs of the people that are addressed to you are a blessing from Allah .۱ upon you, so take advantage of them and do not be weary of them, lest they should .turn into [divine] wrath

۱ــ إنَّ حَوائِجَ النّاسِ إلَيْكُمْ نِعْمَةٌ مِنَ اللّهِ عَلَيْكُمْ فَاغْتَنِمُوها وَلا تَمَلُّوها فَتَتَحَوَّلَ نَقْماً.

Do not delay granting the needy to tomorrow, for you do not know what will happen .۲ .to you and to him tomorrow

۲ــ لاتُؤَخِّرْ إنالَةَ الْمُحْتاجِ إلى غَد، فَإنَّكَ لاتَدْرِی ما یَعْرِضُ لَکَ ولَهُ فی غَد.

You must seek the fulfilment of your needs through people of honourable . ۳ dispositions

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.In the sense of protecting one’s dignity and integrity -۱

and origins, you will be successful [in getting what you need] with them, without any .delay or any sense of obligation

۳ــ عَلَيْكُمْ فى قَضاءِ حَوائِجِكُمْ بِكِرامِ الأنْفُسِ والأُصُولِ تُنْجَحْ لَكُمْ عِنْدَهُمْ مِنْ غَيْرِ مَطال ولا مَنّ.

You must seek your needs from those who are honourable and of good origins, for .۴ they are more likely to fulfil them [quickly and without obligation] and they are purer in .your eyes

۴ــ عَلَيْكُمْ فى طَلَبِ الْحَوائِجِ بِشِرافِ النُّفُوسِ ذَوِى الأُصُولِ الطَّيِّبَهِ، فَإنَّها (فَإنَّهُ) عِنْدَهُمْ أقْصى وهِىَ (وَهُمْ) لَدَيْكُمْ (لَدَيْهِمْ) أزْكى.

I am amazed at the person who is approached by his Muslim brother in need and .۵ refuses to fulfil it, not deeming himself worthy of [doing] good; so assume that he does not desire any reward nor does he fear any punishment. Do they lack interest in ?[acquiring] noble traits

۵ــ عَجِبْتُ لِرَجُل يَأتِيهِ أخُوهُ الْمُسْلِمُ فِى حاجَه، فَيَمْتَنِعُ عَنْ قَضائِها وَلا يَرى نَفْسَهُ لِلْخَيْرِ أهْلاً، فَهَبْ أنَّهُ لاثَوابَ يُرْجى ولاعِقابَ يُتَّقى، أفَتَزهَدُونَ فِى مَكارِمِ الأخْلاقِ.

Not having your needs fulfilled is better than seeking them from those who are not .۶ .worthy

۶ــ فَوْتُ الحاجَهِ خَيْــرٌ مِنْ طَلَبِها مِنْ غَيْرِ أهْلِها.

Being generous with power [and fulfilling the needs of the people with it] is the alms- .۷ .tax of power

۷ــ بَذْلُ الجاهِ زَكوهُ الْجاهِ.

.Expediting the release [of the needy from his need] is [a means of] success .۸

۸ــ تَعْجِيلُ السَّراحِ نَجاحٌ.

The fulfilling of needs is not made righteous except by three things: by considering it .۹ to be small such that it becomes great, by hiding it

such that it is made apparent [by Allah] and by expediting it such that it becomes .felicitous

۹ـ لا يَسْتَقِيمُ قَضاءُ الحَوائِجِ إلاّ بِثَلاث: بِتَصْغِيرِها لِتَعْظُمَ، وسَتْرِها لِتَظْهَرَ، وتَعْجِيلِها لِتَهْنَأَ.

Everyone who has been given time [to do good before his death] gives excuses for .۱۰ .[postponement [of good deeds

۱۰ـ كُلُّ مُؤَجَّل يَتَعَلَّلُ بِالتَّسْوِيفِ.

.Turning away the needy is the cause of diminishment of affluence .۱۱

۱۱ـ سَبَبُ زَوالِ الْيَسارِ مَنْعُ الْمُحْتاجِ.

Expressing Your Needs

Expressing Your Needs الإحتياجات

.Express your needs to whomever you wish and (you will) become his captive .۱

۱ـ إحْتَجْ إلى مَنْ شِئْتَ وَكُنْ (تَـكُنْ) أسِيْـرَهُ.

.When you express your needs to someone, you abase yourself before him .۲

۲ـ مَنِ احْتَجْتَ إلَيْهِ هُنْتَ عَلَيْهِ.

One who seeks his needs from you, his obedience to you will be to the extent of his .۳ .need from you

۳ـ مَنِ احْتاجَ إلَيْکَ کانَتْ طاعَتُهُ لَکَ بِقَدْرِ حاجَتِهِ إلَيْکَ.

When someone turns to you with his needs, it becomes obligatory upon you to help .۴ .him

۴ـ مَنِ احْتاجَ إلَيْکَ وَجَبَ إسْعافُهُ عَلَيْکَ.

?How Are You

?How are you كيف الحال؟

When he was asked ‘how are you O Amīr al-Mu’minīn?’, he replied:) How would he) .۱ be whom life is driving towards death, whose state of health can be changed to sickness at any moment and who can be approached [by death] from his place of !?safety

۱_ (وَ قيلَ لَهُ _ عَليهِ السَّلامُ _ كَيفَ تَجِدُكَ يا أميرَ المُؤمِنينَ؟ فقال: كَيْفَ يَكُونُ (حالُ) مَنْ يَفْنى بِبَقائِهِ، ويَسْقَمُ بِصِحَّتِهِ ويُؤتى مِنْ مَأْمَنِهِ؟!

The Perplexed

المتحيّر The Perplexed

It is possible for the one who .۱

.is perplexed and bewildered to be excused

۱ــ قَدْ يُعْذَرُ الْمُتَحَيِّرُ الْمَبْهُوتُ.

Recourse

Recourse الحيله

.Subtlety in [seeking] recourse is the most advantageous of all ways .۱

۱ــ اَلتَّلَطُّفُ فِى الحِيْلَهِ أجْدى مِنَ الْوَسِيلَهِ.

.For everything there is recourse .۲

۲ــ لِكُلِّ شَــىْء حِيلَهٌ.

One who neglects his recourse (or natural disposition) is made to rise [towards it] by .۳
.tribulations

۳ــ مَنْ قَعَدَ عَنْ حِيلَتِهِ (جِبِلَّتِهِ)، أقامَتْهُ الشَّدائِدُ.

Life And Being Alive

Life and Being Alive الحىّ والحياه

.[The living one is never satisfied [and always seeks more .۱

۱ــ اَلحَىُّ لا يَكْتَفِى.

.The fruit of long life is illness and senility .۲

۲ــ ثَمَرَهُ طُولِ الْحَياهِ السُّقْمُ والْهَرَمُ.

.The end of [this] life is death .۳

۳ــ غايَهُ الْحَياهِ الْمَوْتُ.

!How close is life to death .۴

۴_ ما أقْرَبَ الحَياةَ مِنَ المَوْتِ.

۵. How near is the living one to the dead because he will soon join him!

۵_ ما أقْرَبَ الحَیَّ مِنَ المَیِّتِ لِلِحاقِهِ بِهِ.

۶. How far is the dead one from the living by his separation from him!

۶_ ما أبْعَدَ المَيِّتَ مِنَ الحَیِّ لإنْقِطاعِهِ عَنْهُ.

Modesty And Shame

الحياء Modesty and Shame

۱. Being ashamed in front of Allah, the Glorified, protects [one] from the punishment of hell.

۱_ اَلْحَياءُ مِنَ اللّهِ سُبْحانَهُ تَقى عَذابَ النّارِ.

۲. The most modest among you are the most forbearing among you.

۲_ أحْياكُمْ أحْلَمُكُمْ.

۳. The best of religious attires is modesty.

۳_ أحْسَنُ مَلابِسِ الدِّينِ اَلحَياءُ.

۴. The greatest modesty is your being ashamed in front of Allah.

۴_ أفْضَلُ الْحَياءِ اِسْتِحْياؤُكَ مِنَ اللّهِ.

۵. The best modesty is your being ashamed of yourself [in front of Allah].

۵_ أحْسَنُ الْحَياءِ اِسْتِحْياؤُكَ مِنْ نَفْسِكَ.

۶. Verily modesty and chastity are

from the characteristics of faith, and they are the traits of the free and the qualities of .the virtuous

۶ــ إنَّ الْحَياءَ والْعِفَّهَ مِنْ خَلائِقِ الإيمانِ، وإنَّهُما لَسَجِيَّهُ الأحْرارِ، وَشيمَهُ الأبـْرارِ.

.Modesty is beautiful .۷

۷ــ اَلْحَياءُ جَميلٌ.

.Modesty is preventive .۸

۸ــ اَلْحَياءُ مَحْرَمَهٌ.

(Shame prevents livelihood.(۱ .۹

۹ــ اَلْحَياءُ يَمْنَعُ الرِّزْقَ.

.Modesty is the key to (every) good .۱۰

۱۰ــ اَلْحَياءُ مِفْتاحُ (كُلِّ) الْخَيْــرِ.

.Shame is accompanied by deprivation .۱۱

۱۱ــ اَلْحَياءُ مَقْرُونٌ بِالْحِرْمانِ.

.Modesty is the lowering of one’s gaze .۱۲

۱۲ــ اَلْحَياءُ غَضُّ الطَّرْفِ.

.Modesty is the perfection of honour .۱۳

۱۳ــ اَلْحَياءُ تَمامُ الْكَرَمِ.

.Modesty is the partner of chastity .۱۴

۱۴ــ اَلْحَياءُ قَرينُ الْعَفافِ.

.Modesty is a beautiful quality .۱۵

۱۵_ اَلْحَياءُ خُلْقٌ جَمِيلٌ.

.Modesty is a pleasing characteristic .۱۶

۱۶_ اَلْحَياءُ خُلْقٌ مَرْضِيٌّ.

.Modesty is the perfection of honour and the best of traits .۱۷

۱۷_ اَلْحَياءُ تَمامُ الكَرَمِ، وأحْسَنُ الشِّيَمِ.

.Modesty prevents one from ugly actions .۱۸

۱۸_ اَلْحَياءُ يَصُدُّ عَنْ فِعْلِ القَبيحِ.

.[Being ashamed in front of Allah effaces many of the sins [that one has committed .۱۹

۱۹_ اَلْحَياءُ مِنَ اللّهِ يَمْحُو كَثيراً مِنَ الخَطايا.

Dress yourself with modesty, wear the armour of loyalty, safeguard brotherhood .۲۰ and reduce your conversations with women, [if you do all this] your eminence will .become complete

۲۰_ تَسَرْبَلِ الْحَياءَ، وادَّرِعِ الْوَفاءَ، واحْفَظِ الإخاءَ، وأقْلِلْ مُحادَثَهَ النِّساءِ يَكْمَلْ لَکَ السَّناءُ.

.The fruit of modesty is chastity .۲۱

۲۱_ ثَمَرهُ الْحَياءِ العِفَّهُ.

Three things that are not to be ashamed of [are]: for a person to serve his guest, .۲۲ and for him to stand up from his place for his father or his teacher, and [for him] to .seek the right even if it is little

۲۲_

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.Here shame is used in the negative sense of excessive bashfulness, timidity etc -۱

ثَلاثٌ لا يُسْتَحْيى مِنْهُنَّ: خِدْمَةُ الرَّجُلِ ضَيْفَهُ، وقِيامُهُ عَنْ مَجْلِسِهِ لأبيهِ ومُعَلِّمِهِ، وطَلَبُ الْحَقِّ وإنْ قَلَّ.

۲۳. The shame of person feels from himself is the fruit of [his] faith.

۲۳ـ حَياءُ الرَّجُلِ مِنْ نَفْسِهِ ثَمَرَةُ الإيمانِ.

۲۴. The source of chastity is modesty.

۲۴ـ سَبَبُ العِفَّهِ اَلْحَياءُ.

۲۵. Espouse modesty, for it is the symbol of nobility.

۲۵ـ عَلَيْکَ بِالْحَياءِ فَإنَّهُ عُنْوانُ النُّبْلِ.

۲۶. The pinnacle of modesty is for a man to feel ashamed of himself.

۲۶ـ غايَهُ الْحَياءِ أنْ يَسْتَحْيِیَ الْمَرْءُ مِنْ نَفْسِهِ.

۲۷. Shame has been paired with deprivation.

۲۷ـ قُرِنَ الْحَياءُ بِالْحِرْمانِ.

۲۸. The increased modesty of a person is the sign of his faith.

۲۸ـ كَثْرَهُ حَياءِ الرَّجُلِ دَليلُ إيمانِهِ.

۲۹. One who is shy is deprived.

۲۹ـ مَنِ اسْتَحْيا حُرِمَ.

۳۰. Whoever has no modesty has no good in him.

۳۰ـ مَنْ لاحَياءَ لَهُ فَلا خَيْــرَ فيهِ.

۳۱. One whose modesty is reduced, his piety is [also] reduced.

۳۱ـ مَنْ قَلَّ حَياؤُهُ قَلَّ وَرَعُهُ.

۳۲. Whoever is clothed with the garment of modesty, his faults are hidden from the

.people

۳۲_ مَنْ كَساهُ الْحَياءُ ثَوْبَهُ خَفِىَ عَنِ النّاسِ عَيْبُهُ.

One who does not fear facing the people [after having been caught doing evil] does .۳۳
.not fear Allah, the Glorified

۳۳_ مَنْ لَمْ يَتَّقِ وُجُوهَ الرِّجالِ لَمْ يَتَّقِ اللّهَ سُبْحانَهُ.

One who is not ashamed of the people will not feel ashamed in front of Allah, the .۳۴
.Glorified

۳۴_ مَنْ لَمْ يَسْتَحْيِ مِنَ النّاسِ لَمْ يَسْتَحْيِ مِنَ اللّهِ سُبْحانَهُ.

That which is not appropriate for you to do in the open should not be done by you in .۳۵
.private

۳۵_ ما لا يَنْبَغى أنْ تَفْعَلَهُ فِي الْجَهْرِ

فَلا تَفْعَلْهُ فِي السِّــرِّ.

.The best partner of generosity is modesty .۳۶

۳۶ــ نِعْمَ قَرينُ السَّخاءِ الْحَياءُ.

.The best partner of faith is modesty .۳۷

۳۷ــ نِعْمَ قَرِينُ الإيمانِ اَلحَياءُ.

.There is no [good] trait like modesty .۳۸

۳۸ــ لاشِيمَهَ كَالحَياءِ.

Narration And Transmission Of Information

الإخباروالخبر والحديث Narration and Transmission of Information

.Do not relate that which you have no knowledge about .۱

۱ــ لا تُخْبِرْ بِما لَمْ تُحِطْ بِهِ عِلْماً.

Never transmit information except from a reliable person otherwise you will .۲ become a liar, and if you transmit from other than him then surely telling lies is [a .cause of] disgrace and dishonour

۲ــ لا تُخْبِرَنَّ إلاّ عَنْ ثِقَه فَتَكُونَ كَذّاباً، وإنْ أخْبَرتَ عَنْ غَيرِهِ فَإنَّ الكَذِبَ مَهانَهٌ وذُلٌّ.

Do not hasten to the people with that which they dislike so that they [begin to] speak .۳ .about you that which they do not know

۳ــ لاتُسْرِعْ إلَى النّاسِ بِما يَكْرَهُونَ، فَيَقُولُوا فيكَ ما لايَعْلَمُونَ.

Analyze the information when you hear it with the analysis of understanding (i.e. in .۴ order to understand it), not the analysis of narration (i.e. in order to narrate it to others), for indeed the narrators of information are many but those who consider it .carefully are few

۴ــ اعْقِلُوا الخَبَرَ إذا سَمِعْتُمُوهُ عَقْلَ دِرايَه لا عَقْلَ رِوايَه، فَإنَّ رُواهَ العِلمِ كَثيرٌ، ورُعاتَهُ قَليلٌ.

.Reports will never be accepted as true until [they are] verified by the eyes .۵

۵ــ لَنْ يُصْدَقَ الخَبَــرُ حتّى يَتَحَقَّقَ العَيانُ.

Gauging People

Gauging People الإختبار

.[Accompany [people] so that you may gauge [their true nature .۱

۱ــ اِصْحَبْ تَخْتَبِرْ.

(One who gauges [the people] detests (or keeps away from .۲

.[them]

۲ـ مَنِ اخْتَـبَرَ قَلا(وَ هَجَرَ).

.Being at ease with every person before gauging [them] is from lack of intellect .۳

۳ـ اَلطُمَأنِينَهُ إلى كُلِّ أحَد قَبْلَ الاِخْتِبارِ مِنْ قُصُورِ العَقْلِ.

.One who feels at ease [with people] before gauging them, regrets .۴

۴ـ مَنِ اطْمَأنَّ قَبلَ الاِختِبارِ نَدِمَ.

Deception And The Deceitful

الخُدعه والخديعه والخُداع Deception and the Deceitful

Beware of [engaging in] deception, for verily deception is from the qualities of the .۱ .vile

۱ـ إيّاکَ والخَديعَه، فَإنَّ الخَديعَهَ مِنْ خُلْقِ اللَّئيمِ.

.He who makes his intelligence follow deceptions has deluded it .۲

۲ـ غَرَّ عَقْلَهُ مَنْ أتْبَعَهُ الخُدَعَ.

.One who tries to deceive Allah is [himself] deceived .۳

۳ـ مَنْ خادَعَ اللّهَ خُدِعَ.

.The deceiver has no religion .۴

۴ـ لادينَ لِخَدّاعٍ.

The Servant

الخادم The Servant

.Beat your servant when he disobeys Allah but forgive him when he disobeys you .۱

۱ــ اِضْرِب خادِمَک إذا عَصَی اللّه، واعْفُ عَنْهُ إذا عَصاک.

The One Who Is Forsaken By Allah

الخذلان والمخذول (The One who is forsaken by Allah(۱

From the signs of being forsaken by Allah is considering that which is evil as .۱ .something good

۱ــ مِنْ عَلاماتِ الخِذلانِ اِسْتِحْسانُ القَبیحِ.

One of the indications of being forsaken by Allah is taking the rights of [one's] .۲ .brothers lightly

۲ــ مِنْ دَلائِلِ الخِذْلانِ الاِسْتِهانَهُ بِحُقُوقِ الإخوانِ.

.Abandonment is a support for ignorance .۳

۳ــ اَلخِذلانُ مُمِدُّ الجَهْلِ.

.The forsaken is he who has to ask for something from the ignoble .۴

۴ــ المَخْذولُ مَنْ لَهُ إلَی اللِّئامِ حاجَهٌ.

Muteness

الخَرَس Muteness

.Muteness is better than lying .۱

۱ــ اَلخَرَسُ خَیْرٌ مِنَ الکِذْبِ.

Ineptness

الخُرْق Ineptness

Ineptness is opposing [others'] views and having enmity with one who is capable of .۱

١- Because of the evil actions that one performs. See Q٣:١۶٠

.causing harm

١ــ الخُرْقُ مُعاداهُ الآراءِ، ومُعاداهُ مَنْ يَقْدِرُ علَى الضَّــرّاءِ.

.Be cautious of ineptness for it is disgraces [one's] character .٢

٢ــ إيّاكَ والخُرْقَ، فَإنَّهُ شَيْنُ الأخلاقِ.

.The ugliest thing is ineptness .٣

٣ــ اَقْبَحُ شَىْء الخُرْقُ.

.The worst thing is ineptness .۴

۴ــ اَسْوَءُ شَىْء اَلخُرْقُ.

.Ineptness is a disgraceful attribute .۵

۵ــ اَلخُرْقُ شَينُ الخُلقِ.

.Ineptness is the worst quality .۶

۶ــ اَلْخُرْقُ شَرُّ خُلق.

!How bad a quality ineptness is .٧

٧ــ بِئسَ الشّيمَهُ الخُرْقُ.

.The height of ignorance is ineptness .٨

٨ــ رَأسُ الجَهْلِ الخُرْقُ.

.One whose ineptness increases is scorned .٩

٩ــ مَنْ كَثُرَ خُرْقُهُ اُسْتُرذِلَ.

!How many an elevated person has been degraded by the ugliness of his ineptitude .١٠

١٠ــ كَمْ مِنْ رَفيع وَضَعَهُ قُبْحُ خُرْقِهِ.

It is from ineptness to make haste before [having] ability, and to act slowly after .١١ getting the opportunity.

١١ــ مِنَ الخُرْقِ العَجَلَــةُ قَبْلَ الإمْكانِ، والأناةُ بَعْدَ إصابَةِ الفُرصَةِ.

Increased ineptness is an abomination .١٢

١٢ــ مِنَ الفُحشِ كَثْرَةُ الخُرْقِ.

It is from ineptitude to let go of an opportunity when one is able to take it .١٣

١٣ــ مِنَ الخُرْقِ تَرْكُ الفُرْصَةِ عِندَ الإمكانِ.

Ineptness is not in anything but that it tarnishes it .١۴

١۴ــ ما كانَ الخُرْقُ فى شَىْء إلاّ شانَهُ.

There is no quality more disgraceful than ineptitude .١۵

١۵ــ لا خُلْقَ أشيَــنُ مِنَ الخُرْقِ.

There is no attribute more belittling than ineptitude .١۶

١۶ــ لا خُلَّةَ أزْرى مِنَ الخُرْقِ.

The Loser

The Loser الخاسر والخسران

Many a person who gains is [actually] a loser .١

١ــ رُبَّ رابح خاسر.

The biggest loser from among you is the most unjust from among you .٢

٢ــ أخسَرُكُمْ أظْلَمُكُمْ.

How great a loser is he for whom there is no .٣

!share [of reward] in the Hereafter

۳_ ما أخْسَرَ مَنْ لَيْسَ لَهُ فِى الآخِرَهِ نَصيبٌ.

Submissiveness And Humility In Front Of Allah

Submissiveness and Humility in front of Allah, The Most High الخشوع والخضوع للّه تعالی

۱. When you are guided to your goal then be most submissive in front of your Lord.

۱_ إذا أنتَ هُديتَ لِقَصْدِکَ فَکُنْ أخْشَعَ ما تَـكُونُ لِرَبِّكَ.

۲. Everything is humble in front of Allah.

۲_ کُلُّ شَیْء خاضِعٌ لِلّهِ.

۳. Everything is submissive in front of Allah.

۳_ کُلُّ شَیْء خاشِعٌ لِلّهِ.

۴. One whose heart submits, his limbs [also] submit.

۴_ مَنْ خَشَعَ قَلْبُهُ خَشَعَتْ جوارِحُهُ.

۵. Whoever is humble in front of the majesty of Allah, people become submissive to him.

۵_ مَنْ خَضَعَ لِعَظَمَهِ اللّهِ ذَلَّتْ لَهُ الرِّقابُ.

۶. The best form of obedience is submission and humility.

۶_ نِعمَ الطّاعَهُ الأنْقيادُ، والخُضوعُ.

۷. How good a supporter of supplication submissiveness!

۷_ نِعمَ عَونُ الدُّعاءِ الخُشُوعُ.

۸. There is no worship like [that which is accompanied by] humility.

۸ـ لاعِبادَةَ كَالخُضُوعِ.

.[Humility means servility [in front of Allah .۹

۹ـ الخُضُوعُ دِناءَةٌ

The Foe Of Allah

The Foe of Allah من خصمه اللّه

One whose enemy is Allah, the Glorified, his proof is refuted and he is punished in .۱ this world and in his Hereafter.

۱ـ مَنْ يَكُنِ اللّهُ سُبْحانَهُ خَصْمَهُ يُدحِضْ حُجَّتَهُ، ويُعَذِّبْهُ فِى الدُّنيا وَمَعادِهِ.

.One whose enemy is Allah, his proof is refuted and Allah wages war with him .۲

۲ـ مَنْ يَكُنِ اللّهُ خَصْمَهُ يُدْحِضْ حُجَّتَهُ، وَيَكُنْ لَهُ حَرباً.

Writing

Writing الخطّ والقلم والكتابه

Put cotton in your inkpot, keep the nib of your pen long, leave space between your .۱ lines and keep the letters close to

.each other, for this makes the writing more beautiful

١ــ اِلْقِ دَواتَک، وأطِلْ جَلْفَهَ قَلَمِک، وفَرِّقْ بَیْــنَ سُطورِک، وقَرْمِطْ بَینَ حُروفِکَ، فإنَّ ذلِکَ أجْدَرُبِصَباحَهِ الخَطِّ.

٢. Open the sharpened nib of your pen, thicken its point [so that it does not break easily] and cut the edge on the right side so that your handwriting becomes good.

٢ــ اِفْتَحْ بَرْیَهَ قَلَمِکَ، واسْمِکْ شَحْمَتَهُ، وأیْمِنْ قِطَّتَکَ، یَجُدْ خَطُّکَ.

٣. Writing is the tongue of the hand.

٣ــ الخَطُّ لِسانُ الیَدِ.

Ideas

Ideas الخواطر

١. The imbuement of ideas is through deliberation.

١ــ لِقاحُ الخَواطِرِ المُذاکَرَهُ.

The Daring

The Daring المُخاطِر

١. The daring risk-taker charges towards danger.

١ــ اَلمُخاطِرُ مُتَهَجِّمٌ عَلَى الغَرَرِ.

Mistakes

Mistakes الخطاء

١. Making many mistakes points towards excessive ignorance.

١ــ کَثْرَهُ الخَطاءِ یُنْذِرُ بِوُفُورِ الجَهلِ.

Sincerity And Devotion

Sincerity and Devotion الإخلاص والخالص والمخلص

.Sincerity is in grave danger, until it is seen what it concludes with .۱

۱ـ اَلاِخْلاصُ خَطَرٌ عَظيمٌ حتّى يُنْظَرَ بِما يُخْتَمُ لَهُ.

.[Be sincere and you will attain [success .۲

۲ـ أخْلِصْ تَنَلْ.

Let your action, your knowledge, your love, your hatred, your taking, your leaving, .۳ .your speech and your silence [all] be [sincerely] for the sake of Allah

۳ـ أخْلِصْ لِلّهِ عَمَلَکَ، وعِلْمَکَ، وحُبَّکَ، وبُغْضَکَ، وأخْذَکَ، وتَرْکَکَ، وکَلامَکَ، وصَمْتَکَ.

Adopt sincerity in secret and in the open, fear [of Allah] when unseen and seen, .۴ .moderation in poverty and wealth, and equity in satisfaction and anger

۴ـ اِلْزَمِ الإخْلاصَ فيِ السِّـرِّ والعَلانِيَهِ، والخَشيَهَ فِی الغَيْبِ والشَهادَهِ، والقَصْدَ فِی الفَقْرِ والغِنی، والعَدْلَ فِی الرِّضا والسَّخَطِ.

.[Be sincere when you perform an action [and do it only for the pleasure of Allah .۵

۵ـ أخْلِصُوا إذا

عَمِلْتُمْ.

۶. Sincerity is the goal [of worship].

۶_ اَلإخْلاصُ غايَةٌ.

۷. Sincerity is [a means of attaining] success.

۷_ اَلإخْلاصُ فَوزٌ.

۸. Being sincere is the best of actions.

۸_ اَلإخلاصُ خَيْرُ العَمَلِ.

۹. Sincerity is the fruit of worship.

۹_ اَلإخْلاصُ ثَمَرَةُ العِبادَةِ.

۱۰. Sincerity is the attribute of the most excellent people.

۱۰_ اَلإخْلاصُ شيمَةُ أفاضِلِ النَّاسِ.

۱۱. Sincerity is the highest [form of] success.

۱۱_ اَلإخْلاصُ أعْلى فَوز.

۱۲. Sincerity is the worship of the Near Ones [to Allah].

۱۲_ اَلإخْلاصُ عِبادَةُ المُقَرَّبينَ.

۱۳. Sincerity is the goal of religion.

۱۳_ اَلإخْلاصُ غايَةُ الدّينِ.

۱۴. Sincerity is the most honourable end.

۱۴_ اَلإخْلاصُ أشْرَفُ نِهايَه.

۱۵. Sincerity is the fruit of certitude.

۱۵ـ اَلإخْلاصُ ثَمَرَةُ اليَقينِ.

۱۶. Sincerity is the foundation of worship.

۱۶ـ الإخْلاصُ مِلاكُ العِبادَهِ.

۱۷. Sincerity is the highest [level of] faith.

۱۷ـ اَلإخْلاصُ أعْلَى الإيمانِ.

۱۸. Sincerity in action stems from strong faith and righteous intention.

۱۸ـ إخْلاصُ العَمَلِ مِنْ قُوَّهِ اليَقينِ، وصَلاحِ النّـيَّهِ.

۱۹. If you are sincere, you will be successful.

۱۹ـ إنْ تَخْلُصْ تَفُزْ.

۲۰. Through sincerity, deeds are raised (i.e. are accepted).

۲۰ـ بِالإخْلاصِ تُرفَعُ الأعْمالُ.

۲۱. Through sincerity, the doers of good deeds contend for excellence.

۲۱ـ بِالإخْلاصِ يَتَفاضَلُ العُمّالُ.

۲۲. The true sincerity of a person makes his nearness [to Allah] greater and his reward abundant.

۲۲ـ صِدْقُ إخْلاصِ المَرْءِ يُعْظِمُ زُلْفَتَهُ ويُجْزِلُ مَثُوبَتَهُ.

۲۳. Blessed is one who anticipates his death and makes his actions sincere.

۲۳ـ طُوبى لِمَنْ بادَرَ أجَلَهُ وأخْلَصَ عَمَلَهُ.

۲۴. Blessed is he who makes his knowledge, his actions, his love, his hatred, his taking, his leaving, his speech and his silence sincere for [attaining the pleasure of] Allah.

۲۴ـ طُوبى لِمَنْ أخْلَصَ لِلّهِ عِلْمَهُ، وعَمَلَهُ، وحُبَّهُ، وبُغْضَهُ، وأخْذَهُ،

وَتَرْكَهُ وكَلامَهُ، وصَمْتَهُ.

۲۵. Blessed is he who proceeds with sincerity, acts with righteousness, acquires the reserves [for the Hereafter] and eschews [the disobedience of Allah] cautiously.

۲۵_ طُوبى لِمَنْ قَدَّمَ خالِصاً، وعَمِلَ صالِحاً،وَ اكْتَسَبَ مَذْخُوراً، وَاجْتَنَبَ مَحذُوراً.

۲۶. You must espouse true sincerity and complete certitude, for these two are the best forms of worship of the Near Ones [to Allah].

۲۶_ عَلَيْكُمْ بِصِدقِ الإخْلاصِ، وحُسْنِ اليَقينِ، فَإنَّهما أفضَلُ عِبادَهِ المُقَرَّبينَ.

۲۷. The goal of sincerity is [attaining] deliverance [from the punishment of Allah].

۲۷_ غايَهُ الإخْلاصِ الخَلاصُ.

۲۸. It is for making actions sincere that the people of intellect and understanding contend.

۲۸_ فِى اخْلاصِ الأعمالِ تَنافُسُ اُولِى النُّهى والألْبابِ.

۲۹. How can one be capable of sincerity when he has been overcome by vain desire?

۲۹_ كَيفَ يَسْتَطيعُ الإخْلاصَ مَنْ يَغْلِبُهُ الهَوى؟!

۳۰. One who devotes himself sincerely to Allah gains support for his life in this world and his Hereafter.

۳۰_ مَنْ أخْلَصَ لِلّهِ اسْتَظْهَرَ لِمَعاشِهِ ومَعادِهِ.

۳۱. One whose action is not accompanied with sincerity, [his action] is not accepted.

۳۱_ مَنْ لَمْ يَصْحَبِ الإخْلاصُ عَمَلَهُ لَمْ يُقْبَلْ.

۳۲. With sincerity, deeds are raised (i.e. accepted).

۳۲_ مَعَ الإخلاصِ تُرْفَعُ الأعْمالُ.

.No one preserves his reward except the one who makes his action sincere .۳۳

۳۳_ لايُحرِزُ الأجْرَ إلاّ مَنْ أخْلَصَ عَمَلَهُ.

There is nothing better than making action sincere in [accordance with] its true .۳۴ .intention

۳۴_ لاشَىْءَ أفضلُ مِنْ إخلاصِ عمَل فى صِدْقِ نِيَّتهِ.

.The sincere one is worthy of getting [his prayers] answered .۳۵

۳۵_ اَلمُخلِصُ حَرِىٌّ بِالإجابَهِ.

.One who makes his actions sincere, attains his hopes .۳۶

۳۶_ مَنْ أخْلَصَ بَلَغَ الآمالَ.

Sucession

Sucession الخلافه

.۱

How strange it is that the succession [to the Prophet] is [decided] by companionship [only] and not by companionship and kinship.

١ـ واعَجَبا أنْ تَـكُونَ الخِلافَةُ بِالصَّحابَةِ ولا تَـكُونَ بِالصَّحابَةِ والقَرابَةِ.

The Caliphs

The Caliphs [Uthman and..] الخلفاء(عثمان و...)

١. With Allah, the Glorified, lies the clear verdict between the appropriator [Uthmān] and the protestor [who was responsible for his assassination].(١)

١ـ لِلّهِ سُبْحانَهُ حُكْمٌ بَيِّنٌ فِی المُسْتأثِرِ والجازِعِ.

Disagreement

Disagreement الخِلاف والإختلاف

١. Disagreement wrecks [good] ideas.

١ـ اَلخِلافُ يَهْدِمُ الآراءَ.

٢. Organized affairs are disrupted by disagreement.

٢ـ اَلاُمُورُ المُنْتَظِمَهُ يُفْسِدُهَا الخِلافُ.

٣. The cause of disunity is disagreement.

٣ـ سَبَبُ الفُرْقَهِ اَلاِخْتِلافُ.

٤. With disagreement there is no harmony.

٤ـ لَيْسَ مَعَ الخِلافِ اِيتِلافٌ.

٥. From disagreement stems repulsion [and hatred].(٢)

٥ـ مِنَ الخِلافِ تَـكُونُ النَّبْوَهُ.

٦. Too much disagreement is discord.

۶_ كَثْرَةُ الخِلافِ شِقاقٌ.

.Disagreement is the motive for wars .۷

۷_ اَلخُلْفُ مَثارُ الحُروبِ.

.Disputes demonstrate the foolishness of a person and do not increase his claim .۸

۸_ اَلمُخاصَمَةُ تُبْدى سَفَهَ الرَّجُلِ ولاتَزيدُ فى حَقِّهِ.

Good Character

الأخلاق Good Character

.A refined character is one of the two blessings .۱

۱_ الخُلْقُ السَّجيحُ أحَدُ النِّعْمَتينِ.

.The best thing is [good] character .۲

۲_ أحْسَنُ شَىْء اَلخُلْقُ.

.The most honourable distinction is [good] character .۳

۳_ أكْرَمُ الحَسَبِ الخُلْقُ.

.The best of qualities is honourable ambition .۴

۴_أحْسَنُ الشِّيَمِ شَرَفُ الهِمَمِ.

.The most beautiful qualities are forbearance and chastity .۵

۵_ أزْيَنُ الشِّيَمِ اَلْحِلمُ والعِفافُ.

.The purest of all people in lineage is the best of them in character .۶

۶_ أطْهَرُ النّاسِ أعْراقاً أحْسَنُهُمْ أخْلاقاً.

.The most pleased of all people is one whose character is agreeable .۷

٧_ أرْضَى النّاسِ مَنْ كانَتْ أخْلاقُهُ رَضِيَّةً.

The best eminence .٨

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.Part of sermon no. ٣٠ of Nahj al-Balāgha -١

Another possible translation as mentioned by ‘Allāma Khwānsari (r) is: From - ٢ .opposition (to vain desires) loftiness is achieved

.is [in possessing] a beautiful character

۸ـ أحْسَنُ السَّناءِ الخُلْقُ السَّجيحُ.

The most honourable quality of the noble one is his feigning inattention [and .۹ .[ignorance] about that which he is aware [regarding the negative traits of others

۹ـ أشْرَفُ أخلاقِ الكَريمِ تَغافُلُهُ عَمَّا يَعْلَمُ.

.The best of qualities are generosity, chastity and tranquillity .۱۰

۱۰ـ أفْضَلُ الشِّيَمِ السَّخاءُ والعِفَّةُ والسَّكينَةُ.

.The best of morals are those which drive you towards noble deeds .۱۱

۱۱ـ أحْسَنُ الأخْلاقِ ما حَمَلَكَ عَلَى المَكارِمِ.

Verily Allah, the Glorified and Exalted, loves the person who is approachable [and .۱۲ .courteous], of tolerant disposition and prompt in getting things done

۱۲ـ إنَّ اللّهَ سُبْحانَهُ وتعالى يُحِبُّ السَّهْلَ النَّفْسِ، اَلسَّمِحَ الخَليقَهِ، القَريبَ الأمْرِ.

Verily it is from nobility of character to build ties with the one who cuts you off, to .۱۳ .give one who deprives you and to forgive one who wrongs you

۱۳ـ إنَّ مِنْ مَكارِمِ الأخلاقِ: أنْ تَصِلَ مَنْ قَطَعَكَ، وتُعطِیَ مَنْ حَرَمَكَ، وَتَعْفُوَ عَمَّنْ ظَلَمَكَ.

.Noble traits are [acquired] through difficulties .۱۴

۱۴ـ اَلمَكارِمُ بِالمَكارِهِ.

.A praiseworthy character is one of the fruits of intelligence .۱۵

۱۵ـ اَلخُلقُ المَحْمُودُ مِنْ ثِمارِ العَقْلِ.

He ('a) said about those whom he praised: When they speak, they are truthful and .۱۶ when they are silent, they are not surpassed. When they look, they take lesson and when they turn away, they are not distracted. When they talk, they remember [Allah]

.and when they are quiet, they contemplate

۱۶_ «وقالَ _ عَليه السّلامُ _ فيمَنْ أثْنى عَلَيْهِ »: إنْ نَطَقُوا صَدَقُوا، وإنْ صَمَتُوا لَمْ يُسْبَقُوا، إنْ نَظَرُوا اِعْتَبرُوا، وإنْ أعْرَضُوا لَمْ يَلْهُوا، إنْ

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تَ_كَلَّمُوا ذَكَرُوا، وإنْ سَكَتُوا تَفَكَّرُوا.

If you must compete with each other, then vie for [acquiring] desirable qualities .۱۷ and praiseworthy traits.

۱۷_ إنْ كُنْتُمْ لامُحالَهَ مُتَنافِسينَ فَتَنافَسُوا فِى الخِصالِ الرَّغيبَهِ، وخِلالِ المَجْدِ.

.One whose character is bad, his death is [considered a time of] happiness .۱۸

۱۸_ مَنْ ساءَتْ سَجِيَّتُهُ سَرَّتْ مَنِيَّتُهُ.

.When the character is good, the speech becomes gentle .۱۹

۱۹_ إذا حَسُنَ الخُلْقُ لَطُفَ النُّطْقُ.

When there is an admirable quality in a man, then expect from him other such .۲۰ qualities.

۲۰ _ إذا كانَ فِى الرَّجُلِ خَلَّهٌ رائِقَهٌ فَانْتَظِرْ مِنْهُ أخَواتِها.

When the Qur’an calls you towards [acquiring] a beautiful quality, then compel .۲۱ yourself to adopt [a quality] like it.

۲۱_ إذا دَعاکَ القُرآنُ إلى خَلَّه جَميلَه فَخُذْ نَفْسَکَ بِأمْثالِها.

.With good character, life becomes pleasant .۲۲

۲۲_ بِحُسْنِ الأخْلاقِ يَطيبُ العَيْشُ.

.By [adopting] good character, sustenance becomes abundant .۲۳

۲۳_ بِحُسْنِ الأخْلاقِ تَدِرُّ الأرزاقُ.

Opting for the truth and keeping away from untruth is the most beautiful quality .۲۴ and the best etiquette.

۲۴_ تَحَرِيِّ الصِّدقِ، وتَجَنُّبُ الكِذْبِ، أجْمَلُ شيمَه وأفْضَلُ أدَب.

Compete in acquiring [a] desirable character, great forbearance and lofty ideas, .۲۵ .[and] your reward will become great

۲۵_ تَنافَسُوا فِى الأخلاقِ الرَّغيبَهِ، والأحْلامِ العَظيمَهِ، والأَخْطارِ الجَليلَهِ، يَعْظُمْ لَكمُ الجَزاءُ.

You should be zealous for praiseworthy qualities like protecting the [rights of the] .۲۶ neighbour, fulfilling the sureties, obedience to virtue and opposition to arrogance; and .beautify yourselves with excellent traits

۲۶_ تَعَصَّبُوا لِخِلالِ الحَمْدِ، مِنَ الحِفْظِ لِلْجارِ، والوَفاءِ بالذِّمامِ، والطَّاعَهِ لِلْبِرِّ، والمَعْصِيَهِ لِلْكِبْرِ، وتَحَلَّوْا بِمَكارِمِ الخِلالِ.

Choose for yourself the best from every character [trait], for indeed virtue is .۲۷

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a habit.

٢٧ـ تَخَيَّـرْ لِنَفْسِكَ مِنْ كُلِّ خُلْقٍ أحْسَنَهُ، فَإنَّ الخَيْرَ عادَةٌ.

٢٨. Good character is [an embellishment] for the soul and good appearance is [a beautification] for the body.

٢٨ـ حُسْنُ الخُلقِ لِلنَّفسِ، وحُسْنُ الخَلْقِ لِلْبَدَنِ.

٢٩. Adopting a good character is the best [means of following the] religion.

٢٩ـ حُسْنُ الخُلقِ أفْضَلُ الدّينِ.

٣٠. Good character is the best companion and self-conceit is a hidden ailment.

٣٠ـ حُسْنُ الخُلقِ خَيْرُ قَرين، والعُجْبُ داءٌ دَفينٌ.

٣١. Good character is from the best allotment and the most virtuous of qualities.

٣١ـ حُسْنُ الخُلْقِ مِنْ أفْضَلِ القِسَمِ، وأحسَنِ الشِّيَمِ.

٣٢. Good character is one of the two bounties [of Allah].

٣٢ـ حُسْنُ الخُلقِ أحَدُ العَطائَينِ.

٣٣. Good character is proof of an honourable ancestry.

٣٣ـ حُسْنُ الأخْلاقِ بُرْهانُ كَرَمِ الأعْراقِ.

٣٤. Good character increases sustenance and makes companions feel at ease.

٣٤ـ حُسْنُ الأخْلاقِ يُدِرُّ الأرزاقَ، ويُونِسُ الرِّفاقَ.

٣٥. Good character is the cornerstone of all virtuous acts.

٣٥ـ حُسْنُ الخُلْقِ رَأسُ كُلِّ بِرّ.

٣٦. Good character brings about adoration and strengthens love.

۳۶_ حُسْنُ الخُلقِ یُورِثُ المَحَبَّهَ ویُؤَکِّدُ المَوَدَّهَ.

.The best character is the one that is furthest from obstinacy .۳۷

۳۷_ خَیْرُ الأَخْلاقِ أبْعَدُها عَنِ اللَّجاجِ.

.The best of qualities is the most agreeable of them .۳۸

۳۸_ خَی_ْرُ الشِّیَمِ أرْضاها.

.The best of attributes is kindness .۳۹

۳۹_ خَیْ_رُ الَخلائِقِ الرِّفْقُ.

.The best of all qualities is truthfulness in speech and noble actions .۴۰

۴۰_ خَیْ_رُ الخِلالِ صِدْقُ المَقالِ، ومَکارِمُ الأفْعالِ.

The foundation of belief is [adopting a] good character and adorning oneself with .۴۱ .the truth

۴۱_ رَأسُ الإیمانِ حُسْنُ الخُلْقِ، والتَّحَلّی بِالصِّدقِ.

I had, in the past, a brother-in-faith and his view of the world .۴۲

as something insignificant made him great in my eyes. He was above being controlled by the needs of his appetency and thus he never craved for what he could not get nor would he ask for more of what he got. He was silent most of the time but when he spoke, he silenced the other speakers and quenched the thirst [for answers] of questioners. He was [apparently] weak and feeble but at the time of battle he was like the lion of the forest or the serpent of the valley. He would not put forth an argument unless it was decisive. He would not accuse anyone in an excusable matter until he had heard his excuse. He would not mention any suffering except after recovering from it. He would do as he says and not say that which he does not do [himself]. Even when (or if) he could be exceeded in speaking, he could not be excelled in silence. He was more eager to listen than he was to speak. When two things came before him, he would see which of the two was closer to vain desire and would oppose it. You should [all] adopt these qualities, thus acquire them and compete with each other in them. And if you cannot acquire them, you should know that acquiring a little is better than .giving up plenty

۴۲_ کانَ لی فیما مَضی أخٌ فِی اللّهِ وکانَ یُعَظِّمُهُ فی عَینی صِغَرُ الدُّنیا فی عَیْنِه وکانَ خارِجاً مِنْ (عنْ) سُلْطانِ بَطْنِهِ،

فلا يَشْتَهى ما لا يَجِدُ ولا يُكْثِرُ إذا وَجِدَ وكانَ أكثَرَ دَهْرِهِ صامِتاً فَإنْ قالَ بَذَّ القائِلينَ ونَقَعَ غَليلَ السَّائلينَ وكانَ ضَعيفاً مُسْتَضْعَفاً فَإنْ جاءَ الجِدُّ فَهُوَ لَيْثٌ عاد وَصِلٌّ واد لا يُدْلى بِحُجَّه حَتّى يَأتِيَ قاضِياً وَكانَ لايَلُومُ أحَداً عَلى ما (لا) يَجِدُ العُذْرَ في مِثلِهِ حتّى يَسْمَعَ اعْتِذارَهُ وكانَ لا يَشْكُو وَجَعاً إلاّ عِنْدَ بُرْئِهِ وَكانَ يَفْعَلُ ما يَقُولُ ولا يَقُولُ ما لايَفْعَلُوكانَ إذا (إن) غُلِبَ عَلى الكَلام لَمْ يُغْلَبْ عَلَى السُّكُوتِ وكانَ على أنْ يَسمَعَ أحْرَصَ مِنْهُ على أنْ يَتَكَلَّمَ وَكانَ إذا بَدَهَهُ أمرانِ نَظَرَ أيُّهُما أقْرَبُ إلى الهَوى فَخالَفَهُ فَعَلَيْكُمْ بِهذِهِ الخلائِقِ فَالْزَمُوها وتَنافَسُوا فيها فَإنْ لَمْ تَسْتَطيعُوها فَاعْلَمُوا أنَّ أخْذَ القَليلِ خَيرٌ مِنْ تَركِ الكَثيرِ.

.Nothing gets constricted with good character .۴۳

۴۳_ لَمْ يَضِقْ شَيْءٌ مَعَ حُسْنِ الخُلقِ.

.One whose character is noble, his sustenance is increased .۴۴

۴۴_ مَنْ كَرُمَ خُلْقُهُ اِتَّسَعَ رِزْقُهُ.

.One whose qualities are good, his companionship is pleasant .۴۵

۴۵_ مَنْ حَسُنَتْ خَليقَتُهُ طابَتْ عِشرَتُهُ.

.One whose character is good, his ways become easy .۴۶

۴۶_ مَنْ حَسُنَ خُلْقُهُ سَهُلَتْ لَهُ طَرُقُهُ.

.One whose character is good, more people adore him and feel at ease with him .۴۷

۴۷_ مَنْ حَسُنَ خُلْقُهُ كَثُرَ مُحِبُّوهُ، وأنَسَتِ النُّفُوسُ بِهِ.

Allah, the Glorified, does not give a servant anything from the good of this world or .۴۸ .the Hereafter but because of his good character and his good intention

۴۸_ ما أعْطَى اللّهُ سُبْحانَهُ العَبْدَ شَيْئاً مِنْ خَيرِ الدُّنيا والآخرَهِ إلاّ بِحُسْنِ خُلْقِهِ، وحُسْنِ نِيَّتِهِ.

.The best distinction is good character .۴۹

۴۹_ نِعْمَ الحَسَبُ حُسْنُ الخُلْقِ.

.The best trait is [having a] good character .۵۰

۵۰_ نِعْمَ

الشّيمَهُ حُسْنُ الخُلْقِ.

۵۱. The best [form of] faith is a beautiful character.

۵۱_ نِعْمَ الإيمانُ جَميلُ الخُلْقِ.

۵۲. The hidden aspects of [one's] character are uncovered by [companionship and] social interaction.

۵۲_ خَوافِى الأَخْلاقِ تـكْشِفُهَا المُعاشَرهُ.

۵۳. The pinnacle of knowledge is distinguishing between character traits, manifesting the praiseworthy among them and suppressing the blameworthy among them.

۵۳_ رَأسُ الْعِلْمِ التَّميزُ بَيْنَ الأَخْلاقِ وإظْهارِ مَحْمُودِها وقَمْعِ مَذْمُومِها.

۵۴. The adornment of [all] traits is being careful [in fulfilling] the sureties.

۵۴_ زَيْنُ الشِّيَمِ رَعْىُ الذِّمَمِ.

۵۵. Six things are used to gauge the character of men: [their behaviour in times of] happiness and anger, security and fear, deprivation and desire.

۵۵_ سِتَّهٌ تـخْتَبَرُ بها أَخْلاقُ الرِّجالِ: الرِّضا، والغضَبُ، والأَمْنُ، وَالرَّهْبُ، والمَنْعُ، والرَّغْبُ.

۵۶. You must adopt a good character for this will earn you adoration [of others].

۵۶_ عَلَيْكَ بِحُسْنِ الخُلقِ فَإِنَّهُ يُكْسِبُكَ المَحَبَّهَ.

۵۷. In good character, there are treasures of [blessings and] sustenance.

۵۷_ فى سَعَهِ الأَخْلاقِ كُنُوزُ الأَرْزاقِ.

۵۸. Everything is possible except [changing and] transferring of natural dispositions [of character and personality].

۵۸_ كُلُّ شَىْء يُسْتَطاعُ إلاّ نَقْلَ الطِّباعِ.

٥٩. How many a lowly person has been elevated by his good character!

٥٩_ كَمْ مِنْ وَضيع رَفَعَهُ حُسْنُ خُلْقِهِ.

٦٠. Whoever does not make his character good, his companion will not benefit from him.

٦٠_ مَنْ لَمْ يُحسِنْ خُلْقَهُ لَمْ يَنْتَفِعْ بِهِ قَرينُهُ.

٦١. One whose attributes are not good, his [methods and] ways will not be praised.

٦١_ مَنْ لَمْ تُحسَنْ خَلائِقُهُ لَمْ تُـحْمَدْ طَرائِقُهُ.

٦٢. There is no companion like good character.

٦٢_ لاقرينَ كَحُسْنِ الخُلقِ.

٦٣. There is no life more satisfying than [one lived with] good

.character

۶۳_ لاعَیْشَ أهْنَأُ مِنْ حُسْنِ الخُلْقِ.

When you see in others a quality which is objectionable, then keep similar qualities .۶۴ .away from yourself

۶۴_ إذا رَأیتَ فی غَیرِکَ خُلْقاً ذَمیماً فَتَجَنَّبْ مِنْ نَفْسِکَ أمْثالَهُ.

.Verily your natural disposition invites you towards that which you are familiar with .۶۵

۶۵_ إنَّ طِباعَکَ تَدْعُوکَ إلی ما ألِفْتَهُ.

Indeed these natural dispositions are different, and the best of them is the furthest .۶۶ .of them from evil

۶۶_ إنَّ هذِهِ الطَّبایِـعَ مُتَباینَهٌ، وخَیْرُها أبْعَدُها مِنَ الشَّـرِّ.

Verily only the dispositions of the virtuous are dispositions that have the potential .۶۷ .of supporting good, so whenever they are laden with it, they carry it

۶۷_ إنَّما طَبایِـعُ الأبرارِ طَبایِـعُ مُحْتَمِلَهٌ لِلْخَیْرِ، فَمَهْماحُمِّلَتْ مِنْهُ اِحتَمَلَتْهُ.

He (‘a) said about the one whom he censured: If he falls sick he regrets having .۶۸ abandoned the work and if he is healthy, he feels secure and delays the work. When he is called to cultivate for this world, he works and when he is called to cultivate for the Hereafter, he is lazy. If he becomes wealthy, he turns arrogant and falls into vice and if he becomes poor, he despairs and becomes weak. If a favour is done to him, he is ungrateful and if he does a favour, he lengthens it and makes it seem like [a great favour and] an obligation. If an evil deed presents itself to him, he commits it with the excuse of seeking repentance [for it later] but when he decides to repent, he delays it and persists

in sinning. If he experiences wellbeing, he assumes that he has repented. If he is distressed, he thinks [ill of Allah] and doubts [in Him]. If he falls ill he devotes himself and turns repentantly [to Allah] but if he regains his health, he forgets and returns [to his evil ways] and becomes emboldened in his injustice towards the servants [of Allah]. When he is secure, he is allured by the temptations of this world, so he forgets .[the Hereafter and is negligent of the Resurrection [on the Day of Judgment

۶۸_ وقالَ _ عليهِ السّلامُ _ فی حقِّ مَنْ ذَمَّهُ: إنْ سَقِمَ فَهُوَ نادِمٌ علی تَرکِ العَمَلِ، وَإنْ صَحَّ أمِنَ مُغْتَرّاً فَأَخَّرَ العَمَلَ، إنْ دُعِیَ إلی حَرْثِ الدُّنیا عَمِلَ، وإنْ دُعِیَ إلی حَرْثِ الآخِرَهِ کَسِلَ، إنِ استَغْنی بَطَرَ وفَتِنَ، إنِ افْتَقَرَ قَنِطَ ووَهِنَ، إنْ اُحْسِنَ إلَیهِ جَحِدَ، وإنْ أحْسَنَ تَطاوَلَ، وامْتَنَّ، إنْ عَرَضَتْ لَهُ مَعْصِیَهٌ واقَعَها بِالاتِّکالِ عَلَی التَّوبَهِ، إنْ عَزَمَ عَلیَ التَّوبَهِ سَوَّفَها، وأصَرَّ عَلیَ الحَوْبَهِ إنْ عُوفِیَ ظَنَّ أنْ قَدْ تابَ، إن اِبْتُلِیَ ظَنَّ وارْتابَ، إنْ مَرِضَ أخْلَصَ وأنابَ، إنْ صَحَّ نَسِیَ وعادَ وَاجْتَری علی مَظالِمِ العِبادِ، إنْ أمِنَ اِفْتَتَنَ لاهِیاً بِالعاجِلَهِ، فَنَسِیَ الآخِرَهَ وغَفَلَ عَنِ المَعادِ.

When you see in others a quality which is objectionable, then keep similar qualities .۶۹ .away from yourself

۶۹_ إذا رَأیْتَ فی غَیْرِکَ خُلْقاً ذَمیماً فَتَجَنَّبْ مِنْ نَفْسِکَ أمثالَهُ.

.The worst quality is treachery .۷۰

۷۰_بِئسَ السَّجِیَّهُ الغُلُولُ.

.A person’s distance from vice is [the source of his] magnanimity .۷۱

۷۱_ بُعدُ المَرْءِ عَنِ الدَّنیَّهِ فُتُوَّهٌ.

Keep away from miserliness and hypocrisy, for these two are from .۷۲

.the most reprehensible qualities

۷۲_ تَجَنَّبوا البُخْلَ والنِّفاقَ، فَهُما مِنْ أَذَمِّ الأخلاقِ.

Keep away from the worst of every character trait and struggle with yourself in .۷۳ .keeping away from it, for indeed evil is obstinate

۷۳_ تَجَنَّبْ مِن كُلِّ خُلْق أسْوَأَهُ، وجاهِدْ نَفْسَکَ على تَجَنُّبِهِ فَإنَّ الشَّـرَّ لَجاجَهٌ.

Two attributes never come together in the heart of a believer: bad character and .۷۴ .miserliness

۷۴_ خَلَّتانِ لا تَجتَمِعانِ فی قَلبِ مُؤمِن: سُوءُ الخُلقِ والبُخْلُ.

.Bad character is inauspicious and offending a benefactor is wickedness .۷۵

۷۵_ سُوءُ الخُلْقِ شُؤْمٌ، والإساءَةُ إلَى المُحسِنِ لُؤْمٌ.

.Bad character is the worst companion .۷۶

۷۶_ سُوءُ الخُلْقِ شَرُّ قَرين.

.Bad character alienates the near one and repels the distant one .۷۷

۷۷_ سُوءُ الخُلْقِ يُوحِشُ القَريبَ، ويُنَفِّرُ البَعيدَ.

.Bad character makes life bitter and is a torment for the soul .۷۸

۷۸_ سُوءُ الخُلْقِ نَـكَدُ العَيْشِ وعَذابُ النَّفسِ.

.The attributes that lead to evil are lying, stinginess, injustice and ignorance .۷۹

۷۹_ الخِلالُ المُنْتِجَـهُ لِلشَرِّ الكِـذْبُ، والبُخْلُ، والجَوْرُ، وَالجَهْلُ.

.Bad character alienates the soul and removes amiability .۸۰

۸۰_ سُوءُ الخُلقِ يُوحِشُ النَّفْسَ ويَرْفَعُ الأُنْسَ.

.The worst qualities are dishonesty and hypocrisy .۸۱

۸۱_ شَرُّ الأخلاقِ الكِذْبُ والنِّفاقُ.

.The worst of habits is lying .۸۲

۸۲_ شَرُّ الشِّيَمِ الكِذْبُ.

.[A vice may debase [the one who commits it .۸۳

۸۳_ قَدْ تُزْرى الدَّنِيَّهُ.

.Every malady has a cure except bad character .۸۴

۸۴_ كُلُّ داء يُداوى إلاَّ سُوءُ الخُلْقِ.

.One who is rude by nature, his surroundings are deserted .۸۵

۸۵_ مَنْ خَشُنَتْ عَريكَتُهُ أقْفَرَتْ حاشِيَتُهُ.

.One whose character is bad torments his [own] soul .۸۶

۸۶_ مَنْ ساءَ خُلْقُهُ عَذَّبَ نَفْسَهُ.

One whose character is bad, his [own] family becomes fed .۸۷

.up with him

٨٧_ مَنْ ساءَ خُلْقُهُ مَلَّهُ أهْلُهُ.

.One who is of bad character is detested by his companion and associate .٨٨

.٨٨_ مَنْ ساءَ خُلْقُهُ قَلاهُ مُصاحِبُهُ ورَفيقُهُ.

.One who is of bad character lacks friends and associates .٨٩

٨٩_ مَنْ ساءَ خُلْقُهُ أعْوَزَهُ الصَّديقُ، والرَّفيقُ.

.It is from bad character to be stingy and abusive in demanding your right .٩٠

٩٠_ مِنْ سُوءِ الخُلْقِ البُخْلُ، وسُوءُ التَّقاضی.

.Be wary of jesting, playing, excessive joking, [excessive] laughing, and vain talks .٩١

٩١_ اِحْذَرِ الهَزْلَ، واللَّعْبَ، وكَثْرَةَ المَزْحِ، والضِّحْكِ، وَالتُّرَهاتِ.

Be cautious of the bellows of arrogance, the dominance of zealotry and the bigotry .٩٢
.of the age of ignorance

٩٢_ اِحْذَروُا مَنافِخَ الكِبْرِ، وغَلَبَهَ الحَمِیَّهِ، وتَعَصُّبَ الجاهِلِیَّهِ.

Beware of a wicked heart, corruption of intention, embarking on vice and the .٩٣
.deception of [false] aspiration

٩٣_ إیّاکَ وخُبْثَ الطَّوِیَّهِ، وإفْسادَ النِّیَّهِ، ورُکوبَ الدَّنِیَّهِ،وَ غُرُورَ الأُمْنِیَّهِ.

.The most detestable of morals is treachery .٩۴

٩۴_ أقبَحُ الأخْلاقِ الخِیانَهُ.

.The most wicked characteristic is spite .٩۵

٩۵_ اَلأَمُ الخُلْقِ الحِقْدُ.

.The worst of morals is adorning oneself with vices .٩۶

۹۶_ أَسْوَءُ الخَلائِقِ اَلتَّحلّی بِالرَّذائِلِ.

.A dispraised character is from the fruits of ignorance .۹۷

۹۷_ اَلخُلقُ المَذْمُومُ مِنْ ثِمارِ الجَهْلِ.

How detestable are the traits of the vile and how good are the qualities of the .۹۸ !honourable

۹۸_ ما أقْبَحَ شِيَمَ اللِّئامِ، وأحسَنَ سَجايَا الكِرامِ.

Being close to the people in their morals [and habits] is a safeguard from their .۹۹ .malice

۹۹_ مُقارَبَهُ الرِّجالِ فی خَلائِقِهِمْ أمْنٌ مِنْ غَوائِلِهِمْ.

.There is no good in a character that is not adorned with forbearance .۱۰۰

۱۰۰_ لا خَیْرَ فی خُلْقٍ لا یَزینُهُ حِلْمٌ.

There is no .۱۰۱

.good in the trait of arrogance, haughtiness and pride

١٠١_ لا خَيْرَ فى شيمَهِ كِبْر، وتَجَبُّر، وفَخْر.

.There is no life for the one who has a bad character .١٠٢

١٠٢_ لاعَيْشَ لِسَيِّیءِ الخُلْقِ.

.There is no loneliness worse than [that which is brought about by] bad character .١٠٣

١٠٣_ لا وَحْشَهَ أوْحَشُ مِنْ سُوءِ الخُلقِ.

.The one who has a bad character is very impetuous and has a bitter life .١٠۴

١٠۴_ اَلسَّيِّئُ الخُلقِ كَثيرُ الطَّيْش مُنَغِّصُ العَيْشِ.

.A bad character is one of the two torments .١٠۵

١٠۵_ اَلخُلقُ السَّـيِّءُ أحَدُ العَذابَينِ.

.One who makes his character bad, torments his [own] soul .١٠۶

١٠۶_ مَنْ أساءَ خُلْقَهُ عَذَّبَ نَفْسَهُ.

.One whose character is bad, his [own] family becomes fed up with him .١٠٧

١٠٧_ مَنْ ضاقَ خُلْقُهُ مَلَّهُ أهْلُهُ.

.One whose character is bad, his sustenance is restricted .١٠٨

١٠٨_ مَنْ ساءَ خُلْقُهُ ضاقَ رِزْقُهُ.

One who does not affirm his past (i.e. the good character of his forefathers) with .١٠٩ his present (i.e. his own good character), disgraces his predecessor and betrays his .successor

١٠٩_ مَنْ لَمْ يُؤَكِّد قَديمَهُ بِحَديثِهِ، شانَ سَلَفَهُ وخانَ خَلَفَهُ.

Creation

Creation المخلوق

.Every creation is moving towards that which it has no knowledge of .١

١_ كُلُّ مَخْلُوق يَجْرى إلى ما لايَدْرى

Seclusion

Seclusion الخلوه

.The cause of immorality is seclusion .١

١_ سَبَبُ الفُجورِ الخَلْوَهُ.

Remaining in seclusion (when it is required to safeguard faith) is the habit of the .٢ .righteous

٢_ مُلازَمَهُ الخَلْوَهِ دَأْبُ الصُّلَحاءِ.

Wine

Wine الخمر

.Abandoning the drinking of wine is [commanded as] a protection for the mind .١

١_ وتَرْكَ شُــرْبِ الخَمْرِ تَحصيناً لِلْعَقْلِ.

Five Bad Qualities

Five Bad Qualities خمس وخمسه

.١

Five [types of people] are worthy of being humiliated: The one who interferes between two people when they have not involved him in their affair, the one who issues commands to the owner of the house [while] in his house, the one who approaches a dining table when he has not been invited to do so, the one who continues talking when nobody is listening and the one who sits in the place where he .has no right to sit

١ــ خَـمْسَةٌ يَنْبَغى أنْ يُهانُوا: اَلدَّاخِلُ بَيْنَ اثْنَيْنِ، لَمْ يُدْخِلاهُ فى أمْرِهِما، وَالمُتَأمِّرُ على صاحِبِ البَيْتِ فى بَيْتِهِ، والمُتَقَدِّمُ على مائِدَه لَمْ يُدْعَ إلَيها، وَالمُقبلُ بِحَديثِهِ على غَيرِ مُسْتَمِع، والجالِسُ فِى المَجالِسِ الَّتى لايَسْتَحِقُّها.

Five qualities are detested from five [people]: Excessive licentiousness from . ٢ scholars, greed from sages, stinginess from the wealthy, shamelessness from women .and from the elders, adultery

٢ــ خَمْسٌ يُسْتَقْبَحْنَ مِنْ خَمْس: كَثْرَةُ الفُجورِ مِنَ العُلَماءِ، والحِرْصُ فى الحُكَماءِ، والبُخلُ فِي الأغْنياءِ، والقِحَةُ فى النِّساءِ ومِنَ المَشايِخِ الزِّنا.

Anonymity

Anonymity الخمول

.Verily in anonymity [and lack of fame and prominence] there is peace of mind .١

١ــ إنَّ فِي الخُمُولِ لَراحَةً.

Fear

Fear الخوف والخشيه

Fear [of Allah] is the imprisonment of the self from sins and its impediment from .١ .vices

١ــ الخَوْفُ سِجْنُ النَّفْسِ عَنِ الذُّنُوبِ، ورادِعُها عَنِ المَعاصى.

.Fear of Allah in this world makes one safe from fear of Him in the Hereafter .٢

٢ــ الخَوْفُ مِنَ اللّهِ فى الدُّنيا، يُؤْمِنُ الخَوْفَ فِى الآخِرَه مِنْهُ.

.٣ (Fear [Allah] and you will be feared by the people.(١)

٣_ إرْهَبْ تُحذَرْ.

.۴ Fear [Allah] and you

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١- [Or in another reading: Fear [Allah] and you will be cautious [not to disobey Him].

.will be feared; and do not act jokingly such that you are belittled

۴ _ إرْهَبْ تُحْذَر، ولا تَهْزِلْ فَتُحْتَقَرْ.

.The most fearful [of Allah] among you are the ones who know [Him] the most .۵

۵_ أخْوَفُكُمْ أعْرَفُكُمْ.

.Fear [of Allah] is security .۶

۶_ اَلخَوْفُ أمانٌ.

.Fear of the punishment of Allah is a quality of the God-wary .۷

۷_ اَلخَشْيَةُ مِنْ عَذابِ اللّهِ شِيمَةُ المُتَّقينَ.

.Fear [of Allah] is the gown of the Gnostics .۸

۸_ اَلخَوْفُ جِلْبابُ العارِفينَ.

.Fear [of Allah] is the distinguishing feature of the believers .۹

۹_ اَلوَجَلُ شِعارُ المُؤْمِنينَ.

.When you fear the Creator, you flee towards Him .۱۰

۱۰_ إذا خِفْتَ الخالِقَ فَرَرْتَ إلَيهِ.

.The fruit of fear is security .۱۱

۱۱_ ثَمَرَةُ الخَوْفِ الأمْنُ.

Fear your Lord and seek His mercy, He will save you from that which you fear [in .۱۲
.this world] and will bestow [upon you] what you hope for

۱۲_ خَفْ رَبَّكَ، وارْجُ رَحْمَتَهُ، يُؤْمِنْكَ مِمّا تَخافُ وَيُنِلْكَ ما رَجَوْتَ.

Fear [Allah] and you will be safe, and do not [wait to] be safe so that you may fear .۱۳
.[[Him

۱۳_ خَفْ تَأمَنْ ولا تَأمَنْ فَتَخَفْ.

Fear your Lord with a fearing that distracts you from hope of His mercy, and have .۱۴ .hope of His mercy with the hoping of one who does not feel safe from His fear

۱۴_ خَفْ رَبَّکَ خَوْفاً یَشْغَلُکَ عَنْ رَجائِهِ، وارْجُهُ رَجاءَ مَنْ لا یَأمَنُ خَوْفَهُ.

The best action is striking a balance between hope [of His mercy] and fear [of His .۱۵ .[wrath

۱۵_ خَیْرُ الأعمالِ اِعْتِدالُ الرَّجاءِ والخَوْفِ.

Fear Allah with the fearing of one who busies his mind .۱۶

with contemplation, for indeed fear [of Allah] is the best place to find security and is a restraint for the self from vices.

۱۶ـ خَفِ اللّهَ خَوْفَ مَنْ شَغَلَ بِالفِكْرِ قَلْبَهُ، فَإنَّ الخَوْفَ مَظِنَّهُ الأمْنِ، وَسِجنُ (وَشَجْنُ) النَّفسِ عَنِ المَعاصی.

۱۷. Fear of Allah is the consolidation of faith.

۱۷ـ خَشْيَهُ اللّهِ جِماعُ الإيمانِ.

۱۸. Fear of Allah brings security for the one who is filled with it.

۱۸ـ خَوْفُ اللّهُ يَجْلُبُ لِمُسْتَشْعِرِهِ الأمانَ.

۱۹. Fear Allah and He will protect you, and do not feel safe from Him [to the extent that you begin committing sins] so that He punishes you.

۱۹ـ خَفِ اللّهَ يُؤمِنْکَ، ولا تأمَنْهُ فَيُعَذِّبَکَ.

۲۰. Many a fear turns into security.

۲۰ـ رُبَّ خَوْف يَعُودُ بِالأمانِ.

۲۱. There is many a frightening thing that you are not cautious of.

۲۱ـ رُبَّ مَخُوف لاتَحْذَرُهُ.

۲۲. Blessed be the one who is careful of [not disobeying] his Lord and afraid of his sin.

۲۲ـ طُوبی لِمَنْ راقَبَ رَبَّهُ وخافَ ذَنْبَهُ.

۲۳. Blessed be the one who enjoins upon himself the fear of his Lord and obeys Him in secret and in the open.

۲۳ـ طُوبی لِمَنْ ألْزَمَ نَفْسَهُ مَخافَهَ رَبِّهِ، وأطاعَهُ فِی السِّـرِّ والجَهرِ.

۲۴. Blessed be the one who fills himself with fear [of Allah], belies [false] hopes and eschews missteps.

۲۴ـ طُوبى لِمَنِ اسْتَشْعَرَ الوَجِلَ، وكَذَّبَ الأمَلَ وتَجَنَّبَ الزَّلَلَ.

Blessed be the one who fears Allah and thus becomes safe [from chastisement in .۲۵ the Hereafter].

۲۵ـ طُوبى لِمَنْ خافَ اللّهَ فَأمِنَ.

I am amazed at the one who knows Allah, how can his fear [of Him] not become .۲۶ intensified?!

۲۶ـ عَجِبْتُ لِمَنْ عَرَفَ اللّهَ

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كَيفَ لا يَشْتَدُّ خَوْفُهُ.

I am amazed at the one who is incapable of warding off that which comes upon .٢٧ !?him, how does he feel safe from the one whom (or the thing which) he is afraid of

٢٧_ عَجِبْتُ لِمَنْ يَعْجُزُ عَنْ دَفْعِ ما عَراهُ كَيفَ يَقَعُ لَهُ الأَمْنُ مِمَّن (ممَّا)يَخشاهُ.

.Fear [of Allah] is sufficient as knowledge .٢٨

٢٨_ كَفى بِالخَشْيَهِ عِلْماً.

.Just as you hope, fear .٢٩

٢٩_ كَما تَرْجُو خَفْ.

.One who fears [Allah] is safe .٣٠

٣٠_ مَنْ خافَ أمِنَ.

.One who fears [Allah] gets up [to worship Him] in the night .٣١

٣١_ مَنْ خافَ أدْلَجَ(أدَّلَجَ).

.Whoever fears Allah, his knowledge is complete .٣٢

٣٢_ مَنْ خَشِيَ اللّهَ كَمُلَ عِلْمُهُ.

.Whoever fears Allah, his [other] fears are reduced .٣٣

٣٣_ مَنْ خافَ اللّهَ قَلَّتْ مَخافَتُهُ.

.One whose fear [of Allah] increases, his affliction is reduced .٣۴

٣۴_ مَنْ كَثُرَتْ مَخافَتُهُ قَلَّتْ آفَتُهُ.

.[One who fears Allah does not quench his anger [by taking revenge .٣۵

٣۵_ مَنْ خافَ اللّهَ لَمْ يَشْفِ غَيْظَهُ.

.[One who fears his Lord refrains from being unjust [to anyone .۳۶

۳۶_ مَنْ خافَ رَبَّهُ كَفَّ عَنْ ظُلْمِهِ.

.One whose fear [of Allah] reduces, his affliction increases .۳۷

۳۷_ مَنْ قَلَّتْ مَخافَتُهُ كَثُرَتْ آفَتُهُ.

.One who does not truly fear Allah will not gain His security .۳۸

۳۸_ مَنْ لَمْ يَصْدُق مِنَ اللّهِ خَوْفُهُ لَمْ يَنَلْ مِنْهُ الأمانُ.

.One who fears Allah is protected by Allah, the Glorified, from everything .۳۹

۳۹_ مَنْ خافَ اللّهَ آمَنَهُ اللّهُ سُبْحانَهُ مِنْ كُلِّ شَيْء.

.The best form of worship is fear [and awe] of Allah .۴۰

۴۰_ نِعْمَ العِبادَةُ الخَشْيَةُ.

.[The best barrier from sins is fear [of Allah .۴۱

۴۱_ نِعْمَ الحاجِزُ

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عَنِ المعاصی الخَوْفُ.

.[The best means of [arriving at] security is fear [of Allah .۴۲

۴۲_ نِعْمَ مَطِيَّهُ الأَمْنِ الخَوْفُ.

.Let no fearful one fear anything other than his sins .۴۳

۴۳_ لايَخَفْ خائِفٌ إلّا ذَنْبَهُ.

.Do not fear anything other than your sins .۴۴

۴۴_ لا تَخَفْ إلّا ذَنْبَکَ.

.There is no knowledge like the fear [and awe] of Allah .۴۵

۴۵_ لاعِلمَ كالخَشْيَهِ.

.Fear [and awe] of Allah is the attribute of the felicitous .۴۶

۴۶_ اَلخَشْيَهُ شيمَهُ السُّعَداءِ.

One who fears the threat of Allah [to the evildoers] brings close to himself that .۴۷ .which is far

۴۷_ مَنْ خافَ الوَعيدَ قَرَّبَ على نَفْسِهِ البَعيدَ.

.Fear [of Allah] is a backing .۴۸

۴۸_ الخَوْفُ اِسْتِظْهارٌ.

.One who fears [divine] punishment desists from evil actions .۴۹

۴۹_ مَنْ خافَ العِقابَ اِنْصَرَفَ عَنِ السَّیِّئاتِ.

Fearing Other Than Allah

Fearing Other than Allah الخوف من غير اللّه

.Whenever you fear the created [as opposed to the Creator], you flee from him .۱

۱_ إذا خِفْتَ المَخْلُوقَ فَرَرْتَ مِنْهُ.

When you are frightened of something then jump into it, for indeed the difficulty of .۲ safeguarding yourself from it is greater than [that of] entering into it.

۲_ إذا هِبْتَ أمْراً فَقَعْ فيهِ، فإنَّ شِدَّهَ تَوَقّيهِ أشَدُّ مِنَ الوُقُوعِ فيهِ.

He ('a) said about the one whom he censured: ...he has made his fear of men ready .۳ currency while his fear of the Creator a mere guarantee or promise [to be carried out later].

۳_ وقال _ عليه السّلام _ فى حَقِّ مَنْ ذَمَّهُ: جَعَلَ خَوْفَهُ مِنَ العِبادِ نَقْداً، ومِنْ خالِقِهِمْ (خالِقِهِ) ضَماناً (ضِماراً) وَوَعْداً.

One who fears the people, Allah, the Glorified, makes him .۴

.afraid of everything

۴ـ مَنْ خافَ النَّاسَ أخافَهُ اللّهُ سُبْحانَهُ مِنْ كُلِّ شَیْء.

The Fearful

الخائف The Fearful

.The fearful one has no life .۱

۱ـ اَلخائِفُ لا عَیْشَ لَهُ.

.How many a fearful person has been taken to a place of safety by his fear .۲

۲ـ كَمْ مِنْ خائِف وَفَدَ بِهِ خَوفُهُ على قَرارَهِ الأمْنِ.

.One who fears, fails .۳

۳ـ مَنْ هابَ خابَ.

Frightening Others

الإخافه Frightening Others

.[One who does not frighten others will never be frightened [by anyone .۱

۱ـ مَنْ لَمْ یُخِفْ أحَداً لَمْ یَخَفْ أبَداً.

One who frightens you [from committing sins] in order to protect you [from .۲ punishment] is better than one who gives you a [false] sense of security on order that .you may become frightened

۲ـ مَنْ أخافَكَ لِكَی یُؤْمِنَكَ خَیْـرٌ لَكَ مِمَّنْ یُؤْمِنُكَ لِكَیْ یُخیفَكَ.

The Frustrated

الخائب The Frustrated

.[For the frustrated and hopeless one there is the anguish of ruin [and loss .۱

١ـ لِلْخائِبِ الآئِسِ مَضَضُ الهَلاكِ.

Good

Good الخير

.Good does not perish .١

١ـ اَلخَيرُ لا يَفْنى.

.Good is easier [to do] than an evil action .٢

٢ـ اَلخَیْـرُ أسْهَلُ مِنْ فِعلِ الشَّـرِّ.

.The bane of goodness is an evil companion .٣

٣ـ آفَهُ الخَيْرِ قَرينُ السُّوءِ.

.When you make the intention of doing good, then execute it .۴

۴ـ إذا عَقَدْتُمْ على عَزائِمِ خَيْر فَامْضُوها.

.When you witness [a] good [deed] then take to it .۵

۵ـ إذا رَأيْتُمُ الخَیـْرَ فَخُذُوا بهِ.

Three things consolidate that which is good: bestowing favours, guarding [one's] .۶ .sureties and keeping ties with near relatives

۶ـ ثَلاثٌ هُنَّ جِماعُ الخَيرِ: إسْداءُ النِّعَمِ، ورِعايَهُ الذِّمَمِ، وصِلَهُ الرَّحِمِ.

Consolidation of good is in acting on that .٧

which lasts and making light of that which perishes.

٧ـ جِماعُ الخَيرِ فِي العَمَلِ بِما يَبْقى، والاسْتِهانَةِ بِما يَفنى.

٨. Reform the evildoer with your good actions and guide [others] towards good by your beautiful [and kind] words.

٨ـ أصلِح المُسيئَ بِحُسْنِ فِعالِكَ ودُلَّ عَلَى الخَيـْرِ بِجَميلِ مَقالِكَ.

٩. Do good and do not consider any of it insignificant, for verily little of it is plenty and its doer is happy [in the Hereafter].

٩ـ اِفْعَلِ الخَيرَ ولا تُحَقِّرْ مِنْهُ شَيْئاً، فَإِنَّ قَليلَهُ كَثيرٌ وفاعِلَهُ مَحبُورٌ.

١٠. Increase your gladness for that which you have sent forth of good deeds and [increase] your sadness for that which you have missed from it.

١٠ـ أكثِرْ سُرُورَكَ على ما قَدَّمْتَ مِنَ الخَيرِ، وحُزْنَكَ على ما فاتَ مِنْهُ.

١١. The good deed that brings the quickest reward is piety.

١١ـ أعْجَلُ الخَيـْرِ ثَواباً البِرُّ.

١٢. Verily that which you send forth of good actions will be preserved for you and that which you delay [or postpone] will benefit other than you.

١٢ـ إنَّ ما تُقَدِّمُ مِنْ خَيْرٍ يَكُنْ لَكَ ذُخْرُهُ، وما تُؤَخِّـرُهُ يَكُنْ لِغَيْرِكَ خَيْرُهُ.

١٣. Indeed the best of good deeds are giving charity anonymously, being good with your parents and keeping ties with near relations.

١٣ـ إنَّ أفْضَلَ الخَيْرِ صَدَقَةُ السِّـرِّ، وبِرُّ الوالِدَيْنِ، وصِلَةُ الرَّحِمِ.

١٤. Do good and do not commit evil acts, for the one who performs a good deed is better than it and the one who commits an evil act is more evil than it.

١٤ـ اِفعَلِ الخَيـْرَ، ولا تَفْعَلِ الشَّـرَّ، فَخَيـْرٌ مِنَ الخَيْرِ مَنْ يَفْعَلُهُ، وشَرٌ مِنَ الشَّـرِّ مَنْ يَأتيهِ بِفِعْلِهِ.

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Do good deeds as much as you can, for better than the good deed is the one who does it.

۱۵_ اِفْعَلُوا الخَيْرَ مَا اسْتَطَعْتُمْ، فَخَيْرٌ مِنَ الخَيرِ فاعِلُهُ.

۱۶. Indeed, the most perceptive of seers is one whose gaze penetrates into good actions.

۱۶_ ألا إنَّ أبْصَرَ الأبْصارِ، مَنْ نَفَذَ فِی الخَیْرِ طَرْفُهُ.

۱۷. The consolidation of good is in seeking advice and acting upon words of the sincere adviser.

۱۷_ جِماعُ الخَيْرِ فِی المُشاوَرَه، والأَخْذِ بِقَولِ النَّصیحِ.

۱۸. The consolidation of good is in making friendship for the sake of Allah and making enmity for the sake of Allah; [in] loving for the sake of Allah and hating for the sake of Allah.

۱۸_ جِماعُ الخَيْرِ فِی المُوالاهِ فِی اللّهِ، والمُعاداهِ فِی اللّهِ، والمَحَبَّهِ فِی اللّهِ، والبُغْضِ فِی اللّهِ.

۱۹. Consolidation of good is in [performing] virtuous actions.

۱۹_ جِماعُ الخَیرِ فی أعمالِ البِرِّ.

۲۰. Sometimes good may come upon you from where you least expect it.

۲۰_ رُبَّ خَيْرٍ وافاکَ مِنْ حَيْثُ لا تَرْقَبُهُ.

۲۱. Whoever wears [the garment of] virtue disrobes himself of evil.

۲۱_ مَنْ لَبِسَ الخَيْرَ تَعَرَّی مِنَ الشَّـرِّ.

۲۲. One who does good has [actually] started with [gaining its benefit] himself.

۲۲_ مَنْ فَعَلَ الخَيْرَ فَبِنَفْسِهِ بَدَأ.

۲۳. One who plants good, reaps reward.

۲۳_ مَن زَرَعَ خَيْراً حَصَدَ أجْراً.

Whoever does not know how to distinguish good from evil, then he is [actually] . ۲۴
.from the beasts

۲۴_ مَنْ لَمْ يَعْرِفِ الخَيْرَ مِنَ الشَّـرِّ فَهُوَ مِنَ البَهائِمِ.

One who does not know the benefit of a good action will not be capable of . ۲۵
.performing it

۲۵_ مَنْ لَمْ يَعْرِفْ مَنْفِعَهَ الخَيرِ لَمْ

يَقْدِرْ عَلَى العَملِ بِهِ.

۲۶. One who sends forth a good deed will find it [in the Hereafter].

۲۶_ مَنْ قَدَّمَ خَيْراً وَجَدَهُ.

۲۷. One who is falls short in performing good deeds, loses and regrets.

۲۷_ مَنْ قَصَّرَ عَنْ فِعْلِ الخَيْرِ خَسِرَ ونَدِمَ.

۲۸. From the signs of goodness is refraining from harming others.

۲۸_ مِنْ أماراتِ الخَيْرِ الكَفُّ عَنِ الأذى.

۲۹. The good deed that is followed by hellfire is not a good deed.

۲۹_ ما خَيْرٌ بَعْدَهُ النّارُ بِخَيْر.

۳۰. Never count as evil that through which you realized good.

۳۰_ لاتَعُدَّنَّ شَرّاً ما أدْرَكْتَ بِهِ خَيْراً.

۳۱. Do not perform any good action in order to show off and do not abandon it out of shame.

۳۱_ لاتَعْمَلْ شَيْئاً مِنَ الخَيرِ رِياءً، ولا تَتْرُكْهُ حَياءً.

۳۲. None of you should ever say: 'indeed there is one who is more worthy of doing the good action than me,' for it will, by Allah, become that way. Verily for good and evil there are adherents, so whenever you leave it, its adherents perform it in your place.

۳۲_ لايَقُولَنَّ أحَدُكُمْ إنَّ أحَداً أولى بِفِعْلِ الخَيْرِ مِنّى فَيكونَ واللّهِ كَذلِكَ، إنَّ لِلْخَيرِ والشَّرِّ أهْلاً فَمَهْما تَرَكْتُمُوهُ كَفاكُمُوهُ أهْلُهُ.

۳۳. That which you send forth of good deeds is [preserved] with the One who does not diminish [its] reward and that which you commit from evil actions is [preserved] with the One who is not incapable of [meting out] punishment.

۳۳_ ما قَدَّمْتَهُ مِنْ خَير فَعِندَ مَنْ لا يَبْخَسُ الثَّوابَ، ومَا ارْتَكَبْتَهُ مِنْ شَرّ فَعِندَ مَنْ لا يُعْجِزُهُ العِقابُ.

۳۴. The essential prerequisite of good action is

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.taking the initiative in [performing] it

۳۴ـ مِلاكُ الخَيْرِ مُبادَرَتُهُ.

.The basis of every good deed is obedience to Allah, the Glorified .۳۵

۳۵ـ مِلاكُ كُلِّ خَيْرٍ طاعَةُ اللّهِ سُبْحانَهُ.

.The key to goodness is renouncing evil .۳۶

۳۶ـ مِفْتاحُ الخَيْرِ التَّبَــرّی مِنَ الشَّــرِّ.

.An evil [action] that does not last is better than a good [deed] that does not last .۳۷

۳۷ـ شَرٌّ لایَدُومُ خَيْرٌ مِن خَيْرٍ لا يَدُومُ.

.The one who seeks goodness through evil action, his mind and senses are corrupt .۳۸

۳۸ـ طالِبُ الخَيْرِ بِعَمَلِ الشَّــرِّ فاسِدُ العَقْلِ والحِسِّ.

.He who seeks good will triumph by it .۳۹

۳۹ـ ظَفَرَ بِالخَيْرِ مَنْ طَلَبَهُ.

.The determination to do good extinguishes the fire of evil .۴۰

۴۰ـ عَزيمَهُ الخَيرِ تُطْفِیءُ نارَ الشَّــرِّ.

.The planter of the tree of good reaps the sweetest fruit .۴۱

۴۱ـ غارِسُ شَجرهِ الخَيْرِ تَجْتَنيها أحْلی ثَمَرَه.

.You will never realize good until you renounce evil .۴۲

۴۲ـ لَنْ تَتحَقَّقَ الخَيرَ حتّی تَتَبَــرَّأ مِنَ الشَّــرِّ.

.There is nothing better than [a] good [deed] except its reward .۴۳

۴۳ـ لَيْسَ بِخَير مِنَ الخَيرِ إلاَّ ثَوابُهُ.

Goodness is not in having more wealth and children, rather goodness is only in .۴۴ .possessing more knowledge and greater forbearance

۴۴_ لَيْسَ الخَىـْرُ أن يَكْثُرَ مالُكَ ووَلَدُكَ، إنَّما الخَيْرُ أنْ يَكْثُرَ عِلْمُكَ، وَيَعْظُمَ حِلْمُكَ.

.One who advances good, gains .۴۵

۴۵_ مَنْ قَدَّمَ الخَيرَ غَنِمَ.

.The doer of [a] good [deed] is better than it .۴۶

۴۶_ فاعِلُ الخَيرِ خَيْرٌ مِنْهُ.

.The good action is a lasting store and a pure fruitage .۴۷

۴۷_ فِعْلُ الخَيْرِ ذَخيرَةٌ باقِيَةٌ، وثَمَرَةٌ زاكِيَةٌ.

Send forth good actions and you will gain [in the Hereafter]; purify your actions [by .۴۸ performing

.them sincerely for Allah] and you will be felicitous

۴۸_ قَدِّمُوا خَيراً تَغْنَمُوا، وأَخْلِصُوا أعْمالَكُمْ تَسْعَدُوا.

.Indeed, being a follower in good is [much] better for you than being a leader in evil .۴۹

۴۹_ لأن تَـكُونَ تابِعاً لِلخَيْرِ خَيرٌ لَكَ مِنْ أنْ تَـكُونَ مَتْبُوعاً فِى الشَّـرِّ.

Nobody will ever be given the reward of a good action except the one who . ۵۰ .performs it

۵۰_ لَنْ يُجزى جَزاءَ الخَيْرِ إلاَّ فاعِلُهُ.

Good Of This World And The Hereafter

خير الدنيا والآخره Good of this World and the Hereafter

Four [qualities] are such that whoever they have been given to has been given the .۱ good of this world and the Hereafter: truthful speech, fulfilling the trust, abstinence .from consuming what is forbidden and good character

۱_ أرْبَعٌ مَنْ اُعْطِيَهُنَّ فَقَدْ اُعْطِىَ خَيْرَ الدُّنْيا وَالآخِرَهِ: صِدْقُ حَديث، وَأداءُ أمانَه، وعِفَّهُ بَطْن، وحُسْنُ خُلق.

Three [traits] are such that whoever possesses them has been bestowed with the .۲ good of this world and the Hereafter. They are: being satisfied with what has been decreed [by Allah], patience in the face of hardship and thankfulness in times of ease .[[and prosperity

۲_ ثَلاثٌ مَنْ كُنَّ فيهِ فَقَدْ رُزِقَ خَيْرَ الدُّنْيا وَالآخِرَهِ: هُنَّ الرِّضا بِالقَضاءِ، وَالصَّبْرُ عَلَى البَلاءِ، وَالشُّكْرُ فِى الرَّخاءِ.

Seeking What Is Best

الاستخاره Seeking What is Best

Seek what is best and do not chose what you want, for how many a person who has .۱ !chosen what he wanted and found his own destruction in it

۱_ اِسْتَخِرْ ولا تَتَخَيَّرْ، فَكَمْ مَنْ تَخَيَّرَ أمْراً كانَ هَلاكُهُ فيهِ.

۲. When you embark on something, seek what is best from it.

۲_ إذا

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أمْضَيْتَ فَاسْتَخِرْ.

.He who seeks what is best [in his actions] does not regret .٣

٣ــ ما نَدِمَ مَنِ اسْتَخارَ.

The Virtuous

الأخيار The Virtuous

.The practice of the virtuous ones is polite speech and spreading peace .١

١ــ سُنَّةُ الأخْيارِ لِينُ الكَلامِ، وإفْشاءُ السَّلامِ.

Choice

الاختيار Choice

.One whose choice is bad, his results become ugly .١

١ــ مَنْ ساءَ اِخْتيارُهُ قَبُحَتْ آثارُهُ.

Some bad choices are seeking to overpower one's equals and making enmity with .٢ .people

٢ــ مِنْ سُوءِ الاختيارِ مُغالَبَةُ الأكْفاءِ، ومُعاداةُ الرِّجالِ.

.One of the best choices is accompanying the virtuous .٣

٣ــ مِنْ أحْسَنِ الاخْتيارِ صُحْبَةُ الأخيارِ.

Some of the bad choices are fighting [and seeking to overpower] one's equals, .٤ .unveiling an enemy and showing hostility towards one who is able to do harm

٤ــ مِنْ سُوءِ الاخْتيارِ مُغالَبَةُ الأكْفاءِ، ومُكاشَفَةُ الأعْداءِ ومُناواةُ مَنْ يَقْدِرُ عَلَى الضَّــرّاءِ.

One of the most excellent choices and best precautions [and supports] is for you to .٥ be just in your ruling (or judgment) and to carry it out among the special and the .ordinary [people] equally

۵ـ مِنْ أفْضَلِ الاختيارِ وأحسَنِ الاستظْهارِ أنْ تَعْدِلَ فِى الحُكْمِ (القَضاءِ)، وتُجرِيَهُ فِى الخاصَّهِ والعامَّهِ عَلَى السَّواءِ.

.From the best of choices is adorning oneself with selflessness .۶

۶ـ مِنْ أفْضَلِ الاخْتيارِ التَّحَلّى بِالإيثارِ.

From the good choices [one makes] is keeping company with the virtuous and .۷ keeping a distance from the wicked.

۷ـ مِنْ حُسْنِ الاخْتيارِ مُقارَنَهُ الأخْيارِ، ومُفارَقَهُ الأشرارِ.

.The worst choice is being satisfied with deficiency .۸

۸ـ بِئْسَ الاخْتيارُ الرِّضا بِالنَّقْصِ.

The Choice Of Allah

The Choice of Allah اختيار اللّه

Whoever does not get reformed by that which .۱

.Allah has chosen [for him] will not be reformed by what he chooses for himself

١ـ مَنْ لَمْ يَصْلُحْ عَلَى اخْتيارِ اللّهِ لَمْ يَصْلُحْ عَلَى اخْتيارِهِ لِنَفْسِهِ.

Treachery And Disloyalty

الخيانه Treachery and Disloyalty

.Keep away from treachery for it is [a cause of] turning away from Islam .١

١ـ جانِبُوا الخِيانَهَ فَإنَّها مُجانَبَهُ الإسلامِ.

.The cornerstone of hypocrisy is treachery .٢

٢ـ رَأسُ النِّفاقِ الخِيانَهُ.

.The peak of ingratitude is disloyalty .٣

٣ـ رَأسُ الكُفْرِ الخِيانَهُ.

The highest form of treachery is the treachery of a beloved friend and the breaking .۴ .of pledges

۴ـ غايَهُ الخِيانَهِ خِيانَهُ الخِلِّ الوَدُودِ ونَقْضُ العُهُودِ.

One who acts with treachery has done injustice to the trust [that was entrusted to .۵ .[him

۵ـ مَنْ عَمِلَ بِالخِيانَهِ فَقَدْ ظَلَمَ الأمانَهَ.

From the most grievous forms of treachery is being treacherous with trusts or .۶ .[deposits [that one has been entrusted with

۶ـ مِنْ أفْحَشِ الخِيانَهِ خِيانَهُ الوَدائِعِ.

Do not act treacherously towards one who trusts you, even if he is disloyal with you, .٧ .and do not disgrace your enemy, even if he disgraces you

٧ـ لا تَخُنْ مَنِ ائْتَمَنَکَ وإنْ خانَکَ، ولا تَشِنْ عَدُوَّکَ وإنْ شانَکَ.

.Treachery and brotherhood do not go together .۸

۸_ لاتَجْتَمِعُ الخِيانَهُ، والأُخُوَّهُ.

Keep away from treachery for it is the worst offence, and verily the treacherous .۹ .one is surely punished with fire for his treachery

۹_ إيّاكَ والخيانَه، فَإنَّها شَرُّ مَعصِيَه، وإنَّ الخائنَ لَمُعَذَّبٌ بِالنّارِ على خيانَتِهِ.

.The worst treachery is treachery against the nation .۱۰

۱۰_ أعْظَمُ الخِيانَهِ خِيانَهُ الأُمَّهِ.

.Treachery is betrayal .۱۱

۱۱_ الْخِيانَهُ غَدْرٌ.

.Treachery is the brother of dishonesty .۱۲

۱۲_ اَلخِيانَهُ أخُ الكِذْبِ.

Treachery is the .۱۳

.double of deceit

۱۳_ اَلخيانَهُ صِنْوُ الإفْكِ.

.Treachery is the cornerstone of hypocrisy .۱۴

۱۴_ اَلخيانَهُ رَأْسُ النِّفاقِ.

.Treachery is an indication of lack of piety and absence of religiosity .۱۵

۱۵_ اَلخيانَهُ دَليلٌ على قِلَّهِ الوَرَعِ، وعَدَمِ الدِّيانَهِ.

.When treacheries (or offenses) become manifest, blessings are taken away .۱۶

۱۶_ إذا ظَهَرَتِ الخِياناتُ (الجنایاتُ) اِرْتَفَعَتِ البَرَكاتُ.

.Unwelcome are the faces that are not seen except in every evil situation .۱۷

۱۷_ لامَرحَباً بِوُجوه لا تُرى إلاّ عِنْدَ كُلِّ سُوء.

The Treacherous

الخائن والمزيع The Treacherous

The treacherous person is one who busies himself with other than his self and his .۱ .'"today' is worse than his 'yesterday

۱_ الخائِنُ مَنْ شَغَلَ نَفْسَهُ بِغَيرِ نَفْسِهِ، وكانَ يَوْمُهُ شَـرّاً مِنْ أمْسِهِ.

(The enticer [towards deviance] and the treacherous one are alike.(۱ .۲

۲_ الْمُزيعُ والخائِنُ سَواءٌ.

.The treacherous person has no loyalty in him .۳

۳_ اَلخائِنُ لا وَفاءَ لَهُ.

From the signs of being forsaken [by Allah] is considering the treacherous to be .۴ .trustworthy

۴ــ مِنْ عَلاماتِ الخِذْلانِ ايتِمانُ الخُوّانِ.

The Diligent And The Hardworking

الدائب والكادح The Diligent and the Hardworking

.(Many a diligent person also loses (or causes loss .۱

۱ــ رُبَّ دائب مُضَيِّع.

.Many a person toils for the one who is not grateful to him .۲

۲ــ رُبَّ كادِح لِمَنْ لايَشْكُرُهُ.

Following Up Matters

استدبار الأُمور Following up Matters

.One who follows up [and thinks about] matters [that have passed], gets perplexed .۱

۱ــ مَنِ اسْتَدْبَــرَ الأُمُورَ تَحَيَّرَ.

One Who Turns Back And The One Who Moves Forward

المدبر والمقبل One who Turns Back and the One who Moves Forward

Never hold on to one who turns back and do not separate from the one who moves .۱ .forward

۱ــ لا تَتَمَسَّكَنَّ بِمُدْبِر، ولا تُفارِقَنَّ مُقْبِلاً.

.۲

.Or in another reading: The discloser [of secrets] and the treacherous one are alike -۱

It may be that sometimes the one who turns back moves forward and the one who moves forward turns back.

٢ـ لَرُبَّما أقْبَلَ المُدْبِرُ، وأدْبَــرَ المُقْبِلُ.

Planning

Planning التدبير

١. Little [done] with planning is more lasting than a lot done with wastefulness.

١ـ اَلقَلِيلُ مَعَ التَّدْبيرِ أبْقى مِنَ الكَثيرِ مَعَ التَّبْذيرِ.

٢. The most manifest sign of abundant intelligence is good planning.

٢ـ أدَلُّ شَيْء على غَزارَهِ العَقْلِ حُسْنُ التَّدْبيرِ.

٣. Planning comes with consideration and consideration comes with contemplation.

٣ـ التَّدْبيرُ بِالرَّأيِ، والرَّأيُ بِالفِكْرِ.

۴. Planning is half of the assistance.

۴ـ التَّدْبيرُ نِصْفُ المَعُونَهِ.

۵. Planning before action saves one from regret.

۵ـ التَّدْبيرُ قَبْلَ العَمَلِ يُؤْمِنُ النَّدَمَ.

۶. Planning before action saves one from error.

۶ـ التَّدْبيرُ قَبْلَ الفِعْلِ يُؤْمِنُ العِثارَ.

٧. Good planning and keeping away from wastefulness are from good politics.

٧ـ حُسْنُ التَّدْبيرِ، وتَجَنُّبُ التَّبْذيرِ مِنْ حُسْنِ السِّياسَهِ.

٨. Good planning makes little wealth grow while bad planning causes abundant wealth to perish.

۸ـ حُسْنُ التَّدْبيرِ يُنْمى قَليلَ المالِ، وسُوءُ التَّدْبيرِ يُفْنى كَثيرَهُ.

.The cause of ruin is bad planning .۹

۹ـ سَبَبُ التَّدْميرِ سُوءُ التَّدبيرِ (سُوءُ التَّدبيرِ سَبَبُ التَّدْمير).

.Bad planning is the key to poverty .۱۰

۱۰ـ سُوءُ التَّدبيرِ مِفتاحُ الفَقْرِ.

.One whose planning is bad, his ruin in hastened .۱۱

۱۱ـ مَنْ ساءَ تَدْبيرُهُ تَعَجَّلَ تَدميرُهُ.

.One whose planning is delayed, his destruction is expedited .۱۲

۱۲ـ مَنْ تَأَخَّرَ تَدبيرُهُ تَقَدَّمَ تَدميرُهُ.

.One whose panning is bad, his estimation is nullified .۱۳

۱۳ـ مَنْ ساءَ تَدْبيرُهُ بَطَلَ تَقْديرُهُ.

.One whose planning is bad, his destruction is in his planning .۱۴

۱۴ـ مَنْ ساءَ تَدبيرُهُ كانَ هَلاكُهُ فى تَدبيرِهِ.

.There is no wisdom like planning .۱۵

۱۵ـ لا عَقلَ كالتَّدبيرِ.

There is .۱۶

.no benefit in the planning of one who is not obeyed

١۶ـ لايَنْجِعُ تَدبيرُ مَنْ لا يُطاعُ.

Desertion And Abandonment

التَّدابر والتخاذل Desertion and Abandonment

.Keep away from abandonment, desertion and severing of ties with near relatives .١

١ـ جانِبُوا التَّخاذُلَ، والتَّدابُرَ، وقَطيعَهَ الأرْحامِ.

Turning Backward

الإدبار Turning Backward

.It is seldom that one who turns back [and retreats] returns to the front .١

١ـ قَلَّما يَعُودُ الإدْبارُ إقْبالاً.

.From the signs of turning backward is accompanying the vile .٢

٢ـ مِنْ عَلاماتِ الإدْبارِ مُقارَنَهُ الأرْذالِ.

From the signs of turning backward is thinking ill of the one who gives you good .٣ .advice

٣ـ مِنْ عَلاماتِ الإدْبارِ سُوءُ الظَّنِّ بالنَّصيحِ.

Turning backward is evinced by four things: bad planning, foul extravagance, lack of .۴ .consideration and too many excuses

۴ـ يُسْتَدَلُّ عَلَى الإدْبارِ بِأرْبَع:سُوْءُ التَّدْبيرِ، وقُبْحُ التَّبذيرِ، وقِلَّهُ الإعْتِبارِ، وكَثْرَهُ الاعْتِذارِ (الاغْتِرارِ).

.The merits in advancing forward are the demerits in turning backward .۵

۵ـ المَحاسِنُ فِى الإقبالِ هِىَ المَساوى فِى الإدْبارِ.

Entrance

الداخل والقادم Entrance

.One who enters into a place of evil is [suspected and] accused .۱

۱ـ مَنْ دَخَلَ مَداخِلَ السُّوءِ أُتُّهِمَ.

For everyone who enters [into an unfamiliar place] there is consternation and .۲ .perplexity

۲ـ لِكُلِّ داخِل دَهْشَةٌ وذُهُولٌ.

For everyone who enters there is [a feeling of] consternation, so begin with .۳ .(salaam(۱

۳ـ لِكُلِّ داخِل دَهْشَةٌ فَابْدَأوا بِالسَّلامِ.

Everyone who arrives has [a feeling of] perplexity, so make him comfortable with .۴ .[kind] words

۴ـ لِكُلِّ قادِم حَيْرَةٌ فَابْسُطُوهُ بِالكَلامِ.

Gradually Drawing Closer To Destruction

الاستدراج والمستدرج Gradually Drawing Closer to Destruction

Of all people, the person who needs to be most careful is the one who is most safe .۱

.The Islamic greeting: Salāmun 'alaykum -۱

from abrupt changes [as this may be a means of gradually being drawn to his destruction].

١ـ أولَى النَّاسِ بِالحَذَرِ أسْلَمُهُمْ عَنِ الغِيَرِ.

٢. How many a person is gradually drawn to his destruction through the good that is done to him.

٢ـ كَمْ مِنْ مُسْتَدرَج بِالإحْسانِ إلَيهِ.

Study

Study الدّرس

١. One who does not continue his study does not acquire deep understanding [of his subject].

١ـ لافِقْهَ لِمَنْ لا يُديمُ الدَّرْسَ.

Rectification And Making Amends

Rectification and Making Amends الاستدراك والتدارك

١. One who makes amends is on the brink of righteousness.

١ـ اَلمُسْتَدْرِكُ على شَفا صَلاح.

٢. Rectify at the end of your life that which you have neglected [and lost] earlier on and you will make your place of return a happy one.

٢ـ تَدارَكْ فى آخِرِ عُمْرِكَ ما أضَعْتَهُ فى أوَّلِهِ تَسْعَدْ بِمُنْقَلَبِكَ.

٣. Proper rectification [of one's mistakes] is the symbol of righteousness.

٣ـ حُسْنُ الاستِدراكِ عُنْوانُ الصَّلاحِ.

٤. Successful is the one who reforms his current actions and makes amends for his past mistakes.

۴ـ فازَ مَنْ أصْلَحَ عَمَلَ يَوْمِهِ، واسْتَدْرَكَ فَوارِطَ أمْسِهِ.

.[One who makes amends [for his past mistakes] reforms [himself .۵

۵ـ مَنِ اسْتَدْرَكَ أصْلَحَ.

.[One who rectifies his [past] mistakes reforms [himself .۶

۶ـ مَنِ اسْتَدْرَكَ فَوارِطَهُ أصْلَحَ.

!How far is making amends [for something] from [its initial] loss .۷

۷ـ ما أبْعَدَ الاستِدراكَ مِنَ الفَوْتِ.

.Hastening rectification is reformation .۸

۸ـ تَعْجيلُ الاسْتِدْراكِ إصْلاحٌ.

Amicableness

Amicableness المداراه

.Be amicable with the people and you will be secure from their tribulations and will .۱
remain safe from their sly plots

۱ـ دارِ النّاسَ تَأمَنْ غَوائِلَهُمْ، وتَسْلَمْ مِنْ مَكائِدِهِمْ.

Be amicable with the people and you .۲

will enjoy their brotherhood; meet them with cheerfulness and you will cause their malice to die away.

۲ـ دارِ النّاسَ تَسْتَمْتِعْ بِإخائِهِمْ، والْقَهُمْ بِالبِشْرِ تُمِتْ أضْغانَهُمْ.

۳. Be courteous to your enemy and be sincere with your close friend, [by this] you will protect [your] brotherhood and safeguard [your] magnanimity.

۳ـ دارِ عَدُوَّكَ، وأخْلِصْ لِوَدوُدِكَ، تَحْفَظِ الأُخُوَّةَ، وتُحرِزِ المُـرُوءَةَ.

۴. The cornerstone of wisdom is being amicable with the people.

۴ـ رَأسُ الحِكْمَهِ مُداراهُ النَّاسِ.

۵. The soundness of life is in being amicable [with people].

۵ـ سَلامَهُ العَيْشِ فِى المُداراهِ.

۶. One who is amicable with people remains safe.

۶ـ مَنْ دارَى النَّاسَ سَلِمَ.

۷. One who is not improved by the virtue of amicableness becomes improved by the evil of retribution.

۷ـ مَنْ لَمْ يُصْلِحْهُ حُسْنُ المُداراهِ أصْلَحَهُ سُوءُ المُكافاهِ.

۸. One who is amicable with the people is protected from their plotting.

۸ـ مَنْ دارَى النَّاسَ أمِنَ مَكرَهُمْ.

۹. He who is not amicable with the one who is above him will not realize his goal.

۹ـ مَنْ لَـمْ يُدارِ مَنْ فَوْقَهُ لَمْ يُدْرِكْ بِغْيَتَهُ.

۱۰. Being amicable with people is one of the best actions.

۱۰ـ مُداراهُ الرِّجالِ مِنْ أفضَلِ الأعْمالِ.

.Being amicable with a fool is one of the most severe difficulties .۱۱

۱۱_ مُداراهُ الأحْمَقِ مِنْ أشَدِّ العَناءِ.

.Being amicable is the most praiseworthy attribute .۱۲

۱۲_ اَلمُداراهُ أحْمَدُ الخِلالِ.

Supplication And The Supplicant

الدُّعاءُ والداعی Supplication and the Supplicant

.[Supplication for a beggar is one of the two charities [that one can give .۱

۱_ الدُّعاءُ لِلسّائِلِ أحَدُ الصَّدَقَتَیْنِ.

.The most piercing arrow is the supplication of the oppressed .۲

۲_ أنْفَذُ السِّهامِ دَعْوَهُ المَظْلُومِ.

The most incapable of all people .۳

.is the one who is unable to supplicate

۳_ أعْجَزُ النَّاسِ مَنْ عَجَزَ عَنِ الدُّعاءِ.

The kindness of Allah does not annul His wisdom; it is for this reason that not all .۴ .supplications are answered

۴_ إنَّ كَرَمَ اللّهِ سُبْحانَهُ لا يَنْقُضُ حِكْمَتَهُ، فَلِذلِکَ لا يَقَعُ الإجابَهُ فی كُلِّ دَعْوَه.

Verily Allah, the Glorified, has wraths and chastisements, so if [any of] it descends .۵ upon you, repel it with supplication; for indeed nothing can repel tribulation except .supplication

۵_ إنَّ لِلّهِ سُبْحانَهُ سَطَوات ونَقِمات، فَإذا نَزَلَتْ بِكُمْ فَادْفَعُوها بِالدُّعاءِ، فَإنَّهُ لايَدْفَعُ البَلاءَ إلاّ الدُّعاءُ.

.[Supplication is the weapon of the close friends [of Allah .۶

۶_ اَلدُّعاءُ سِلاحُ الأولياءِ.

If any one of you wishes that he should never ask Allah, the Glorified, for anything .۷ but that He grants it to him, then he should lose hope in people and should not have .hope in anyone other than Allah, the Glorified

۷_ إذا أرادَ أحَدُكُمْ أنْ لا يَسْأَلَ اللّهَ سُبْحانَهُ شَيْئاً إلاّ أعْطاهُ فَلْيَيْئَسْ مِنَ النّاسِ، وَلايَكُونُ لَهُ رَجاءٌ إلاّ اللّهُ سُبْحانَهُ.

When you have any need [that you wish for] from Allah, the Glorified, then start by .۸ sending salutations on the Prophet (s) and then ask Allah for your need, for Allah, the Most High, is too generous to fulfil one of the two supplications that are made to Him .and refuse the other

۸_ إذا كـانَتْ لَـکَ إلَى اللّهِ سُبْحانَهُ حـاجَةٌ فَابْدأ بِالصَّلاهِ عَلَى النَّبيِّ صلَّى اللّه عليه وآله وسلَّم، ثُمَّ اسْألِ اللّهَ حاجَتَکَ، فإنَّ اللّهَ تعالى أكْرَمُ مِنْ أنْ يُسْألَ حاجَتَينِ فيَقْضِىَ إحديهُما وَيَمْنَعَ

الأخرى.

.Through supplication, tribulations are repelled .٩

٩_ بِالدُّعاءِ يُسْتَدْفَعُ البَلاءُ.

Sometimes you may ask for something but you are not granted it, rather you are .١٠ .given [something] better than it

١٠_ رُبَّما سَأَلْتَ الشَّيْءَ فَلَمْ تُعْطَهَ وأُعْطيتَ خَيْراً مِنْهُ.

.The weapon of a believer is supplication .١١

١١_ سِلاحُ المُؤمِنِ الدُّعاءُ.

Ask Allah for forgiveness, well-being and good success [in carrying out His .١٢ .[ordinances

١٢_ سَلُوا اللّهَ العَفْوَ والعافِيَهَ وحُسْنَ التَّوفيقِ.

.Make your supplication sincere, for this makes it more worthy of a response .١٣

١٣_ عَلَيكَ بِإخلاْصِ الدُّعاءِ فَإِنَّهُ أَخْلَقُ بِالإجابَهِ.

.Not every supplication is answered .١۴

١۴_ لَيْسَ كُلُّ دُعاء يُجابُ.

One who is given the [opportunity of] supplication will not be deprived of the .١۵ .response

١۵_ مَنْ أُعطِيَ الدُّعاءَ لَمْ يُحْرَمِ الإجابَهَ.

.Whoever calls upon [and supplicates to] Allah, He answers him .١۶

١۶_ مَنْ دَعَا اللّهَ أجابَهُ.

The one who is afflicted by severe tribulation is no more in need of supplication .١٧

.than the one who is doing well but is not secure from tribulations

۱۷_ مَا المُبْتَلَى الَّذى قَدِ اشْتَدَّ بِهِ البَلاءُ أحْوَجَ إلَى الدُّعاءِ مِنَ المُعافَى الَّذى لا يَأمَنُ البَلاءَ.

!What a good weapon supplication is .۱۸

۱۸_ نِعمَ السِّلاحُ الدُّعاءُ.

Do not reckon that your supplication is being answered [too] slowly while you have .۱۹ .obstructed its path with [your] sins

۱۹_ لا تَسْتَبْطِئْ إجابَهَ دُعائِکَ وَقَدْسَدَدْتَ طريقَهُ بِالذُّنُوبِ.

Never get disheartened by a delayed answer to [your] supplication, for indeed that .۲۰ which is granted is commensurate with the intention, and sometimes the answer might be delayed so that it may result in a greater reward for the seeker and

.a more bountiful grant for the recipient

۲۰ـ لا ـ يُقَنِّطَنَّكَ تَأخِيرُ إجـابَةِ الـدُّعاءِ فَإنَّ العَطِيَّةَ على قَدْرِ النِّيَّةِ، ورُبَّما تَأَخَّرَتِ الإجابَةُ لِيَكُونَ ذلِكَ أعْظَمَ لأِجْرِ السائِلِ، وَأجْزَلَ لِعَطاءِ النَّائِلِ.

.Whoever asks Allah, He grants to him .۲۱

۲۱ــ مَنْ سَألَ اللّهَ أعْطاهُ.

.There is nothing more beloved to Allah, the Glorified, than being beseeched .۲۲

۲۲ــ ما مِنْ شَيْء أحَبُّ إلَى اللّهِ سُبْحانَهُ مِنْ أنْ يُسْألْ.

Do not ask [from anyone] other than Allah, the Glorified, for indeed if He grants .۲۳ [your wishes to] you, He honours you [at the same time] and if He withholds from you, .[He does it for your own welfare [and benefit

۲۳ــ لا تَسْألُوا إلاّ اللّهَ سُبْحانَهُ، فَإنَّهُ إنْ أعْطاكُمْ أكْرَمَكُمْ، وإنْ مَنَعَكُمْ خارَ(حاز) لَكُمْ.

Allah, spare our lives and their lives, restore the ties between us and them, rescue .۲۴ them [and guide them] from their misguidance, until those who are ignorant of the truth may recognize it and those are persistent in sinning and disloyalty [and in their (enmity towards us] may desist from it.(۱

۲۴ــ أللّهُمَّ احْقِنْ دِمائَنـا ودِمـائَهُمْ، وأصْلِحْ ذاتَ بَيْنِنـا وبَيْنَهُمْ، وأنْقِذْهُم(وَ أهـدِهِمْ) مِن ضَـلالَتِهِمْ، حـتّى يَعْرِفَ الحـقَّ مَنْ جَهِلَهُ، ويَرْعَوِىَ عَنِ الغَيِّ والغَدْرِ مَنْ لَهِجَ بِهِ.

.Whoever knocks on the door of Allah, it is opened for him .۲۵

۲۵ــ مَنْ قَرَعَ بابَ اللّهِ فُتِحَ لَهُ.

.The one who supplicates without action is like a bow without a bowstring .۲۶

۲۶ــ الدَّاعى بِلا عَمل كَالقَوْسِ بِلا وَتَر.

The Call

The Call الدعوه والداعيه

.[Deaf is the ear that does not hear the call [of guidance .١

١ــ وُقِرَ سَمْعٌ لَمْ تَسْمَعِ الدَّاعِيَهُ.

Two .٢

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This was the supplication taught by Amīr al-Mu'minīn ('a) to his men during the - ١ .Battle of Siffīn

calls never differ but that one of them leads to misguidance.

٢ـ ما اخْتَلَفَتْ دَعْوَتانِ إلاّ كانَتْ إحْديهُما ضَلالَةً.

The Guide

الدليل The Guide

١. Deviation of the guide is the destruction of the seeker of guidance.

١ـ ضَلالُ الدَّليلِ هَلاكُ المُسْتَدِلِّ.

Seriously Ill

الدَنِف Seriously Ill

١. How many [times has] a seriously ill person been saved while a healthy person died!

١ـ كَمْ دَنِف نَجا وصَحيح هَوى.

The Despicable

الدَّنيّه The Despicable

١. One who comes near the despicable is accused.

١ـ مَنْ قَرُبَ مِنَ الدَّنيَّهِ أُتُّهِمَ.

Loathsome Actions And Traits

الدَّنايا Loathsome Actions and Traits

١. Disassociating oneself from loathsome actions and traits subdues the enemy.

١ـ مُبايَنَهُ الدَّنايا تَكْبِتُ العَدُوَّ.

This World

الدنيا This World

.This world is neither clean for any drinker [to drink from] nor is it loyal to any owner .۱

۱ـ الدُّنيا لا تَصْفُو لِشارِب، ولا تَفی لِصاحِب.

.This world is filled with tribulations [and] stricken with tragedies and calamities .۲

۲ـ الدُّنيا مَلِيئَهٌ بِالمَصائِبِ طارِقَهٌ بِالفَجایِـعِ والنَّوائِبِ.

This world is fleeting and perishing; [even] if it remains for you, you will not remain .۳ .for it

۳ـ الدُّنيا مُنْتَقِلَهٌ فانِيَهٌ، إنْ بَقِيَتْ لَکَ لَمْ تَبْقَ لَها.

This world is smaller, more lowly and more insignificant than for one to keep .۴ .grudges in [and because of] it

۴ـ الدُّنيا أصْغَرُ وأحْقَرُ وأنْزَرُ مِنْ أنْ تُطاعَ فيهَا الأحْقادُ.

This world is a prison for the believer, death is his gift and Paradise is his .۵ .[permanent] abode

۵ـ الدُّنيا سِجْنُ المُؤمِنِ، والمَوتُ تُحفَتُهُ، والجَنَّهُ مَأواهُ.

This world is a Paradise for the disbeliever, death is his dispatcher and hell is his .۶ .[permanent] dwelling

۶ـ الدُّنيا جَنَّهُ الكافِرِ، والمَوْتُ مُشْخِصُهُ،

والنّارُ مَثْواهُ.

This world is a deal of the [one who has been] defrauded and human being is .۷
.defrauded by it

۷_ الدُّنيا صَفْقَهُ مَغْبُون والإنْسانُ مَغْبُونٌ بِها.

.If this world unfolds, it opens up and when it disperses, it departs .۸

۸_ الدُّنيا إنِ انْجَلَتْ إنْجَلَتْ، وإذا جَلَتْ اِرْتَحَلَتْ.

This world takes turns, so be moderate in seeking it, and be patient until your turn .۹
.comes to you

۹_ الدُّنيا دُوَلٌ فَأجْمِلْ فی طَلَبِها، واصْطَبِرْ حتّی تَأتِیَکَ دُولَتُکَ.

This world is a present offering, [both] the virtuous and the vicious partake of it, but .۱۰
.the Hereafter is the Abode of Truth wherein a [wise and] powerful king rules

۱۰_ الدُّنيا عَرَضٌ حاضِرٌ،يَأكُلُ مِنْهُ البَرُّ والفاجِرُ، والآخِرَهُ دارُ حَقّ يَحْكُمُ فيها مَلِكٌ قادِرٌ.

.This world is [like] the shadow of clouds and the dream that is seen while asleep .۱۱

۱۱_ الدُّنيا ظِلُّ الغَمامِ، وحُلُمُ المَنامِ.

.Reliance on this world, despite what is seen of its vicissitudes, is ignorance .۱۲

۱۲ _ الرُّكُونُ إلَی الدُّنيا مَعَ مايُعايَنُ مِنْ غَيْرِها جَهْلٌ.

.This world is full of misfortunes. It afflicts with disasters and adversities .۱۳

۱۳_ الدُّنيا مَليئَهٌ بِالمَصائِبِ، طارِقَهٌ بِالفَجايِـعِ والنَّوائِبِ.

The conditions of this world are based on convention whereas the conditions of the .۱۴
.Hereafter are based on merit

۱۴_ أحْوالُ الدُّنيا تَتْبَعُ الاتِّفاقَ، وأحْوالُ الآخِرَهِ تَتْبَعُ الاسْتِحْقاقَ.

This world is [made up of] agonizing hardships, painful deaths and sharp lessons .۱۵ (or drastic changes).

۱۵_ الدُّنيا مَصائِبُ مُفْجِعَهٌ، ومَنايا مُوجِعَهٌ، وعِبْرٌ مُقَطِّعَهٌ (غِيَرٌ مُفَظِّعَهٌ).

.This world is a trap for the souls and settling place of every detriment and misery .۱۶

۱۶_ الدُّنيا شَرَکُ النُّفُوسِ،

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وقَرارَهُ كُلِّ ضُرٍّ وبُؤْس.

۱۷. This world is a hindering deception, a vanishing mirage and a bent pillar.

۱۷ـ الدُّنيا غَرُورٌ حائِلٌ، وسَرابٌ زائِلٌ، وسِنادٌ مائِلٌ.

۱۸. The times of this world, even if they prolong, are short; and its enjoyments, even if they are many, are few [when compared to the Hereafter].

۱۸ـ أوقاتُ الدُّنيا وإنْ طالَتْ قَصِيرَةٌ، والمُتْعَهُ (والمُنْعَهُ) بِها وإنْ كَثُرَتْ يَسيرَةٌ.

۱۹. One who desires it (this world), it troubles him and makes him wretched.

۱۹ـ مَنْ رَغِبَ فيها أتْعَبَتْهُ وأشْقَتهُ.

۲۰. The winner is one who sells his world for his Hereafter.

۲۰ـ الرّابِحُ مَنْ باعَ العاجِلَهَ بِالآجِلَهِ.

۲۱. Put all your effort and endeavour in gaining salvation from the place of wretchedness and punishment and deliverance from the place of tribulation and chastisement.

۲۱ـ إجْعَلْ كُلَّ هَمِّكَ وسَعْيِكَ لِلْخَلاصِ مِنْ مَحَلِّ الشَّقاءِ والعِقابِ، وَالنَّجاهِ مِنْ مَقامِ البَلاءِ والعَذابِ.

۲۲. Reject this world as a dispraised thing, for it has rejected one who loves it more passionately than you.

۲۲ـ اِرْفِضُوا هذِهِ الدُّنيا ذَميمةً، فَقَدْ رَفَضَتْ مَنْ كانَ أشْعَفَ بِها مِنْكُمْ.

۲۳. Remove [the love of] this world from your hearts before your bodies [are made to] leave it, for in it you are tested and for other than it have you been created.

۲۳ـ أَخْرِجُوا الدُّنيا مِنْ قُلُوبِكُمْ، قَبْلَ أنْ تَخْرُجَ مِنها أجْسادُكُمْ فَفيهَا اخْتُبِرْتُمْ ولِغَيْرِها خُلِقْتُمْ.

۲۴. Draw near to the one to whom this world has yielded [itself], for indeed he is more worthy of prosperity [than the one who follows this world and its allure].

۲۴ _ أَقْبِلُوا على مَنْ أَقْبَلَتْ عَلَيْهِ الدُّنيا فَإِنَّهُ أجْدَرُ بِالغِنى.

۲۵. Flee

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from this world and divert your hearts from it, for it is the prison of a believer - his share of it is little and his mind is sickened by it and his sight is dulled in it.

۲۵_ اُهْرُبُوا مِنَ الدُّنيا، واصْرِفُوا قُلُوبَكُمْ عَنْها، فَإنَّها سِجْنُ المُؤْمِنِ، حَظُّهُ مِنها قَليلٌ، وعَقْلُهُ بِها عَليلٌ، وناظِرُهُ فيها كَلِيلٌ.

۲۶. Look at this world as those who are uninterested in it would look at it, having diverted themselves from it, for it will, by Allah, shortly turn out its inhabitants and cause grief to the one who is living in luxury and the one who feels safe.

۲۶_ أُنْظُروا إلَى الدُّنيا نَظَرَ الزّاهِدينَ فيها، الصّارِفينَ عَنْها، فَإنَّها وَاللّهِ عَمّا قَلِيل تُزيلُ الثّاوِىَ السّاكِنَ، وتَفْجَعُ المُتْرَفَ الآمِنَ.

۲۷. Be wary of the deception of this world, for it always takes back that which it beguiles with from its charms and drives away the one who feels at ease and is settled in it.

۲۷ _ اِتَّقُوا غُرُورَ الدُّنيا، فَإنَّها تَسْتَرْجِعُ أبَداً ما خَدَعَتْ بِهِ مِنَ المَحاسِنِ، وتَزْعَجُ المُطْمَئِنَّ إلَيْها والقاطِنَ.

۲۸. Reject this world which will [shortly] abandon you even if you do not like to leave it, and which will make your bodies [grow] old even if you would like to have them rejuvenated.

۲۸_ أُرْفُضُوا هذِهِ الدُّنيا، اَلتّارِكَهَ لَكُمْ، وإنْ لَمْ تُحِبُّوا تَرْكَها، والمُبْلِيَهَ أجْسادَكُمْ على مَحَبَّتِكُمْ لِتَجديدِها.

۲۹. Be cautious of the vanishing desirable and the perishing beloved.

۲۹_ اِحْذَرُوا الزّائِلَ الشَّهيَّ، والفانِىَ المَحْبُوبَ.

۳۰. Be cautious of this world, for it is the net of the devil and the

.place of] corruption of faith]

۳۰_ احْذَرِ الدُّنیا، فَإِنَّها شَبَکَهُ الشَّیطانِ، ومَفْسَدَهُ الإیمانِ.

Keep away from love of this world, for it is the root of every misdeed and the .۳۱ .source of every affliction

۳۱_ إِیّاکَ وحُبَّ الدُّنیا فَإِنَّها أَصْلُ کُلِّ خَطیئَه، وَمَعْدِنُ کُلِّ بَلِیَّه.

Be careful that death does not descend upon you while you are a fugitive [who has .۳۲ .run away] from Allah in your seeking [the pleasures of] this world

۳۲_ إِیّاکَ أنْ یَنْزِلَ بِکَ المَوْتُ، وأَنْتَ ابِقٌ عَنْ رَبِّکَ فی طَلَبِ الدُّنیا.

Beware of selling your share from your Lord and your rank with Him for the .۳۳ .worthless vanities of this world

۳۳_ إِیّاکَ أنْ تَبیعَ حَظَّکَ مِنْ رَبِّکَ، وزُلْفَتَکَ لَدَیْهِ، بِحَقیر مِنْ حُطامِ الدُّنیا.

Do not be infatuated with this world, for it brings you wretchedness and tribulation .۳۴ .and impels you to sell the eternal for the transient

۳۴_ إِیّاکَ والوَلَهَ بِالدُّنیا، فَإِنَّها تُورِثُکَ الشَّقاءَ والبَلاءَ وتَحْدُوکَ علی بَیْعِ البَقاءِ بِالفَناءِ.

Beware of letting your [lower] self overwhelm you in that which it presumes [of this .۳۵ world] while you do not overcome it in that which you are certain [of the Hereafter], .for indeed this is from the gravest of evils

۳۵_ إِیّاکَ أنْ تَغْلِبَکَ نَفْسُکَ علی ما تَظُنُّ، وَلاتَغْلِبَها علی ما تَسْتَیْقِنُ، فإِنَّ ذلِکَ مِنْ أعْظَمِ الشَّـرِّ.

Do not be deceived by what you see the people of this world inclined towards and .۳۶ what they rush greedily after, for Allah has informed you about it and has exposed its .faults and evils for you

۳۶_ إِیّاکَ أنْ تَغْتَرَّ بِما تَری مِنْ

إخْلادِ أهلِ الدُّنيا إلَيْها، وتَكالُبِهِمْ عَلَيْها، فَقَدْ نَبَّأَكَ اللّهُ عَنْها، وتَكَشَّفَتْ لَکَ عَنْ عُيُوبِها ومَساويها.

Do not let this world get the better of you, for indeed its present is bitter and its .٣٧ .future is distressful

٣٧_ إيّاكُمْ وغَلَبَهَ الدُّنيا على أنْفُسِكُمْ فَإنَّ عاجِلَها نَغْصَهٌ وَاجِلَها غُصَّهٌ.

Verily this world is an abode where no one remains safe except by renouncing its .٣٨ .pleasures and none is saved from it by anything that is part of it

٣٨_ ألا وإنَّ الدُّنيا دارٌ لايُسْلَمُ مِنْها إلاَّ بِالزُّهدِ فيها ولا يُنْجى مِنْها بِشَيْء كانَ لَها.

?Is there no freeman who would forsake this leftover(١) for those who deserve it .٣٩

٣٩_ ألا حُرٌّ يَدَعُ هذِهِ اللُّماظَهَ لِأَهْلِها.

Verily this world has elapsed and is on the verge of expiry; its good has been .۴٠ .shunned, its novelty has become old and its fat has become lean

۴٠_ ألا وإنَّ الدُّنيا قَدْ تَصَرَّمَتْ وآذَنَتْ بِانْقِضاء، وتَنَكَّرَ مَعْرُوفُها، وصارَ جَديدُها رَثّاً، وسَمينُها غَثّاً.

Indeed, what must one who has been created for the Hereafter do with this world? .۴١ And what can one do with wealth when it will be taken away from him shortly while its ?accountability and consequences remain with him

۴١_ ألا وما يَصْنَعُ بِالدُّنيا مَنْ خُلِقَ للآخِرَهِ، وما يَصْنَعُ بِالمالِ مَنْ عَمّا قَليل يُسْلَبُهُ، ويَبْقى عَلَيْهِ حِسابُهُ وتَبْعَتُهُ.

Verily today is the time for preparation and tomorrow is the race; the prize is .۴٢ .Paradise and [at] the [other] extreme is hell

۴٢_ ألا وإنَّ اليَومَ المِضْمارَ، وغَداً السِّباقَ، والسَّبَقَهُ الجَنَّهُ، والغايَهُ النَّارُ.

Verily that which was advancing towards this world .۴٣

The literal translation of lumādhah is the food that remains on one's lips after – ١

.eating and is licked off by the tongue

has turned back from it, and that which had turned back has advanced towards it; and the righteous servants of Allah have decided to depart and have sold the little of this .world that does not last for the abundance of the Hereafter that does not perish

۴۳_ ألا وإنَّهُ قَدْ أدْبَرَمِنَ الـدُّنيا ما كانَ مُقْبِلاً، وأقْبَلَ مِنْها ما كانَ مُدْبِراً، وَأزْمَعَ التَّرْحالَ عِبادُ اللّهِ الأخْيارُ، وباعُوا قَليلاً مِنَ الدُّنيا لا يَبْقى، بِكَثير مِنَ الآخِرَهِ لا يَفْنى.

Do you not see the people of this world passing the evenings and mornings in .۴۴ different states? The dead being mourned and the living being condoled, the victim being afflicted and the visitor visiting him [to ask about his condition], and another who is sacrificing himself; and the one who is seeking this world while death seeks him; and the one who is heedless but not neglected; and those who remain behind .[continue to follow the footsteps of the those who preceded [them

۴۴_ أوَ لَسْتُمْ تَرَوْنَ أهْلَ الدُّنيا يُمْسُونَ ويُصْبِحُونَ على أحْوال شَتّى، فَمَيِّتٌ يُبْكى، وحَىٌ يُعَزّى، وَصَريعٌ مُبْتَلى، وعائِدٌ يَعُودُ، وآخَرُ بِنَفْسِهِ يَجُودُ، وَطالِبٌ لِلدُّنيا والمَوتُ يَطْلُبُهُ، وغافِلٌ لَيْسَ بِمَغْفُول عَنْهُ، وعلى أثَرِ الماضينَ ما يَمْضِى الباقُونَ.

.The gravest of errors is loving this world .۴۵

۴۵_ أعْظَمُ الخطايا حُبُّ الدُّنيا.

The gravest of afflictions and wretchedness is [caused by] infatuation with this .۴۶ .world

۴۶_ أعظَمُ المَصائِبِ والشِقاءِ اَلْوَلَهُ بِالدُّنيا.

The people of this world are the target of calamities, the dispersal of afflictions and .۴۷ .the spoils of adversities

۴۷_ أهلُ الدُّنيا غَرَضُ النَّوائِبِ، وذَرِيَّهُ المَصائِبِ، ونَهْبُ

الرَّزايا.

۴۸. The most felicitous of all people is one who abandons the perishing pleasures [of this world] for the lasting pleasures [of the Hereafter].

۴۸_ أسْعَدُ النَّاسِ مَنْ تَرَكَ لَذَّةً فانِيَةً لِلَذّه باقِيَه.

۴۹. The happiest of all people with this world is the one who abandons it and the happiest of them with the Hereafter is the one who works for it.

۴۹_ أسْعَدُ النّاسِ بِالدُّنيا التّارِكُ لَها، وأسْعَدُهُمْ بِالآخِرَهِ العامِلُ لَها.

۵۰. Verily the interior of this world is dead and its exterior is sick.(۱)

۵۰_ إنَّ بَطْنَ الأرْضِ مَيِّتٌ، وَظَهْرَهُ سَقيمٌ.

۵۱. Verily today there is action without accounting and tomorrow [in the Hereafter] there is accounting without action.

۵۱_ إنَّ اليَومَ عَمَلٌ ولا حِسابَ، وغَداً حِسابٌ لاعَمَلَ.

۵۲. Verily the seriousness of this world is jest, its honour is disgrace and its height is lowliness.

۵۲_ إنَّ جِدَّ الدُّنيا هَزْلٌ، وعِزَّها ذُلٌّ، وَعِلْوَها سِفْلٌ.

۵۳. Verily this world is the abode of troubles, plague, termination and transition; its pleasures do not equal its displeasures, its fortunes do not equate to its misfortunes and its risings do not substitute its collapses.

۵۳_ إنَّ الدُّنيا دارُ خَبال، ووَبال، وزَوال، وانْتِقال، لاتُساوى لَذّاتُها تَنْغيصَها، وَلا تَفى سُعُودُها بِنُحُوسِها، ولايَقُومُ صُعُودُها بِهُبُوطِها.

۵۴. Verily the one who sells the Garden of the [permanent] Abode for this transient world, his effort will be futile and his transaction will have made a loss.

۵۴_ إنَّ مَنْ باعَ جَنَّهَ المَأوى لِعاجِلَهِ الدُّنيا، تَعِسَ جِدُّهُ وخَسِرَتْ صَفْقَتُهُ.

۵۵. Verily this world is passing you by in its normal fashion, and you are connected to

.the Hereafter

۵۵_ إنَّ الدُّنيا

p: ۲۹۷

Possibly referring to the fact the interior of the earth is the place of the dead and -۱ .the exterior is the place of sickness and afflictions

ماضِيَهٌ بِكَمْ على سُنَن، وأنْتُمْ والآخِرَهُ فى قَرَن.

Verily this world is the corruptor of faith and the dispossessor of certitude; it is the .۵۶ .source of [all] troubles and root of tribulations

۵۶_ إنَّ الدُّنيا لَمُفْسِدَهُ الدّينِ، مُسْلِبَهُ اليَقينِ، وإنَّها لَرَأْسُ الفِتَنِ، وَأَصْلُ المِحَنِ.

Indeed the similitude of this world and the Hereafter is like a man who has two .۵۷ .wives, when he pleases one of them he angers the other

۵۷_ إنَّ مَثلَ الدُّنيا والآخِرَهِ كَرَجُل لَهُ إمْرَأتانِ إذا أرضى إحْديهُما أسْخَطَ الأُخرى.

Verily the one whom this world has deceived through unfeasible aspirations and .۵۸ cheated with false hopes is made to lose his eyesight and get covered by blindness, .and it cuts him off from the Hereafter and makes him enter into places of destruction

۵۸_ إنَّ مَنْ غَرَّتْهُ الدُّنْيا بِمُحالِ الآمالِ، وخَدَعَتْهُ بِزُورِ الأمانى، أورَثَتْهُ كَمَهاً، وألْبَسَتْهُ عَمىً، وقَطَعَتْهُ عَنِ الأُخْرى، وأوْرَدَتْهُ مَوارِدَ الرَّدى.

Verily Allah, the Glorified, has an angel who calls out every day: “O people of the .۵۹ ”!world, procreate for death, construct for destruction and gather up for departure

۵۹_ إنَّ لِلّهِ سُبْحانَهُ مَلَكاً يُنادى فى كُلِّ يَوْم، يا أهْلَ الدُّنيا لِدُوا لِلْموتِ، وابْنُوا لِلْخَرابِ، واجْمَعُوا لِلذِّهابِ.

Verily those who are pleased with this world tomorrow are the ones who run away .۶۰ .from it today

۶۰_ إنَّ السُّعَداءَ بِالدُّنيا غَداً هُمُ الهارِبُونَ مِنْها اليَوْمَ.

Verily the one who is more possessive of this world than of the Hereafter and is .۶۱ more overwhelmed by the affairs of this world than those of the next, has sold the everlasting for the

transient and has exchanged the eternal for the temporal; he has destroyed his soul and has accepted for it the perishing and short-lived while causing it to deviate from .[the clear path [of guidance

۶۱_ إنَّ مَنْ كـانَتِ العـاجِلَهُ أمْلَکَ بِهِ مِنَ الآجِلَهِ، وأُمُورُ الـدُّنيا أغْلَبُ عَلَيْهِ مِنْ أُمورِ الآخرَهِ،فَقَـدْ باعَ الباقىَ بِالفانى، وتَعَوَّضَ البائِدَ عَنِ الخالِدِ، وأهْلَکَ نَفْسَهُ، ورَضِىَ لَها بِالحائلِ الزّائِلِ، ونَکَبَ بِها عَنْ نَهْجِ السَّبيلِ.

Verily this world is the abode of pain, annihilation, vicissitudes and lessons, and the .۶۲ .place of trials and tribulations

۶۲_ إنَّ الدُّنيا دارُ عَناء، وفَناء، وغِيَر، وعِبَر، ومَحَلُّ فِتْنَه وَمِحْنَه.

Verily this world is the abode of adversities, one who is hastened in it [and dies .۶۳ earlier] suffers the agony [of death] himself, and one who is granted respite in it .suffers the pain [of losing] of his loved ones

۶۳_ إنَّ الدُّنيا دارُ فَجائِعَ، مَنْ عُوجِلَ فيها فُجِعَ بِنَفْسِهِ، وَمَنْ اُمْهِلَ فيها فُجِعَ بِأحِبَّتِهِ.

Verily this world has turned back and announced its departure, and indeed the .۶۴ .Hereafter has advanced and is about to emerge

۶۴_ إنَّ الدُّنيا قَدْ أدْبَرَتْ وآذَنَتْ بِوَداع، وإنَّ الآخِرَهَ قَدْ أقْبَلَتْ وأشْرَفَتْ بِإطْلاع.

Verily this world is inverted [and] reversed, its pleasures are [causes of] . ۶۵ embitterment, its gifts cause distress, its life is [full of] pain and its continuity ends in annihilation. It defiantly runs away from its seeker, it causes its rider to fall, it betrays the one who trusts it and disturbs the one who is content with it. Indeed its accumulation leads to separation and its attachment

.leads to severance

۶۵_ إنَّ الـدُّنيا مَعْكُوسَةٌ، مَنْكُوسَةٌ، لَـذّاتُها تَنْغيصٌ، ومَواهِبُها تَغْصـيصٌ، وعَيْشُـها عَناءٌ، وبَقائُها فَناءٌ، تَجْمَحُ بِطالِبِها، وتُرْدى راكِبَها، وتَخُونُ الواثِقَ بِها، وتَزْعَجُ المُطْمَئِنَّ إلَيها، وإنَّ جَمْعَها إلَى انْصِداع، ووَصْلَها إلَى انْقِطاع.

Verily it is from the abasement of this world before Allah that He is not disobeyed .۶۶ [anywhere] except in it and that which is with Him cannot be attained except by .abandoning it

۶۶_ إنَّ مِنْ هَوانِ الدُّنيا عَلَى اللّهِ أنْ لايُعْصى إلاّ فيها، ولا يُنالُ ما عِنْدَهُ إلاَّ بِتَرْكِها.

Verily this world is like a snake, its feel is soft [but] its venom is deadly, so turn away .۶۷ from that which appeals to you of it for the little time that it is with you, and be most .cautious of it when you are most inclined towards it

۶۷_ إنَّ الدُّنيا كَالحَيَّةِ، لَيِّـنٌ مَسُّها، قاتِلٌ سَمُّها، فَأعْرِضْ عَمّا يُعْجِبُكَ فيها لِقِلَّةِ ما يَصْحَبُكَ مِنْها، وكُنْ آنَسَ ما تَكُونُ بِها أحْذَرَ ما تَكُونُ مِنْها.

This world of yours is more lowly in my view than the [decayed] bone of a pig in the .۶۸ hand of a leper and more inferior than a leaf in the mouth of a locust; what does ‘Ali ?have to do with bounties that will perish and pleasures that will not last

۶۸_ إنَّ دُنياكُمْ هـذِهِ لأهْوَنُ فى عَيْنى مِنْ عِراقِ خِنْزير فى يَدِ مَجذُوم، وَأحْقَرُ مِنْ وَرَقَه فى جَرادَه، ما لِعَلىّ ونَعيم يَفْنى، ولَـذَّه لا تَبْقى.

Verily this world is like a ghoul, it misguides the one who follows it and destroys the .۶۹ one who responds

.to it. It is quick in its disappearance and imminent in its transference

۶۹_ إنَّ الدُّنيا كَالغُولِ، تُغْوى مَنْ أطاعَها، وتُهْلِكُ مَنْ أجابَها، وأنَّها لَسَريعَةُ الزَّوال ِ، وشيكَةُ الانْتِقالِ.

Verily this world approaches as a seeker would approach and turns back as one .۷۰ .who flees turns back, it arrives as the kings arrive and departs as the hasty departs

۷۰_ إنَّ الدُّنيا تُقْبِلُ إقْبالَ الطّالِبِ، وتُدْبِرُ إدْبارَ الهارِبِ، وتَصِلُ مُواصَلَةَ المُلُوكِ، وتُفارِقُ مُفارَقَةَ العَجُولِ.

Verily this world is an abode unfit for permanent residence, and is not the house for .۷۱ foraging. Its good is trifling, its evil is ready at hand, its authority is snatched away and .its habitation faces desolation

۷۱_ إنَّ الدُّنيا مَنْزِلُ قُلْعَه، وَلَيْسَتْ بِدارِ نُجْعَه، خَيْرُها زَهيدٌ، وشَرُّها عَتيدٌ، ومِلْكُها يُسْلَبُ، وعامِرُها يَخْرَبُ.

Verily this world is ungrateful and stubborn, abandoning and disavowing, attracting .۷۲ and distracting; its condition is [constantly] changing, its calmness is shaking, its honour is disgrace, its seriousness is jest, its abundance is deficiency, its height is lowliness, its people are moving and following, reaching and departing. It is the abode .of war, plunder, pillage and destruction

۷۲_ إنَّ الدُّنيا لَهِی الكَنُودُ العَنُودُ، والصَّدُودُ الجَحُودُ، والحَيُودُ المَيُودُ، حالُها اِنْتِقالٌ، وسُكُونُها زِلْزالٌ، وعِزُّها ذُلٌّ، وجِدُّها هَزْلٌ، وكَثْرَتُها قُلٌّ، وَعِلْوُها سِفْلٌ، أهْلُها على ساق وسياق، ولِحاق و فِراق، وهِیَ دارُ حَرَب وَسَلَب ونَهَب وعَطَب.

Verily this world is a hindering deception, a disappearing shadow and a bent pillar, .۷۳ .it connects bounty with calamity and aspiration with death

۷۳_ إنَّ الدُّنيا غَرُورٌ حائِلٌ، وظِلٌّ زائِلٌ، وسِنادٌ مائِلٌ، تَصِلُ العَطِيَّةَ بِالرَزِيَّهِ، والأُمْنِيَّهَ

بِالمَنِیَّهِ.

Verily the life of this world is short, its good is little, its approach is deceptive, its .۷۴ turning away is agonizing, its pleasures are transient and its consequences are .lasting

۷۴_ إنَّ الدُّنیا عَیْشُها قَصیرٌ، وخَیْرُها یَسیرٌ، وإقْبالُها خَدیعَهٌ، وإدْبارُها فَجیعَهٌ، ولَذّاتُها فانِیَهٌ، وتَبِعاتُها باقِیَهٌ.

Verily this world is an abode, the beginning of which is pain and its end is . ۷۵ annihilation. In its lawful there is accounting and in its forbidden there is punishment. .One who is wealthy in it is tested and one who is poor in it is sorrowful

۷۵_ إنَّ الدُّنیا دارٌ أوَّلُها عَناءٌ، وآخِرُها فَناءٌ، فی حَلالِها حِسابٌ، وَفی حَرامِها عِقابٌ، مَنِ اسْتَغْنی فیها فَتَنَ ومَنِ افْتَقَرَ فیها حَزِنَ.

Indeed this world is an abode of departure and a place of discomfort. Its resident .۷۶ has to depart and its dweller has to leave; its glitter is deceiving, its speech is untrue, its wealth is looted and its valuables are plundered. Beware, this world attracts and .then turns away, it is unruly and stubborn, it cheats and betrays

۷۶_ إنَّ الدُّنیا دارُ شُخُوص، ومَحَلَّهُ تَنْغیص، ساکِنُها ظاعِنٌ، وقاطِنُها بائِنٌ، وبَرْقُها خالِبٌ، ونُطْقُها کاذِبٌ، وأمْوالُها مَحرُوبَهٌ، وأعْلاقُها مَسْلُوبَهٌ، ألا وَهیَ المُتَصَدِّیَهُ العَتُونُ(العُنونُ)، والجامِحَهُ الحَرُونُ، والمائِنَهُ الخَؤُنُ.

Verily this world is the abode of tribulations and the place of trials, whoever seeks it .۷۷ is evade by it and whoever keeps away from it, it advances towards him; the one who .looks at it gets blinded by it and the one who looks through it, gets enlightened by it

۷۷_ إنَّ الدُّنیا

دارُ مِحَن، ومَحَلَّ فِتَن، مَنْ ساعاها فاتَتْهُ، ومَنْ قَعَدَ عَنْها واتَتْهُ، وَمَنْ أبْصَرَ إلَيْها أعْمَتْهُ، ومَنْ بَصُرَ بِها (أبْصَرَبِها) بَصَّرَتْهُ.

Verily this world brings the appointed terms closer, takes aspirations further away, .٧٨ causes people to perish and changes circumstances. One who tries to overcome it is overpowered by it and one who struggle against it is knocked down by it, whereas it .follows the one who renounces it and comes to the one who forsakes it

٧٨_ إنَّ الدُّنيا تُدْنِي الآجالَ، وتَباعِدُ الآمالَ، وتُبيدُ الرِّجالَ، وتُغَيِّرُ الأحْوالَ، مَنْ غالَبَها غالَبَتْهُ (غَلَبَتْهُ)، ومَنْ صارَعَها صَرَعَتْهُ، وَمَنْ عَصاها أطاعَتْهُ، وَمَنْ تَرَكَها أتَتْهُ.

Verily this world wears out the bodies, renews hopes, brings death near and takes .٧٩ aspirations far away. Every time its inhabitant becomes contented and pleased with it, .it sends him back to adversity

٧٩_ إنَّ الدُّنْيا تُخلِقُ الأبْدانَ، وتُجَدِّدُ الآمالَ، وتُقَرِّبُ المَنِيَّهَ، وتُباعِدُ الأُمْنِيَّهَ، كُلَّما اطْمَئَنَّ صاحِبُها مِنْها إلى سُرور أشْخَصَتْهُ مِنْها إلى مَحْذُور.

Verily the good of this world is insignificant, its evil is ready at hand, its pleasures .٨٠ are little and its regret is long. Its bounties are connected with misery, its happiness is linked with misfortune, its benefit is joined with harm and its sweetness is mixed with .bitterness

٨٠_ إنَّ الدُّنيا خَيْرُها زَهيدٌ، وَشَرُّها عَتيدٌ، ولَذَّتُها قَليلَهٌ وحَسْرَتُها طَويلَهٌ، تَشُوبُ نَعيمَها بِبُؤْس، وتَقْرِنُ سُعُودَها بِنُحُوس وتَصِلُ نَفْعَها بِضُرّ، وَتَمْزِجُ حُلْوَها بِمُرّ.

Verily this world is a deceiving beguiler, it gives and takes back, clothes and then .٨١ unclothes; its comforts do not last, its hardships do not cease and its

.calamities do not end

٨١ـ إنَّ الدُّنيا غَرّارَةٌ خَدُوعٌ، مُعْطِيَةٌ مَنُوعٌ، مُلْبِسَةٌ نَزُوعٌ، لايَدُومُ رَخاؤُها، وَلا يَنْقَضى عَناؤُها، ولا يَرْكَدُ بَلاؤُها.

Indeed this world is like a net that becomes twisted around the one who desires it .٨٢ and retreats from the one who turns away from it, so don’t incline towards it with your heart and do not turn to face it such that it catches you in its net and flings you into its .destruction

٨٢ـ إنَّ الـدُّنيا كَالشَّبَكَهِ، تَلْتَفُّ على مَنْ رَغِبَ فيهـا، وتَتَحَرَّزُ عَمَّنْ أعْرَضَ عَنْهـا، فَلا تَمِلْ إلَيْها بِقَلْبِكَ، ولا تُقْبِلْ عَلَيْها بِوَجْهِكَ، فَتُوقِعَكَ فى شَبَكَتِها، وَتُلْقِيَكَ فى هَلَكَتِها.

Verily this world gives and takes back, yields and spurns, forsakes and shows .٨٣ friendship, entices and disheartens; the felicitous turn away from it while the .wretched desire it

٨٣ـ إنَّ الدُّنيا تُعْطى وتَرْتَجِعُ، وتَنْقادُ وتَمْتَنِعُ، وتُوحِشُ وتُؤْنِسُ، وَتَطْمِعُ وتُؤْيِسُ، يُعْرِضُ عَنْها السُّعَداءُ، ويَرْغَبُ فيها الأشقياءُ.

Indeed this world is an abode known for [its] tribulation and fraught with disloyalty. .٨۴ Its states do not last and those who inhabit it do not remain safe. Life in it is dispraised .and security in it is non-existent

٨۴ـ إنَّ الدُّنيا دارٌ بالبَلاءِ مَعْرُوفَةٌ، وبالغَدْرِ مَوصُوفَةٌ، لاتَدومُ أحْوالُها، وَلا يَسْلَمُ نُزّالُها، اَلعَيْشُ فيها مَذْمُومٌ، والأمانُ فيها مَعْدُومٌ.

Verily this world is [like] the shadow of clouds, the dream that is seen while asleep, .٨۵ the joy that is linked with sadness and the honey that is mixed with poison. [It is] the .despoiler of bounties, the devourer of nations, the bringer of [divine] retribution

٨۵ـ إنَّ الدُّنيا

ظِلُ الغَمامِ، وحُلُمُ المَنامِ، والفَرَحُ المَوْصُولُ بِالغَمِّ، وَالعَسَلُ المَشُوبُ بِالسَمِّ، سَلاَّبَةُ النِّعَمِ، أَكّالَةُ الأُمَمِ، جَلاّبَةُ النِّقَمِ.

Neither is this world faithful with any companion nor is it clean for any drinker [to .۸۶
drink from]. It bounties shift and its circumstances change, its pleasures perish and its consequences remain; so turn away from it before it turns away from you, and substitute it [for something better] before it substitutes you.

۸۶_ إنَّ الـدُّنيا لاتَفى لِصاحِب، ولا تَصْـفُو لِشارِب، نَعيمُها يَنْتَقِلُ، وَأحوالُها تَتَبدَّلُ، ولَذّاتُها تَفْنى، وتَبِعاتُها تَبْقى، فَأعْرِضْ عَنها قَبْلَ أنْ تُعْرِضَ عَنْكَ، واسْتَبْدِلْ بِها قَبْلَ أنْ تَسْتَبْدِلَ بِكَ.

Verily this world sometimes advances towards the ignorant by convention and .۸۷
turns its back on the intelligent despite [his] merit, so if something of it comes to you with ignorance or you lose something sought with intelligence, then do not let that push you to desiring ignorance or being uninterested in intelligence, for that will degrade you and destroy you.

۸۷_ إنَّ الدُّنيا رُبَّما أقْبَلَتْ عَلَى الجاهِلِ بِالاتِّفاقِ، وأدْبَـرَتْ عَنِ العاقِلِ بِالاستِحْقاقِ، فَإنْ أتَتْكَ مِنْها سَـهْمَةٌ مَعَ جَهْل أوْ فاتَتْكَ مِنْها بِغْيَةٌ مَعَ عَقْل، فَإيّاكَ أنْ يَحمِلَكَ ذلِكَ عَلَى الرَّغْبَهِ فِى الجَهْلِ، والزُّهْدِ فِى العَقلِ، فَإنَّ ذلكَ يُزرى بِكَ ويُرديكَ.

Indeed one of the troubles of this world is that it does not remain in its [present] .۸۸
state and is not free from alteration. One part is rectified by the corruption of another part and one party is [made] happy at the expense of [another] party. So being in it is a danger and trusting

.it is a risk, remaining in it permanently is impossible and reliance on it is misguidance

۸۸_ إنَّ مِنْ نَكَدِ الدُّنيا، أنَّها لا تَبْقى على حالَه، وَلا تَخْلُو مِنِ اسْتِحالَه، تُصْلِحُ جانِباً بِفسادِ جانِب، وتَسُرُّ صاحِباً بِمَساءَةِ صاحِب، فَالكَوْنُ فيها خَطَرٌ، والثِّقَةُ بِها غَرَرٌ، والإخلادُ إلَيْها مُحالٌ، والاعْتِمادُ عَلَيْها ضِلالٌ.

Verily this world is quick in changing, frequent in moving, intense in treachery and .۸۹ persistent in craftiness, its situations are altered abruptly, its bounties change, its comfort is insufficient, its pleasures become bitter, its seeker is humiliated and its .rider stumbles

۸۹_ إنَّ الدُّنيا سَريعةُ التَّحَوُّلِ، كَثيرَةُ التَّنَقُّلِ، شَديدَةُ الغَدْرِ، دائِمَةُ المَكْرِ، فَأحوالُها تَتَزَلْزَلُ، ونَعيمُها يَتَبَدَّلُ، ورَخاؤُها يَتَنَقَّصُ، ولَذّاتُها تَتَنَغَّصُ، وطالِبُها يَذِلُّ، وراكِبُها يَزِلُّ.

Indeed this world is sweet and fresh, surrounded by [lustful] desires; it delights .۹۰ with little, and is adorned with hopes and embellished with vanities. Its exhilaration does not last and its afflictions cannot be avoided. It is very deceitful, harmful, volatile, .evanescent, perishing, transient, devouring and destructive

۹۰_ إنَّ الدُّنيا حُلْوَةٌ نَضِرَةٌ، حُفَّتْ بِالشَّهَواتِ، وَراقَتْ بِالقَليلِ، وتَحَلَّتْ بِالآمالِ، وتَزَيَّنَتْ بِالغُرُورِ، لا تَدُومُ حَبْرَتُها، ولا تُؤْمَنُ فَجْعَتُها، غَرّارَةٌ، ضَرّارَةٌ، حائِلَةٌ زائِلَةٌ، نافِدَةٌ بائِدَةٌ، أكّالَةٌ غَوّالَةٌ.

Verily the outer appearance of this world delights while its reality annihilates. It has .۹۱ been adorned by vanities and entices by its embellishments. It is an abode which is lowly before its Lord, so its lawful has been mixed with its forbidden, its good with its evil and its sweetness with its bitterness. Allah has not cleansed it for His friends nor has He withheld

.it from His enemies

٩١ـ إنَّ الـدُّنيا يُونِقُ مَنْظَرُهـا، ويُوبِقُ مَخْبَرُهـا، قَـدْ تَزَيَّنَتْ بِـالغُرُورِ، وغَرَّتْ بِزينَتِهـا، دارٌ هـانَتْ على رَبِّهـا، فَخُلِـطَ حَلالُها بِحَرامِها، وخَيْرُها بِشَـرِّها، وَحُلْوُها بِمُرِّها، لَمْ يُصَفِّهَا اللّهُ لأوليائِهِ، ولَمْ يَضُنَّ بِها على أعْدائِهِ.

Indeed, with every drink of this world there is choking and with every food eaten in .٩٢ it there is blockage of the throat. No blessing is obtained from it except by separation from another [blessing], and a person does not come to a [new] day of his life except by leaving behind another for it, and no sign of him is left alive in it but that [another] .sign of him passes away

٩٢ـ إنَّ لِلدُّنيا مَعَ كُلِّ شَـرْبَه شَـرَقاً، ومَعَ كُلِّ أكْلَه غَصَـصاً، لاتُنالُ مِنْها نِعْمَةٌ إلاّ بِفِراقِ اُخرى، ولايَسْتَقْبِلُ فيها المَرْءُ يَوْماً مِنْ عُمْرِهِ إلاّ بِفِراق آخَرَ مِنْ أجَلِهِ، ولا يَحْيى لَهُ فيها أثَرٌ إلاّ ماتَ لَهُ أثَرٌ.

Verily this world is the abode of truth for the one who believes it [to be transient], .٩٣ the abode of wellbeing for the one who recognizes it [as such], the abode of riches for the one who takes provisions from it [for the Hereafter] and the abode of good counsel for the one who takes advice from it. It has announced its separation and proclaimed its departure. It has declared its own [impending] death and [the death] of its inhabitants. It exemplifies for them, by its tribulations, the tribulation [of the Hereafter] and creates desire in them, by its pleasures, for the pleasures [of the .[Hereafter

It brings ease in the evening and brings grief in the morning through desire, apprehension, alarm and warning. People dispraise it on the morning of their regret [on the Day of Reckoning] while others praise it. It reminded them [of the next life] so they remembered it. It related to them [things of the next life] and they believed. It .admonished them and they took advice from it through [its] changes and lessons

۹۳_ إنَّ الـدُّنيا دارُ صِدْق لِمَنْ صَدَّقَها، ودارُ عافيَه لِمَنْ فَهِمَ عَنْها، ودارُ غِنىً لِمنْ تَزَوَّدَ مِنْها، ودارُ مَوْعِظَه لِمَنْ إتَّعَظَ بِها، قَدْ آذَنَتْ بِبَيْنِهـا، وَنـادَتْ بِفِراقِهـا، ونَعَتْ نَفْسَـها وأهْلَهـا، فَمَثَّلَتْ لَهُمْ بَبَلائِهَـا البَلاءَ، وشَوَّقَتْهُمْ بِسُـرورِها إلَى السُّرُورِ، راحَتْ بِعافِيَه، وتَبَكَّرَتْ (ابتكرت) بِفَجيعَه، تَرْغيباً وتَرهيباً، وَتَخْويفاً وتَحْـذيراً، فَـذَمَّها رِجالٌ غَـداهَ النِّدامَهِ وحَمِـدَ ها آخَرُونَ، ذَكَّرَتْهُمْ فَـذَكَرُوا، وحَدَّثَتْهُمْ فَصَدَّقُوا، ووَعَظَتْهُمْ فَاتَّعَظُوا مِنْها الغِيَرَ والعِبَرَ (بِالغَيرِ والعِبَرِ).

Indeed this world is the limit of the sight of the blind person who sees nothing that .۹۴ is beyond it, while the one endowed with insight sees through it and knows that there is an abode beyond it. Thus the discerning one wishes to depart from it while the blind one wishes to remain in it; the discerning one takes provisions from it while the blind .one accumulates provisions in it

۹۴_ إنَّ الدُّنيا مُنْتَهى بَصَـرِ الأعْمى لايُبْصِـرُ مِمّا وَرائَها شَـيْئاً، والبَصـيرُ يَنْفُذُها بَصَرُهُ، ويَعْلَمُ أنَّ الدّارَ وَرائَها، فَالبَصيرُ مِنْها شاخِصٌ، والأعْمى إلَيْها شاخِصٌ، والبَصيرُ مِنْها مُتَزَوِّدٌ، والأعمى لَها مُتَزَوِّدٌ.

Verily this world has people who possess preserved treasures that are disparaged .۹۵ and cast

away by you. The religion is opened up by them just as one of you would open the lid of his cooking pot. They stick together like [a swarm of] locusts and destroy the (tyrants of the lands.(١)

٩٥_ إنَّ للدُّنيا رِجالاً لَدَيْهِم كُنُوزٌ مَذْخُورَةٌ، مَذْمُومَةٌ عِنْدَكُمْ مَدْحُورَةٌ، يُكْشَفُ بِهِمْ الدينُ، كَكَشْفِ أحَدِكُمْ رَأسَ قِدْرِهِ، يَلُوزُونَ كالجَرادِ، فَيُهْلِكُونَ جَبابِرَةَ البِلادِ.

Indeed this world and the Hereafter are two unequal enemies and two separate .٩٦ ways, so whoever loves this world and befriends it, hates the Hereafter and takes it as an enemy. They are like the East and the West and one who walks between the two, such that whenever he comes closer to one [direction], he distances himself from the other. After all, they are both like fellow-wives [seeking to pull their husband only .[towards themselves

٩٦_ إنَّ الدُّنيا والآخِرَةَ عَدُوّانِ مُتَفاوِتانِ، وسَبيلانِ مُخْتَلِفانِ، فَمَنْ أحَبَّ الدُّنيا وتَوالاها أبْغضَ الآخِرَةَ وعاداها، وهُما بِمَنْزِلَهِ المَشْرِقِ وَالمَغْرِبِ وَماش بيْنَهُما، فَكُلَّما قَرُبَ مِنْ واحِد بَعُدَ مِنَ الآخَرِ، وهُما بَعْدُ ضَرَّتانِ.

Verily this world is a means of distraction from the Hereafter. Its companion . ٩٧ obtains nothing from it except that it opens for him [the door of] greed for it and .attachment towards it

٩٧_ إنَّ الدُّنيا لَمِشْغَلَةٌ عَنِ الآخِرَهِ، لَمْ يُصِبْ صاحِبُها مِنْها سَبَباً (سَيْباً)، إلاّ فَتَحَتْ عَلَيْهِ حِرْصاً عَلَيْها ولَهَجاً بِها.

Indeed Allah, the Exalted, has made this world for that which comes after it, and in .٩٨ it He has tests its inhabitants so that He may know who from among of them is best

Jamāl al-Dīn Muḥammad al-Khwānsari says that it is possible that this is referring -١ .(to the companions of the ١٢th Imam ('a) (Ref: Sharhe Ghurar al-Ḥikam vol. ٢ pg. ٦٥٦

in conduct. We have not been created for this world and we have not been commanded to strive for it, rather we have only been placed in it in order to be tested .and [so] that we may work in it for what is [to come] after it

٩٨_ إنَّ اللّهَ تعالى جَعَلَ الدُّنيا لِما بَعْدَها، وابْتَلى فيها أهْلَها لِيَعْلَمَ أيُّهُمْ أحْسَنُ عَمَلًا، ولَسْنا لِلدُّنيا خُلِقْنا، وَلا بِالسَّعيِ لَها اُمِرْنا، وإنَّما وُضِعْنا فيها لِنُبْتَلى بِها، ونَعْمَلَ فيها لِما بَعْدَها.

٩٩. Verily this world is a place for which destruction has been ordained, and departure from it has been destined for its inhabitants. It is sweet and green [for the one who desires it]. It hastens towards its seeker and attaches itself to the heart of its gazer. So depart from it with the best provision that is available for you, and do not ask in it .more than what suffices, and do not seek from it more than what you require

٩٩_ إنَّ الدُّنيا دارٌ مُنِيَ لَها(مِنْهالُها) الفَناءُ، ولأهْلِها مِنْها الجَلاءُ، وهِيَ حُلْوَةٌ خَضِرَةٌ، قَدْ عَجِلَتْ لِلْطّالِبِ، والتَبَسَتْ بِقَلْبِ النّاظِرِ، فَارْتَحِلُوا عَنْها بِأحْسَنِ ما يَحْضَرُكُمْ مِنَ الزّادِ، ولا تَسْألُوا فيها إلاّ الكَفافَ، ولا تَطْلُبُوا مِنْها أكْثَرَ مِنَ البَلاغِ.

١٠٠. This world was neither created for you as a permanent abode nor as a place to settle, rather it has only been made as a passage for you so that you may acquire from it the provisions of good deeds for the abode of [permanent] settlement. Therefore be alert and do not let its temporary

.pleasures deceive you or its temptations beguile you

۱۰۰_ إنَّ الدُّنيا لَمْ تُخْلَقْ لَكُمْ دارَ مَقام، ولا مَحَلَّ قَرار، وإنَّما جُعِلَتْ لَكُمْ مَجازاً لِتَزَوَّدُوا مِنْها الأعمالَ الصّالِحَةَ لِدارِ القَرارِ، فَكُونُوا مِنْها على أوْفاز، وَلا تَخْدَعَنَّكُمْ مِنها العاجِلَةُ، وَلا تَغُرَّنَّكُمْ فيها الفِتْنَةُ.

Safety in this world is not acquired except by its renunciation. People are tested in .۱۰۱ it through tribulations so those who have taken from it for its sake will be removed from it [by death] and will be made accountable for it. And whatever they have taken from it for the other world, they will go to it and will stay in it. For the wise one this world is like a shade at one moment it expands until [the next moment] it shrinks and extends until it diminishes. And Allah has left you with no excuse by forbidding from it, .and he has warned and cautioned you about it so He has apprised you of it

۱۰۱_ إنَّ الدُّنيا لايُسْلَمُ مِنْها إلاَّ بِالزُّهْدِ فيها، اُبْتُلِىَ النّاسُ بِها فِتْنَةً، فَما أخَذُوا مِنْها لَها أُخْرِجُوا مِنْهُ وحُوسِبُوا عَلَيْهِ، وماأخَذُوا مِنْها لِغَيرِها قَدِمُوا عَلَيْهِ وأقامُوا فيهِ، وإنَّها عِندَ ذَوِى العُقُولِ كَالظِّلِّ بَيْنا تَراهُ سائِغاًحَتّى قَلَصَ وزائِداً حَتّى نَقَصَ وقَدْ أعْذَرَ اللّهُ سُبْحانَهُ إلَيْكُمْ فِى النَّهيِ عَنْها، وأنْذَرَكُمْ وحَذَّرَكُمْ مِنْها فَأبْلَغَ.

(This world betrays.(۱ .۱۰۲

۱۰۲_ الدُّنيا تُسْلِمُ.

.This world humiliates .۱۰۳

۱۰۳_ الدُّنيا تُذِلُّ.

.This world is limited [in duration], the Hereafter is eternal .۱۰۴

۱۰۴ _ الدُّنيا أمَدٌ، اَلآخِرَةُ أبَدٌ.

.When lastingness is not found, then bounties are short-lived .۱۰۵

۱۰۵_ إذا كانَ البَقاءُ لايُوجَدُ فَالنَّعيمُ زائِلٌ.

Perpetuity is not .۱۰۶

١– Or: This world makes one submit.

granted to [any] one who loves [and wishes for] it.

١٠٦ـ ما يُعطَى البَقاءُ مَنْ أحَبَّهُ.

١٠٧. Inclination towards this world despite what is seen of its fickleness is [a sign of] ignorance.

١٠٧ـ اَلرُّكُونُ إلَى الدُّنْيا مَعَ مايُعايَنُ مِنْ سُوءِ تَقَلُّبِها جَهْلٌ.

١٠٨. Every perishing thing is insignificant.

١٠٨ـ كُلُّ فان يَسيرٌ.

١٠٩. Do not elevate the one who has been elevated by this world.

١٠٩ـ لاتَرْفَعْ مَنْ رَفَعَتْهُ الدُّنيا.

١١٠. people of delusion [who have been deluded by this world], what has made you attached to an abode the goodness of which is trifling, the evil of which is ready at hand, the bounties of which are snatched away, the peaceful of which are fought against, the owners of which are slaves and the heritage of which is abandoned.

١١٠ـ يا أهلَ الغُرورِ ما ألْهَجَكُمْ بِدار، خَيْرُها زَهيدٌ، وشَرُّها عَتيدٌ، وَنَعيمُها مَسْلُوبٌ، ومُسالِمُها مَحْرُوبٌ، ومالِكُها مَمْلُوكٌ، وَتُراثُها مَتْرُوكٌ.

١١١. world, O world! Get away from me! Is it me that you present yourself to? Or is it I that you are eager for? May your time never come! Deceive some other person. I have no need for you. I have divorced you thrice, after which there is no reunion. Your life is short, your significance is little and your hope is worthless. Alas! How meagre the provision, how long the way, how distant the journey and how great the destination!

١١١ـ يا دُنيا يا دُنيا إلَيكِ عَنّى، أبى تَعَرَّضْتِ أمْ إلَيَّ تَشَوَّقْتِ، لاحانَ حينُكِ، غُرّى غَيرى لاحاجَةَ لى فيكِ، قَدْ طَلَّقْتُكِ ثَلاثاً لا رَجْعَةَ لى فيها، فَعَيْشُكِ قَصيرٌ، وخطَرُكِ

يَسيرٌ، وأمَلُكِ حَقيرٌ، آهِ مِنْ قِلَّهِ الزّادِ وطُولِ الطَّريقِ، وبُعدِ السَّفَرِ، وَعِظَمِ المَوْرِدِ.

servants of the world and those who work for it! When you are selling and buying .۱۱۲ in the day time and tossing in your beds and sleeping at night, and all the while you are oblivious to the Hereafter and postpone [good] actions, then when do you think of guidance and prepare your provisions, and when do you become concerned about the ?affairs of the Hereafter

۱۱۲_ يا عَبيدَ الدُّنيا، والعامِلينَ لَها إذا كُنْتُمْ فِى النَّهارِ تَبيعُونَ وتَشْتَرُونَ، وَفِى اللَّيلِ على فُرُوشِكُمْ تَتَقَلَّبُونَ، وتَنامُونَ وفيما بينَ ذلِكَ عَنِ الآخِرَهِ تَغْفُلُونَ، وبِالعَمَلِ تُسَوِّفُونَ، فَمَتى تُفَكِّرُونَ فِى الإرْشادِ وتُقَدِّمُونَ الزّادَ، وَمتى تَهْتَمُّونَ بِأمْرِ المَعادِ.

people! Renounce the pleasures of this world, for indeed its life is short and its .۱۱۳ goodness is insignificant. It is a house of [inevitable] departure a place of discomfort. It brings closer the appointed terms and cuts short aspirations. Indeed it turns away .and shuns [those who are after it], it is unruly and stubborn, it cheats and betrays

۱۱۳_ يا أيُّها النّاسُ ازْهَدُوا فِى الدُّنيا، فَإنَّ عَيْشَها قَصيرٌ، وخَيْرَها يَسيرٌ، وَإنَّها لَدارُ شُخُوص، ومَحَلَّهُ تَنْغيص، وإنَّها لَتُدْنى الآجالَ، وتَقْطَعُ الآمالَ، ألا وهِىَ المُتَصَدِّيَهُ العَنُونُ، والجامِحَهُ الحَرُونُ، والمانِيَهُ (المائنهُ) الخَؤُونُ.

.This world misguides .۱۱۴

۱۱۴_ الدُّنْيا تُغْوى.

.This world harms, the Hereafter delights .۱۱۵

۱۱۵_ الدُّنْيا تَضُرُّ، اَلآخِرَهُ تَسُرُّ.

.[This world is a loss [for those who seek it .۱۱۶

۱۱۶_ اَلدُّنْيا خُسْرانٌ.

.This world is [obtained] by convention, the Hereafter is [gained] by merit .۱۱۷

۱۱۷_ اَلدُّنْيا بِالاتِّفاقِ، اَلآخِرَهُ بِالاسْتِحقاقِ.

[This world is [filled .۱۱۸

with hope.

۱۱۸_ اَلدُّنْيا بِالأَمَلِ.

۱۱۹. This world is transient.

۱۱۹_ اَلدُّنْيا فانِيَةٌ.

۱۲۰. This world is a waning shadow.

۱۲۰_ اَلدُّنْيا ظِلٌّ زائِلٌ.

۱۲۱. This world is a market of loss.

۱۲۱_ اَلدُّنْيا سُوقُ الخُسْرانِ.

۱۲۲. This world is the plantation of evil.

۱۲۲_ اَلدُّنْيا مَزْرَعهُ الشَّـرِّ.

۱۲۳. This world is a laugh for the one whose tears flow [in sadness] (or for the one who is deluded by it).

۱۲۳_ اَلدُّنْيا ضُحَكَهُ مُسْتَعْبِر(مُغْتَرّ).

۱۲۴. This world is the abode of tribulations.

۱۲۴_ الدُّنْيا دارُ المِحَنِ.

۱۲۵. This world is the abode of the wretched.

۱۲۵_ الدُّنْيا دارُ الأَشْقياءِ.

۱۲۶. This world is the corridor to the Hereafter.

۱۲۶_ الدُّنْيا مَعْبَـرَهُ الآخِرَهِ.

۱۲۷. This world is the divorcée of the sagacious.

۱۲۷_ الدُّنْيا مُطَلَّقَهُ الأكْياسِ.

۱۲۸. The transient world is the desire of the filthy.

۱۲۸_ العاجِلَهُ مُنْيَهُ الأرْجاسِ.

۱۲۹. Being pleased with this world is foolishness.

۱۲۹_ الفَرَحُ بِالدُّنْيا حُمْقٌ.

۱۳۰. Being dazzled by this world [and being proud because of it] is stupidity.

۱۳۰_ الإغْتِرارُ بِالعاجِلَهِ خُرْقٌ.

۱۳۱. This world deceives, harms and passes by.

۱۳۱_ الدُّنْيا تَغُرُّ، وتَضُرُّ، وتَمُرُّ.

۱۳۲. This world is the place of catastrophes.

۱۳۲_ الدُّنْيا مَحَلُّ الآفاتِ.

۱۳۳. The one who is attached to this world is cut off [from Allah].

۱۳۳_ اَلمُواصِلُ لِلدُّنْيا مَقْطُوعٌ.

۱۳۴. This world is the aspiration of the wretched.

۱۳۴_ اَلدُّنْيا مُنْيَهُ الأشْقياءِ.

۱۳۵. The transient world is the delusion [or the deluder] of the unintelligent.

۱۳۵_ اَلعاجِلَهُ غُرُورُ الحَمْقی.

۱۳۶. This world is the place where the intellects fall.

۱۳۶_ اَلدُّنْيا مَصْرَعُ العُقُولِ.

۱۳۷. This world is the place of vicissitudes.

۱۳۷_ اَلدُّنْیا مَحَلَّ الغِیَرِ.

.This world is the abode of tribulation .۱۳۸

۱۳۸_ اَلدُّنْیا دارُ المِحْنَهِ.

.This world is the prize of the unintelligent .۱۳۹

۱۳۹_ اَلدُّنْیا غَنیمَهُ

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الحَمْقى.

.Being occupied with the transient is a waste of time .۱۴۰

۱۴۰_ اَلاشْتِغالُ بِالفائِتِ يُضَيِّعُ الوَقْتَ.

.Longing for this world brings about hatred .۱۴۱

۱۴۱_ الرَّغْبَهُ فِی الدُّنیا تُوجِبُ المَقْتَ.

.This world is like the day that has passed and the month that has elapsed .۱۴۲

۱۴۲_ اَلدُّنْیا کَیَوْم مَضی، وشَهْر انْقَضی.

.This world is the abode of strangers and the dwelling of the wretched .۱۴۳

۱۴۳_ الدُّنْیا دارُ الغُرَباءِ، ومَوطِنُ الأشقیاءِ.

.Infatuation with this world is the greatest trial .۱۴۴

۱۴۴_ الوَلَهُ بِالدُّنْیا أعْظَمُ فِتْنَه.

.Just as [wealth and] authority comes towards you, it turns away from you .۱۴۵

۱۴۵_ الدُّوْلَهُ کما تُقْبِلُ تُدْبِرُ.

.Just as this world mends, it [also] breaks .۱۴۶

۱۴۶_ اَلدُّنْیا کَما تَجْبُرُ تَکْسِرُ.

The means of this world are discontinuous and its loans (i.e. things that human .۱۴۷ .beings are bestowed with temporarily like status, wealth etc.) are [to be] returned

۱۴۷_ أسبابُ الدُّنْیا مُنْقَطِعَهٌ، وعَواریها مُرْتَجِعَهٌ.

.This world is a dream and being deceived by it is [a cause of] regret .۱۴۸

۱۴۸_ اَلدُّنْیا حُلُمٌ، والاغْتِرارُ بِها نَدَمٌ.

.This world is a poison that is ingested by the one who does not know it .۱۴۹

۱۴۹_ الدُّنْيا سَمٌّ يَأْكُلُهُ (اكِلُهُ) مَنْ لا يَعْرِفُهُ.

.This world is the source of evil and the place of deception .۱۵۰

۱۵۰_ الدُّنْيا مَعْدِنُ الشَّـرِّ، ومَحَلُّ الغُرُورِ.

If you have understood your affair or have been able to recognize yourself then .۱۵۱ turn away from this world and be uninterested in it, for it is the abode of the wretched and not the abode of the felicitous. Its splendour is spurious, its beauty is deceptive, .its clouds are scattered (i.e

its sources of abundance are scarce) and its bounties are taken back.

۱۵۱ـ إنْ عَقَلْتَ أمْرَکَ، أوْ أصَبْتَ مَعْرِفَهَ نَفْسِکَ فَأعْرِضْ عَنِ الدُّنیا، وَازهَدْ فیها، فَإنَّها دارُ الأشقیاءِ، ولَیْسَتْ بِدارِ السُّعَداءِ، بَهْجَتُها زُورٌ، وزینَتُها غُرُورٌ، وسَحائِبُها مُتَقَشِّعَهٌ، ومَواهِبُها مُرْتَجِعَهٌ.

۱۵۲. If you are after [abundant] bliss than free yourselves from the abode of wretchedness.

۱۵۲ـ إنْ کُنْتُمْ لِلنَّعیمِ طالبینَ فَأعْتِقُوا أنْفُسَکُمْ مِنْ دارِ الشَقاءِ.

۱۵۳. If you love Allah then remove from your hearts the love of this world.

۱۵۳ـ إنْ کُنْتُمْ تُحِبُّونَ اللّهَ فَأخْرِجُوا مِنْ قُلُوبِکُمْ حُبَّ الدُّنیا.

۱۵۴. If you make your [life in this] world a means of following your religion, you will have saved [both] your religion and your world, and you will be among the successful in the Hereafter.

۱۵۴ـ إنْ جَعَلْتَ دُنْیاکَ تَبَعاً لِدینِکَ أحْرَزْتَ دینَکَ ودُنْیاکَ، وکُنْتَ فِی الآخِرَهِ مِنَ الفائِزینَ.

۱۵۵. Verily I have divorced this world thrice uncompromisingly, [such that] there is no return to it for me, and I have released it completely.

۱۵۵ـ إنّی طَلَّقْتُ الدُّنْیا ثَلاثاً بَتاتاً لارَجْعَهَ لی فیها، وألْقَیْتُ حَبْلَها علی غارِبِها.

۱۵۶. Indeed, if you approach this world you have turned your back [from the Hereafter].(۱)

۱۵۶ـ إنَّکَ إنْ أقْبَلْتَ إلَی الدُّنْیا أدْبَرْتَ.

۱۵۷. Indeed, when you turn your back on this world, you have approached [the Hereafter].(۲)

۱۵۷ـ إنَّکَ إنْ أدبَرْتَ عَنِ الدُّنْیا أقْبَلْتَ.

۱۵۸. Verily you have not been created for this world, so renounce it and turn away from it.

۱۵۸_ إنَّکَ لَنْ (لَمْ) تُخلَقْ لِلدُّنْيا فَأزْهَدْ فيها وأعْرِضْ عَنْها.

.If you work for this world, your transaction will have made a loss .۱۵۹

۱۵۹_ إنَّکَ إنْ عَمِلْتَ لِلدُّنيا

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.Or: Indeed if you approach this world, it will turn its back towards you -۱

.Or: Indeed if you turn your back on this world, it will come towards you -۲

خَسِرَتْ صَفْقَتُکَ.

Verily you will never meet Allah, the Glorified, with an action more harmful to you .۱۶۰ .than love for this world

۱۶۰_ إنَّکَ لَنْ تَلْقَی اللّهَ سُبْحانَهُ بِعَمَل أضَرَّ عَلَیْکَ مِنْ حُبِّ الدُّنْیا.

Indeed, if you crave after this world, you will waste your lives for that which you .۱۶۱ .will not remain for and that which will not remain for you

۱۶۱_ إنَّکُمْ إنْ رَغِبْتُم فِی الدُّنْیا أفْنَیْتُمْ أعْمارَکُمْ فیما لا تَبْقُونَ لَهُ ولا یَبْقی لَکُمْ.

.Indeed, this world is only a trap into which those who do not recognize it fall .۱۶۲

۱۶۲_ إنَّما الدُّنْیا شَرَکٌ وَقَعَ فیهِ مَنْ لا یَعْرِفُهُ.

This world is only [a place of] varying circumstances, changing situations and .۱۶۳ .marked targets

۱۶۳_ إنَّما الدُّنْیا أحوالٌ مُخْتَلِفَةٌ، وتاراتٌ مُتَصَرِّفَةٌ، وأغْراضٌ مُسْتَهْدِفَةٌ.

This world is only a corpse and those who establish bonds of brotherhood for .۱۶۴ [acquiring] it are similar to dogs, such that their brotherhood does not prevent them .from harming each other for it

۱۶۴_ إنَّما الدُّنْیا جیفَةٌ، والمُتواخُونَ عَلَیها أشْباهُ الکِلابِ، فَلا تَمْنَعُهُمْ أُخُوَّتُهُمْ لَها مِنَ التَّهارُشِ عَلَیْها.

The people [who seek] of this world are just like howling dogs or starving .۱۶۵ predators growling at each other. The mighty among them eat the meek and the big among them crush the small. Some are like tied cattle and some are like untied cattle .that have lost their wits and are running in every direction

۱۶۵_ إنَّما أهْلُ الدُّنْیا کِلابٌ عاوِیَةٌ، وسِباعٌ ضارِیَةٌ، یُهَرُّ بَعْضُها بَعْضاً، ویَأکُلُ عَزیزُها ذَلیلَها، ویَقْهَرُ کَبیرُها صَغیرَها، نَعَمٌ مُعَقَّلَةٌ، وأُخری مُهْمَلَةٌ، قَدْ أضَلَّتْ عُقُولَها، ورَکِبَتْ مَجْهُولَها.

.۱۶۶

You are only like the standing [and ready] riders who do not know when they will be ordered to march.

۱۶۶_ إنَّما أنْتُمْ كَرَكْب وُقُوف لا يَدْرُونَ مَتى بِاليَسيرِ يُؤْمَرُونَ.

۱۶۷. This world is only an enjoyment for a few days, then it will disappear like the mirage disappears and pass by like the clouds pass by.

۱۶۷_ إنَّما الدُّنيا مَتاعُ أيّام قَلائِلَ، ثُمَّ تَزُولُ كَما يَزُولُ السَّرابُ وتَقْشَعُ كما يَقْشَعُ السَّحابُ.

۱۶۸. Indeed, the only share of the earth for every one of you is the length and breadth of his own stature, [of the grave] wherein he would lie on his cheeks covered with dust.

۱۶۸_ إنَّما حَظُّ أحَدِكُمْ مِنَ الأرضِ ذاتِ الطُّولِ والعَرضِ قَيْدُ قَدِّهِ مُتَعَفِّراً على خَدِّهِ.

۱۶۹. Indeed this world is only the abode of passage and the Hereafter is the abode of [permanent] residence. So take [provisions] from the abode of passage for the abode of residence and do not tear your veils in front of the one who knows your secrets.

۱۶۹_ إنَّما الدُّنْيا دارُ مَمَرّ، وَالآخِرَةُ دارُ مُسْتَقَرّ، فَخُذُوا مِنْ مَمَرِّكُمْ لِمُسْتَقَرِّكُمْ، ولا تَهْتِكُوا أسْتارَكُمْ عِنْدَ مَنْ يَعْلَمُ أسْرارَكُمْ.

۱۷۰. The example of those who have known this world is like a group of travellers who abandon a drought-stricken place and set off for a fruitful and fertile place. Then they endure the difficulties of the path, the hardships of the journey and the coarseness of the food in order to reach their fields of plenty and the place of their [permanent] residence.

۱۷۰_ إنَّما مَثَلُ مَنْ خَبِرَ (خَيَرَ) الدُّنْيا كَمَثَلِ

قَوْم سَفْر، نَبا بِهِمْ مَنْزِلٌ جَدیبٌ، فَأَمُّوا مَنْزِلاً خَصیباً، وجَناباً مَریعاً، فَاحْتَمَلُوا وَعْثاءَ الطَّریقِ، وخَشُونَهَ السَّفَرِ،وَ جُشُوبَهَ المَطْعَمِ لِیَأتُوا سَعَهَ دارِهِمْ، ومَحلَّ قَرارِهِمْ.

۱۷۱. Indeed man (in this world) is only a target that is struck by [the arrows of] death and a booty that is rushed towards by tribulations and calamities.

۱۷۱ـ إنَّما المَرْءُ (فِی الدُّنْیا) غَرَضٌ تَنْتَضِلُهُ المَنایا ونَهَبٌ تُبادِرُهُ المَصائِبُ والحَوادِثُ.

۱۷۲. The bane of the soul is being infatuated with this world.

۱۷۲ـ آفَهُ النَّفْسِ اَلْوَلَهُ بِالدُّنْیا.

۱۷۳. When this world comes towards a servant, it covers him with the merits of others and when it turns its back from him it snatches away his [own] merits.

۱۷۳ـ إذا أقْبَلَتِ الدُّنْیا علی عَبْد کَسَتْهُ مَحاسِنَ غَیْرِهِ، وإذا أدْبَرَتْ عَنْهُ سَلَبَتْهُ مَحاسِنَهُ.

۱۷۴. When something of this world slips away from you then do not despair, and when you do good, do not put others under obligation.

۱۷۴ـ إذا فاتَکَ مِنَ الدُّنْیا شَیْءٌ فلا تَحْزَنْ، وإذا أحْسَنْتَ فَلا تَمْنُنْ.

۱۷۵. This world ends with annihilation.

۱۷۵ـ بِالفَناءِ تُخْتَمُ الدُّنْیا.

۱۷۶. By preferring the love of this transient world, one ends up in an unpleasant state in the Hereafter.

۱۷۶ـ بِإیثارِ حُبِّ العاجِلَهِ صارَ مَنْ صارَ إلی سُوءِ الآجِلَهِ.

۱۷۷. How bad an abode this world is!

۱۷۷ـ بِئْسَتِ الدّارُ الدُّنیا.

۱۷۸. The worst choice is exchanging the everlasting with the transient.

۱۷۸ـ بِئْسَ الاخْتیارُ التَّعَوُّضُ بِما یَفْنی عَمّا یَبْقی.

Your remaining [in this world] is towards annihilation and your annihilation [from .۱۷۹
.this world] is towards eternity

۱۷۹_ بَقاؤُكُمْ إلى فَناء، وفَناؤُكُمْ إلى بَقاء.

Sell that which perishes for that which remains and exchange the .۱۸۰

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.wretchedness of this world for the abundant bounties of the Hereafter

۱۸۰_ بيعُوا ما يَفْنى بِما يَبْقى، وتَعَوَّضُوا بِنَعيمِ الآخِرَهِ عَنْ شَقاءِ الدُّنيا.

When you are deprived of something in this world, take comfort in the fact that it .۱۸۱
.would have been with you [only] for a little while

۱۸۱_ تَعَزَّ عَنِ الشَّیْءِ إذا مُنِعْتَهُ بِقِلَّهِ ما يَصْحَبُکَ إذا أُوتيتَهُ.

.The fruit of infatuation with this world is great tribulation .۱۸۲

۱۸۲_ ثَمَرَهُ الوَلَهِ بالدُّنْيا عَظيمُ المِحْنَهِ.

The one who seeks refuge in this world is ruined and the one who takes his fill .۱۸۳
.from it is destroyed

۱۸۳_ جارُ الدُّنيْا مَحْرُوبٌ، ومَوْفُورُها مَنْكُوبٌ.

The bounty of this world is transient, its comfort is [marred by] trouble, its . ۱۸۴
.soundness is destruction and its gifts are taken away

۱۸۴_ جُودُ الدُّنْيا فَناءٌ، وراحَتُها عَناءٌ، وسَلامَتُها عَطَبٌ ومَواهِبُها سَبَبٌ.

.Love of this world is the source of every misdeed .۱۸۵

۱۸۵_ حُبُّ الدُّنْيا رَأسُ کُلِّ خَطيئَه.

.Love of this world is the source of trials and the root of tribulations .۱۸۶

۱۸۶_ حُبُّ الدُّنْيا رَأسُ الفِتَنِ وأصْلُ المِحَنِ.

.Love of this world gives rise to avarice .۱۸۷

۱۸۷_ حُبُّ الدُّنْيا يُوجِبُ الطَّمَعَ.

Love of this world corrupts the intellect, preoccupies the heart from listening to .۱۸۸
.[[words of] wisdom and leads to a painful chastisement [in the Hereafter

۱۸۸ـ حُبُّ الدُّنْيا يُفْسِدُ العَقْلَ، ويُهِمُّ القَلْبَ، عَنْ سَماعِ الحِكْمَهِ، وَيُوجِبُ أليمَ العِقابِ.

The sweetness of this world leads to the bitterness of the Hereafter and an . ۱۸۹
.unpleasant ending

۱۸۹ـ حَلاوَهُ الدُّنْيا تُوجِبُ مَرارَهَ الآخِرَهِ وسُوءَ العُقْبى.

The sweets of this world are like myrrh, its foods are poisons .۱۹۰

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.and its means are worn-out [and weak] ropes

۱۹۰_ حُلْوُ الدُّنْيا صَبِرٌ، وغِذاؤُها سِمامٌ، وأسْبابُها رُمامٌ.

The living of this world are prone to death and its healthy are prone to sicknesses .۱۹۱ .and the target of [the arrow of] death

۱۹۱_ حَيُّ الدُّنْيا بِعَرْضِ مَوت، وصَحيحُها عَرَضُ الأسْقامِ، ودَريئَهُ الحِمامِ.

Wretchedness, annihilation, destruction and ruin have been decreed for the . ۱۹۲ .people of this world

۱۹۲_ حُكِمَ على أهلِ الدُّنْيا بِالشَّقاءِ، والفَناءِ، والدَّمارِ، وَالبَوارِ.

This world has been surrounded with lustful desires, liked for its immediate . ۱۹۳ .enjoyments, embellished with deceptions and sweetened with aspirations

۱۹۳_ حُفَّتِ الدُّنيا بالشَّهَواتِ، وتَحَبَّبَتْ بِالعاجِلَهِ، وتَزَيَّنَتْ بِالغُرُورِ وَتَحَلَّتْ بِالآمالِ.

Wage war against yourselves for [keeping away from] this world and turn . ۱۹۴ .yourselves away from it, for it vanishes quickly, quakes frequently and transfers soon

۱۹۴_ حارِبُوا أنْفُسَكُمْ عَلَى الدُّنيا، واصْرِفُوها عَنْها، فَإنَّها سَريعَهُ الزَّوالِ، كَثيرهُ الزِلْزالِ، وشيكَهُ الانْتِقالِ.

Neediness has been decreed for those from among the people of this world who .۱۹۵ seek to increase their wealth while those who get along without it have been assisted .with comfort

۱۹۵_ حُكِمَ على مُكْثِرى أهلِ الدُّنْيا بِالفاقَهِ،وَ أُعِيْنَ مَنْ غَنِىَ عَنْها بِالرَّاحَهِ.

.The good of this world is [a cause of] sorrow and its evil is [a cause of] regret .۱۹۶

۱۹۶_ خَيْرُ الدُّنيَا حَسْرَهٌ، وشَرُّها نَدَمٌ.

.The good of this world is insignificant and its evil is ready at hand .۱۹۷

۱۹۷_ خَيْرُ الدُّنْيا زَهيدٌ، وشَرُّها عَتيدٌ.

Take from that which will not last for you for that which will last for you and will .۱۹۸
.not separate from you

۱۹۸_ خُذْ مِمّا لا يَبْقى لَكَ لِما يَبْقى

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لَکَ ولا يُفارِقُکَ.

١٩٩. Take from the little of this world that which suffices you and leave from its abundance that which makes you transgress.

١٩٩ـ خُذْ مِنْ قَليلِ الدُّنيا ما يَكْفيكَ، ودَعْ مِنْ كَثيرِها ما يُطْغيكَ.

٢٠٠. Take from this world that which comes to you and turn away from that which turns away from you, but if you don’t do this then [at least] be moderate in what you seek.

٢٠٠ـ خُذْ مِنَ الدُّنيا ما أتاكَ، وتَوَلَّ عَمّا تَوَلّى مِنْها عَنْكَ فَإنْ لَمْ تَفْعَلْ فَأجْمِلْ فِى الطَّلَبِ.

٢٠١. Mingling with those who are attached to this world is the primary cause of affliction and corruption of piety.

٢٠١ـ خُلْطَةُ أبْناءِ الدُّنْيا رَأسُ البَلْوى وفَسادُ التَّقوى.

٢٠٢. Mingling with those who are attached to this world tarnishes religion and weakens certitude.

٢٠٢ـ خُلْطَةُ أبْناءِ الدُّنْيا تَشينُ الدّينَ، وتُضْعِفُ اليَقينَ.

٢٠٣. The significance of this world is little, its product is inferior, its delight is false and its bounties are illusory.

٢٠٣ـ خَطَرُ الدُّنيا يَسيرٌ، وحاصِلُها حَقيرٌ، وبَهْجَتُها زُورٌ، ومَواهِبُها غُرُورٌ.

٢٠٤. The aspiration and pursuit of one whose hope and desire is [acquiring felicity in] this world, is frustrated.

٢٠٤ـ خابَ رَجاؤُهُ ومَطْلَبُهُ مَنْ كانَتِ الدُّنيا أمَلَهُ وأرَبَهُ.

٢٠٥. It is an abode which is fraught with tribulations and known for its treachery. Its circumstances do not last and its dwellers are not safe.

٢٠٥ـ دارٌ بِالبَلاءِ مَحْفُوفَةٌ، وبِالغَدْرِ مَوصُوفَةٌ(مَعْرُوفَه)، لا تَدُومُ أحوالُها، ولا يَسْلَمُ نُزّالُها.

It is an abode which is lowly before its Lord, so its lawful has been mixed with its .۲۰۶
forbidden, its good with its evil and its sweetness

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.with its bitterness

۲۰۶_ دارٌ هانَتْ على رَبِّها، فَخَلَطَ حَلالَها بِحَرامِها، وخَيْرُها بِشَرِّها، وَحُلْوَها بِمُرِّها.

It is the abode of transience, the resting place of the sinners, the residence of the .۲۰۷ .(wretched and the transgressors (or the repulsed and those who exceed the limits

۲۰۷_ دارُ الفَناءِ مَقيلُ العاصينَ ومَحَلُّ الأشْقياءِ والمُعْتَدينَ (المُبْعَدينَ، المُتَعَدّينَ).

Allah, the Glorified, called you to the Eternal Abode and the permanent residence, .۲۰۸ and great blessings and proximity to the Prophets and the felicitous, but you sinned and turned away; whereas this world called you to an abode of wretchedness and the place of annihilation and different types of tribulations and hardships, but you obeyed .[it and quickly rushed [towards it

۲۰۸_ دَعاكُمْ اللّهُ سُبْحانَهُ إلى دارِ البَقاءِ، وقَرارِهِ الخُلُودِ، والنَّعْماءِ، وَمُجاوَرَهِ الأنبياءِ والسُّعَداءِ،فَعَصَيْتُمْ، وأعْرَضْتُمْ، وَدَعَتْكُمُ الدُّنيا إلى قَرارِهِ الشَّقاءِ ومَحَلِّ الفَناءِ وأنْواعِ البَلاءِ والعَناءِ فَأطَعْتُمْ وبادَرْتُمْ وَأسْرَعْتُمْ.

.Recalling [the pleasures of] this world is the worst of all maladies .۲۰۹

۲۰۹_ ذِكْرُ الدُّنيا أدْوَأُ الأدْواءِ.

.The humiliation of this world is the glory of the Hereafter .۲۱۰

۲۱۰ _ ذُلُّ الدُّنيا عِزُّ الآخِرَهِ.

Leave that which is little for that which is abundant and that which is limited for .۲۱۱ .that which is vast

۲۱۱_ ذَرْ ما قَلَّ لِما كَثُرَ وما ضاقَ لِما اتَّسَعَ.

.The cornerstone of calamities is infatuation with this world .۲۱۲

۲۱۲_ رَأسُ الآفاتِ الوَلَهُ بِالدُّنيا.

.Many an adviser from this world may be suspected by you .۲۱۳

۲۱۳_ رُبَّ ناصِح مِنَ الدُّنيا عِنْدَكَ مُتَّهَمٌ.

.Many a person who is truthful about this world is considered a liar by you .۲۱۴

۲۱۴_ رُبَّ صادِق مِنْ خَيْرِ (خَبَرِ)

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الدُّنيا عِنْدَکَ مُکَذَّبٌ.

Many a thing which one should be cautious of in this world is not taken into .۲۱۵ .consideration by you

۲۱۵_ رُبَّ مَحْذُور مِنَ الدُّنيا عِنْدَکَ غَيْرُ مُحتَسِب.

.You desire for the unachievable is [a sign of] ignorance .۲۱۶

۲۱۶_ رَغْبَتُکَ فِی المُسْتَحيلِ جَهلٌ.

Your being content with this world is from your bad choices and your wretched .۲۱۷ .endeavours

۲۱۷_ رِضاکَ بِالدُّنيا مِنْ سُوءِ اخْتيارِکَ وشَقاءِ جَدِّکَ.

.Increase in [one's desire for] this world corrupts the Hereafter .۲۱۸

۲۱۸_ زيادَهُ الدُّنيا تُفْسِدُ الآخِرَهَ.

.The ornaments of this world corrupt weak minds .۲۱۹

۲۱۹_ زَخارِفُ الدُّنيا تُفْسِدُ العُقُولَ الضَّعيفَهَ.

.The cause of wretchedness is love of this world .۲۲۰

۲۲۰_ سَبَبُ الشَّقاءِ حُبُّ الدُّنيا.

.The cause of corruption of the mind is love of this world .۲۲۱

۲۲۱_ سَبَبُ فَسادِ العَقْلِ حُبُّ الدُّنيا.

.The sovereignty of this world is disgrace and its loftiness is lowness .۲۲۲

۲۲۲_ سُلْطانُ الدُّنيا ذُلٌّ، وعِلْوُها سِفْلٌ.

.The joy of this world is deception and its enjoyment is destruction .۲۲۳

۲۲۳_ سُرُورُ الدُّنيا غُرُورٌ، ومَتاعُها ثُبُورٌ.

۲۲۴. One's seeking tranquillity in [the delights of] this world is from the greatest deceptions.

۲۲۴_ سُكُونُ النَّفسِ إلَى الدُّنيا مِنْ أعْظَمِ الغُرُورِ.

۲۲۵. The worst of tribulations is love of this world.

۲۲۵_ شَرُّ المِحَنِ حُبُّ الدُّنيا.

۲۲۶. The worst of afflictions is love for this world.

۲۲۶_ شَرُّ الفِتَنِ مَحَبَّةُ الدُّنيا.

۲۲۷. The health of this world is [fraught with] sicknesses and its pleasures are [fraught with] pains.

۲۲۷_ صِحَّةُ الدُنيا أسْقامٌ، ولَذّاتُها آلامٌ.

۲۲۸. Adultery has become the key to lineage in the world (or among the people), chastity is rare and Islam is worn the wrong way up like

fur.

۲۲۸ــ صارَ الفُسُوقُ فِی الدُّنیا (النّاسِ) نَسَباً، والعَفافُ عَجَباً، ولُبِسَ الإسْلامُ لُبْسَ الفَرْوِ مَقْلُوباً.

۲۲۹. Divorcing this world is the dowry for Paradise.

۲۲۹ــ طَلاقُ الدُّنیْا مَهْرُ الجَنَّهِ.

۲۳۰. Seeking this world is the primary cause of tribulation.

۲۳۰ــ طَلَبُ الدُّنیا رَأسُ الفِتْنَهِ.

۲۳۱. The one who seeks this world through religion is chastised and condemned.

۲۳۱ــ طالِبُ الدُّنیا بِالدّینِ مُعاقَبٌ مَذْمُومٌ.

۲۳۲. Seeking to join this world with the Hereafter is from the deceptions of the self.

۲۳۲ــ طَلَبُ الجَمْعِ بَیْنَ الدُّنْیا والآخِرَهِ مِنْ خِداعِ النَّفسِ.

۲۳۳. The seeker of this world misses [the opportunity to work for] the Hereafter and death comes to him unexpectedly, and he does not get from this world except what has been apportioned for him.

۲۳۳ــ طالِبُ الدُّنْیا تَفُوتُه الآخِرَهُ، ویُدْرِکُهُ المَوْتُ حتّی یَأخُذَهُ بَغْتَهً (بِعُنْفِهِ)، ولا یُدْرِکُ مِنَ الدُّنْیا إلاّ ما قُسِّمَ لَهُ.

۲۳۴. He who turns away from the embellishments of this world gains the joy of the glad tidings [of Paradise].

۲۳۴ــ ظَفَرَ بِفَرْحَهِ البُشْری مَنْ أعْرَضَ عَنْ زَخارِفِ الدُّنْیا.

۲۳۵. I am amazed at the one who builds his transient abode and abandons his Eternal Abode.

۲۳۵ــ عَجِبْتُ لِعامِرِ دارِ الفَناءِ، وتارِکِ دارِ البَقاءِ.

۲۳۶. The servant of this world faces continuous afflictions and calamities.

۲۳۶_ عَبْدُ الدُّنْيا مُؤَبَّدُ الفِتْنَهِ والبَلاءِ.

.The end of this world is annihilation .۲۳۷

۲۳۷_ غايَهُ الدُّنْيا الفَناءُ.

.The deception of this world strikes [a person] down .۲۳۸

۲۳۸_ غُرُورُ الدُّنْيا يَصْرَعُ.

World, deceive the one who is ignorant of your tricks and for whom your traps of .۲۳۹ .deceit are concealed

۲۳۹_ غُرّی یا دُنیا مَنْ جَهِلَ حِیَلَک، وخَفِیَ عَلَیْهِ حَبائِلُ کَیْدِکَ.

(He ('a .۲۴۰

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said about this world: It is deceitful – that which is in it is illusory; it is perishing all that .is upon it perishes

۲۴۰_ وقالَ _ عليه السّلام _ فى وَصْفِ الدُّنْيا: غَرّارَةٌ، غُرُورٌ ما فيها، فانِيَةٌ فان مَنْ عَلَيْها.

.It is deceitful, harmful, volatile, evanescent, transient and perishing .۲۴۱

۲۴۱_ غَرّارَةٌ، ضَـرّارَةٌ، حائِلَةٌ، زائِلَةٌ، بائِدَةٌ، نافِدَةٌ.

.The foods of this world are poisons and its means are worn-out [and weak] ropes .۲۴۲

۲۴۲_ غِذاءُ الدُّنيا سِمامٌ، وأسْبابُها رِمامٌ.

.In being averse to this world there is attainment of prosperity .۲۴۳

۲۴۳_ فِى العُزُوفِ عَنِ الدُّنيا دَرَكُ النَّجاحِ.

.In the vicissitudes of this world there are lessons to be learnt .۲۴۴

۲۴۴_ فى تَصاريفِ الدُّنيا اِعْتِبارٌ.

.In this world there is action without reckoning .۲۴۵

۲۴۵_ فِى الدُّنيا عَمَلٌ، ولا حِسابٌ.

.This world is what the wretched desire .۲۴۶

۲۴۶_ فِى الدُّنْيا رَغْبَةُ الأشْقياءِ.

The two that are attached to each other may get detached and the two groups .۲۴۷ .that are united may get separated

۲۴۷_ قَدْ يَتَفاصَلُ المُتَواصِلانِ (المُتَفاصِلان)، ويَشَتُّ جَمْعُ الأليفَيْنِ.

Indeed, that which was sweet of this world has become bitter, and that which was .۲۴۸ .clean of it has become dirty

۲۴۸_ قَدْ أمَرَّ مِنَ الدُّنيا ما كانَ حُلْواً، وكَدَرَ مِنْها ما كانَ صَفْواً.

Indeed this world has embellished itself with its deception and it deceives [its .۲۴۹ .inhabitants] with its embellishments

۲۴۹_ قَدْ تَزَيَّنَتِ الدُّنيا بِغُرُورِها، وغَرَّتْ بِزينَتِها.

.Little of this world takes away a lot of the Hereafter .۲۵۰

۲۵۰_ قَليلُ الدُّنيا يَذْهَبُ بِكَثيرِ الآخِرَه.

.The little of this world does not last and its abundance is not safe from calamities .۲۵۱

۲۵۱_ قَليلُ الدُّنيا

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لا يَدُومُ بَقائُهُ، وكَثيرُها لا يُؤْمَنُ بَلاؤُهُ.

The mainstay of this world is by four [groups]: A scholar who acts on his knowledge, an ignorant person who is not too proud to learn, a wealthy person who is generous with his wealth to the needy and a poor person who does not sell his Hereafter for his worldly life. So when the scholar does not act on his knowledge, the ignorant one refuses to learn; and when the wealthy is miserly with his wealth, the poor one sells his Hereafter for his world. ٢٥٢

٢٥٢_ قِوامُ الدُّنْيا بِأرْبَع: عالِمٌ يَعْمَلُ بِعِلْمِهِ، وجاهِلٌ لايَسْتَنْكِفُ أنْ يَتَعَلَّمَ، وغَنِيٌّ يَجُودُ بِمالِهِ عَلَى الفُقَراءِ، وفَقيرٌ لايَبيعُ آخِرَتَهُ بِدُنياهُ فَإذا لَمْ يَعمَلِ العالِمُ بِعِلْمِهِ، اِسْتَنْكَفَ الجاهِلُ أنْ يَتَعَلَّمَ، وإذا بَخِلَ الغَنِيُّ بِمالِهِ باعَ الفَقيرُ آخِرَتَهُ بِدنياهُ.

Every gathering is [headed] towards dispersion. ٢٥٣

٢٥٣_ كُلُّ جَمْع إلى شَتات.

Every profit of this world is a loss. ٢٥٤

٢٥٤_ كُلُّ أرْباحِ الدُّنيا خُسْرانٌ.

Everything that passes [away] is as if it never was. ٢٥٥

٢٥٥_ كُلُّ ماض فَكَأنْ لَمْ يَكُنْ.

Every ease of this world is difficulty. ٢٥٦

٢٥٦_ كُلُّ يَسارِ الدُّنيا إعْسارٌ.

Every provision of this world is trivial for the contented and the chaste. ٢٥٧

٢٥٧_ كُلُّ مُؤَنِ الدُّنيا خَفيفَةٌ عَلَى القانِعِ والعَفيفِ.

Everything in this world [is such that it] seems greater when heard than when seen. ٢٥٨

٢٥٨_ كُلُّ شَيء مِنَ الدُّنيا سَماعُهُ أعْظَمُ مِنْ عِيانِهِ.

All the circumstances of this world change abruptly and its ownership is taken ٢٥٩

.[away and transferred [to others

۲۵۹_ كُلُّ أحوالِ الدُّنيا زَلْزالٌ، ومِلْكُها سَلَبٌ وانْتِقالٌ.

Every moment of this world .۲۶۰

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is [taking it] towards the end and every living thing in it is [moving] towards its death and annihilation.

۲۶۰_ كُلُّ مُدَّه مِنَ الدُّنيا إلَى انْتِهاء، وَكُلُّ حَىّ فيها إلى مَمات وَفَناء.

۲۶۱. How many a person who relied upon this world has been made to suffer by it!

۲۶۱_ كَمْ مِنْ واثِق بِالدُّنيا قَدْفَجَعَتْهُ.

۲۶۲. How many a person who had confidence in this world has been struck down by it!

۲۶۲_ كَمْ مِنْ ذى طُمَأنِينَه إلَى الدُّنيا قَدْ صَرَعَتْهُ.

۲۶۳. How many a person who possesses grandeur has this world abased!

۲۶۳_ كَمْ ذى أُبَّهَه جَعَلَتْهُ الدُّنيا حَقيراً.

۲۶۴. How many a person who possesses high standing has this world returned to humility!

۲۶۴_ كَمْ ذى عِزَّه رَدَّتْهُ الدُّنيا ذَليلاً.

۲۶۵. That which has passed from this world suffices as an informer of what remains of this world.

۲۶۵_ كَفى مُخْبِراً عَمّا بَقِىَ مِنَ الدُّنيا ما مَضى مِنْها.

۲۶۶. The abundance of this world is paucity, its grandeur is humiliation, its embellishments are misguiding and its gifts are a trial.

۲۶۶_ كَثْرَهُ الدُّنيا قِلَّهٌ، وَعِزُّها ذِلَّهٌ، وزَخارِفُها مُضِلَّهٌ، ومَواهِبُها فِتْنَهٌ.

۲۶۷. Be in this world with your body and in the Hereafter with your heart and your actions.

۲۶۷_ كُنْ فِى الدُّنيا بِبَدَنِكَ، وَفِى الآخِرَهِ بِقَلْبِكَ وعَمَلِكَ.

۲۶۸. Be most cautious of this world when you are most at ease with it.

۲۶۸_ كُنْ آنَسَ ما تَكَونُ بِالدُّنيا أحْذَرَ ما تَكَونُ مِنْها.

.Become uninterested in this world and be infatuated with the Hereafter .۲۶۹

۲۶۹_ كُونُوا عَنِ الدُّنيا نُزّاهاً، وإلى الآخِرَهِ وُلّاهاً.

Be among those who recognize the transience of this world so they renounce it .۲۷۰ and

know about the eternity of the Hereafter so they work for it.

۲۷۰_ كُونُوا مِمَّنْ عَرَفَ فَناءَ الدُّنيا فَزَهِدَ فيها وعَلِمَ بَقاءَ الآخِرَهِ فَعَمِلَ لَها.

۲۷۱. Be a community that understands that this world is not their [permanent] abode so they exchange it [for the Hereafter].

۲۷۱_ كُونُوا قَوْماً عَلِمُوا أنَّ الدُّنيا لَيْسَتْ بِدارِهِمْ فاسْتَبْدَلُوا.

۲۷۲. Be from the children of the Hereafter and do not be from the children of this world, for every child will cling to his mother on the Day of Resurrection.

۲۷۲_ كُونُوا مِنْ أبْناءِ الآخِرَهِ، وَلا تَكُونُوا مِنْ أبْناءِ الدُّنْيا فَإنَّ كُلَّ وَلَد سَيَلْحَقُ بِأُمِّهِ يَوْمَ القيمَهِ.

۲۷۳. Whenever a person becomes more preoccupied and infatuated with this world, it makes him enter paths [of danger] and fall into places of destruction.

۲۷۳_ كُلَّما إزدادَ المَرْءُ بِالدُّنيا شُغْلاً وزادَ بِها وَلَهاً أَوْرَدَتْهُ المَسالِكَ وَأَوْقَعَتْهُ فِى المَهالِكِ.

۲۷۴. Whatever does not benefit, harms, and this world with its sweetness, becomes bitter whereas poverty with [seeking] sufficiency through Allah, never harms.

۲۷۴_ كُلَّما لا يَنْفَعُ يَضُرُّ، والدُّنيا مَعَ حَلاوَتِها تَمُرُّ، والفَقْرُ مَعَ الغِنى بِاللّهِ لايَضُرُّ.

۲۷۵. Every time something of this world slips away from you, it is an advantage [and a blessing].

۲۷۵_ كُلَّما فاتَكَ مِنَ الدُّنيا شَيْءٌ فَهُوَ غَنيمَهٌ.

۲۷۶. Just as the sun and the night do not come together, similarly love for Allah and love for this world do not come together.

۲۷۶_ كَما أنَّ الشَّمسَ واللَّيلَ لا يَجْتَمِعانِ كَذلِكَ حُبُّ اللّهِ وحُبُّ الدُّنيا لايَجْتَمِعانِ.

۲۷۷. He who claims [to have] certitude in the eternal while he is still attached to the transient, has lied.

۲۷۷_ كَذِبَ

مَنِ ادَّعَى اليَقينَ بِالباقى وهُوَ مُواصِلٌ لِلفانى.

۲۷۸. For every abundance [in this world] there is paucity.

۲۷۸_ لِكُلِّ كَثْرَه قِلَّهٌ.

۲۷۹. For everything in this world there is expiry and annihilation.

۲۷۹_ لِكُلِّ شَىء مِنَ الدُّنيا انْقِضاءٌ وفَناءٌ.

۲۸۰. For the one who finds delight in the pleasures of this world there is distress [and regret in the Hereafter].

۲۸۰_ لِلْمُسْتَحْلى لَذَّهَ الدُّنيا غُصَّهٌ.

۲۸۱. Indeed, this world has unveiled the cloak [of its disloyalty] and notified you all equally.

۲۸۱_ لَقَدْ كاشَفَتْكُمُ الدُّنيا الغِطاءَ، وآذَنَتْكُمْ على سَواء.

۲۸۲. Verily this world of yours is more lowly in my view than the [dry] bone of a pig in the hand of a leper.

۲۸۲_ لَدُنْياكُمْ عِنْدى أهْوَنُ مِنْ عُراقِ خِنْزير على يدِ مَجذُوم.

۲۸۳. It is not a [good] trade to consider this world to be a price for your soul and a substitute to that which is for you with Allah.

۲۸۳_ لَيسَ المَتْجَرُ أنْ ترَىَ الدُّنيا لِنَفْسِکَ ثَمَناً، ومِمّا لَکَ عِندَ اللّهِ عِوَضاً.

۲۸۴. For love of this world, listeners turn a deaf ear to [words of] wisdom and hearts become blind to the light of insight.

۲۸۴_ لِحُبِّ الدُّنْيا صَمَّتِ الأسْماعِ عَنْ سَماعِ الحِكْمَهِ، وعَمِيَتِ القُلُوبُ عَنْ نُورِ البَصيرَهِ.

۲۸۵. Nobody gains any joy from this world but that it is followed by tears [of sorrow].

۲۸۵_ لَمْ يَنَلْ أحَدٌ مِنَ الدُّنيا حَبْرَهً إلاّ أعْقَبَتْهُ عَبْرَهً.

Allah, the Glorified, has not cleansed this world for His friends nor has He withheld .۲۸۶ .it from His enemies

۲۸۶_ لَمْ يُصِفِ اللّهُ سُبْحانَهُ الدُّنْيا لأوليائِهِ، ولَمْ يَضُنَّ بِها على أعْدائِهِ.

Nobody gets the comforts of this .۲۸۷

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world internally but that he has to face its hardships externally.(١)

٢٨٧ـ لَمْ يَلْقَ أَحَدٌ مِنْ سَـرّاءِ الدُّنْيا بَطْناً إلاّ مَنَحَتْهُ مِنْ ضَـرَّائِها ظَهْراً.

٢٨٨. One whose effort was for this world did not earn any recompense [for it] nor did he fulfil any obligation.

٢٨٨ـ لَمْ يُفِدْ مَنْ كانَتْ هِمَّتُهُ الدُّنْيا عِوَضاً، وَلَمْ يَقْضِ مُفْتَرَضاً.

٢٨٩. No person in this world is covered by the light rain of ease but that the heavy rain of distress pours upon him.

٢٨٩ـ لَمْ تُظِلَّ امْرَءً مِنَ الدُّنْيا دِيمَةُ رَخاء إلاّ هَتَنَتْ عَلَيْهِ مُزْنَةُ بَلاء.

٢٩٠. If the people of the world understood [the truth about it], this world would surely be ruined.

٢٩٠ـ لَوْ عَقَلَ أَهْلُ الدُّنْيا لَخَرِبَتِ الدُّنيا.

٢٩١. If this world was praiseworthy in front of Allah, He would have reserved it for His friends, but He turned their hearts away from it and expunged its desires from them.

٢٩١ـ لَوْ كانَتِ الدُّنْيا عِنْدَ اللّهِ مَحْمُوداً لاخْتَصَّ بِها أولِيائَهُ لكِنَّهُ صَـرَفَ قُلُوبَهُمْ عَنْها ومَحا عَنْهُمْ مِنْها المَطامِعَ.

٢٩٢. If this world was to remain with one of you, it would not have reached the one in whose hands it is [now].

٢٩٢ـ لَوْ بَقِيَتِ الدُّنيا على أَحَدِكُمْ لَمْ تَصِلْ إلى مَنْ هىَ فى يدَيْهِ.

٢٩٣. One who strives for this world is eluded by it.

٢٩٣ـ مَنْ ساعَى الدُّنيا فاتَتْهُ.

٢٩٤. One who holds back from this world is sought by it.

٢٩٤ـ مَنْ قَعَدَ عَنِ الدُّنيا طَلَبَتْهُ.

٢٩٥. One who wrestles this world is knocked down by it.

۲۹۵_ مَنْ صارَعَ الدُّنيا صَ_رَعَتْهُ.

.One who disobeys this world is obeyed by it .۲۹۶

۲۹۶_ مَنْ عَصَى الدُّنيا

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Or: Nobody gets the comforts of this world before him but that he has to suffer its -۱ .hardships afterwards

أطاعَتْهُ.

۲۹۷. One who turns away from this world is approached by it.

۲۹۷_ مَنْ أعْرَضَ عَنِ الدُّنيا أتَتْهُ.

۲۹۸. One who knows [the reality of] this world, renounces it.

۲۹۸_ مَنْ عَرَفَ الدُّنيا تَزَهَّدَ.

۲۹۹. One who thinks little of this world, it comes to him humiliated.

۲۹۹_ مَنْ سَلا عَنِ الدُّنيا أتَتْهُ راغِمَةً.

۳۰۰. One who is owned by this world falls down often.

۳۰۰_ مَنْ مَلَكَتْهُ الدُّنيا كَثُرَ صَرْعُهُ.

۳۰۱. One who is delighted by the embellishments of this world is owned by [its] deceptions.

۳۰۱_ مَنْ راقَهُ زِبْرِجُ الدُّنيا مَلَكَتْهُ الخُدَعُ.

۳۰۲. One who buys his Hereafter with his world, gains both of them.

۳۰۲_ مَنِ ابْتاعَ آخِرَتَهُ بِدُنياهُ رَبِحَهُما.

۳۰۳. One who sells his Hereafter for his world loses both of them.

۳۰۳_ مَنْ باعَ آخِرَتَهُ بِدُنياهُ خَسِرَهُما.

۳۰۴. One who seeks less of this world gains more of that which keeps him secure [in the Hereafter].

۳۰۴_ مَنِ اسْتَقَلَّ مِنَ الدُّنيا اِسْتَكْثَرَ مِمّا يُؤْمِنُهُ.

۳۰۵. One who seeks more of this world gains more of that which will ruin him.

۳۰۵_ مَنِ اسْتَكْثَرَ مِنَ الدُّنيا اِسْتَكْثَرَ مِمّا يُوْبِقُهُ.

۳۰۶. One who builds his world destroys his place of return [in the Hereafter].

۳۰۶_ مَنْ عَمَرَ دُنیاهُ خَرَّبَ مَ آلَهُ.

۳۰۷. One who is deceived by this world is deceived by [his] aspirations.

۳۰۷_ مَنِ اغْتَرَّ بِالدُّنیا اِغْتَرَّ بِالمُنی.

۳۰۸. One who is pleased with this world is eluded by the Hereafter.

۳۰۸_ مَنْ رَضِـیَ بِالدُّنیا فاتَتْهُ الآخِرَهُ.

۳۰۹. One who is greedy for this world is destroyed.

۳۰۹_ مَنْ حَرَصَ عَلَی الدُّنیا هَلَکَ.

۳۱۰. One who is not content with the little [he has] of this world will not be satisfied

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with the much that he accumulates from it.

۳۱۰_ مَنْ كانَ بِيَسيرِ الدُّنيا لا يَقْنَعُ لَمْ يُغْنِهِ مِنْ كَثيرِها ما يَجْمَعُ.

۳۱۱. Who is more at a disadvantage than the one who sells the eternal [Hereafter] for the transient [world]?

۳۱۱_ مَنْ أغْبَنُ مِمَّنْ باعَ البَقاءَ بِالفَناءِ؟!

۳۱۲. Who is more at a loss than the one who exchanges the Hereafter for this world?

۳۱۲_ مَنْ أخْسَرُ مِمَّنْ تَعَوَّضَ عَنِ الآخِرَهِ بِالدُّنيا؟!

۳۱۳. One who seeks from this world that which pleases him, his crime (and sinfulness) increases and his transgression prolongs.

۳۱۳_ مَنْ طَلَبَ مِنَ الدُّنيا ما يُرْضيهِ كَثُرَ تَجَنّيهِ وطالَ تَعَدّيهِ.

۳۱۴. One who relies on the deceptions of this world considers himself safe from its perils.

۳۱۴_ مَنْ وَثِقَ بِغُرورِ الدُّنيا أمِنَ مَخُوفَهُ.

۳۱۵. Whoever keeps back from seeking this world, it rises towards him.

۳۱۵_ مَنْ قَعَدَ عَنْ طَلَبِ الدُّنيا قامَتْ إلَيهِ.

۳۱۶. One who exceeds the limits in seeking this world dies a pauper.

۳۱۶_ مَنْ أسْرَفَ فی طَلَبِ الدُّنيا ماتَ فَقيراً.

۳۱۷. Whoever turns away from this world, it comes to him belittled.

۳۱۷_ مَنْ عَرَفَ عَنِ الدُّنيا أتَتْهُ صاغِرَةً.

۳۱۸. One whose heart is attached to the love of this world catches three things from it: worry that never leaves him, greed that never abandons him and hopes that are never realized by him.

۳۱۸ _ مَنْ لَهِجَ قَلْبُهُ بِحُبِّ الدُّنيا إلْتاطَ مِنها بِثَلاث: هَمّ لايُغْنيهِ (لايُغِبُّهُ)، وَحِرص لا يَتْرُكُهُ، وأمَل لا يُدْرِكُهُ.

.Whoever is attracted by the dazzle of this world, it blinds both his eyes .۳۱۹

۳۱۹_ مَنْ راقَهُ زِبْرِجُ الدُّنيا أعْقَبَ ناظِرَيْهِ كَمَها.

One who desires the adornments of .۳۲۰

.[this world is eluded by the sought after eternal bliss [of the Hereafter

۳۲۰_ مَنْ رَغِبَ فی زَخارِفِ الدُّنیا فاتَهُ البَقاءُ المَطْلُوبُ.

.One who has been overcome by this world is blind to that which is in front of him .۳۲۱

۳۲۱_ مَنْ غَلَبَتِ الدُّنیا عَلَیْهِ عَمِیَ عَمّا بَیْنَ یَدَیْهِ.

.One who builds his world corrupts his religion and ruins his Hereafter .۳۲۲

۳۲۲_ مَنْ عَمَرَ دُنیاهُ أفْسَدَ دینَهُ وأخْرَبَ اُخْراهُ.

One who loves [to acquire] the prestige of [both] this world and the Hereafter .۳۲۳ .must detest prestige in this world

۳۲۳_ مَنْ أحَبَّ رِفْعَهَ الدُّنیا والآخِرَهِ فَلْیَمْقُتْ فِی الدُّنیا الرِّفْعَهَ.

One who humbles himself for the children of this world takes off the garment of .۳۲۴ .piety

۳۲۴_ مَنْ تَذَلَّلَ لِاَبْناءِ الدُّنیا، تَعَرّی مِنْ لِباسِ التَّقوی.

One who fixes his gaze on the children of this world is blinded from the path of .۳۲۵ .guidance

۳۲۵_ مَنْ قَصَّرَ نَظَرَهُ علی أبْناءِ الدُّنیا، عَمِیَ عَنْ سَبیلِ الهُدی.

One who seeks something from this world is eluded by something greater from .۳۲۶ .[the Hereafter than what he seeks [from this world

۳۲۶_ مَنْ طَلَبَ مِنَ الدُّنیا شَیْئاً، فاتَهُ مِنَ الآخِرَهِ أکْثَرُ مِمّا طَلَبَ.

Whoever seeks [the profits of] this world through the work of the Hereafter, it .۳۲۷ .takes him further away from that which he seeks

۳۲۷_ مَنْ طَلَبَ الدُّنیا بِعَمَلِ الآخِرَهِ،کانَ أبْعَدَ لَهُ مِمّا طَلَبَ.

One who is glad to relinquish the bounties of this world [for the sake of the .۳۲۸

.Hereafter] has certainly perfected his intellect

٣٢٨_ مَن سَخَتْ نَفْسُهُ عَنْ مَواهِبِ الدُّنيا، فَقَدِ اسْتَكْمَلَ العَقْلَ.

Whoever gains possession of something of this .٣٢٩

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.[world loses much more of the Hereafter than what he possesses [of this world

۳۲۹ــ مَنْ مَلَکَ مِنَ الدُّنیا شَیْئاً، فاتَهُ مِنَ الآخِرَهِ أکثَرَ مِمّا مَلَکَ.

One who knows [the reality of] this world is not saddened by that which befalls .۳۳۰ .[him [in it

۳۳۰ــ مَنْ عَرَفَ الدُّنیا لَمْ یَحْزَنْ علی ما أصابَهُ.

One who recognizes the deceptions of this world will not be deceived by its .۳۳۱ .impossible dreams

۳۳۱ــ مَنْ عَرَفَ خِداعَ الدُّنیا لَمْ یَغْتَرَّ مِنْها بِمُحالاتِ الأحْلامِ.

One who triumphs in this world becomes troubled and one whom it eludes gets .۳۳۲ .distressed

۳۳۲ــ مَنْ ظَفِرَ بِالدُّنیا نَصِبَ، وَمَنْ فاتَتْهُ تَعِبَ.

One in whose eyes this world is grand and in whose heart its position is great, .۳۳۳ .prefers it over Allah and devotes himself to it and becomes a slave to it

۳۳۳ــ مَنْ عَظُمَتِ الدُّنیا فی عَیْنِهِ، وکَبُرَ مَوْقِعُها فی قَلْبِهِ، أثَرَها عَلَــی اللّهِ، وانْقَطَعَ إلَیْها، وصارَ عبداً لَها.

One who becomes infatuated with this world, it fills his heart with a sadness which .۳۳۴ keeps alternating in the black part of his heart, a distress that worries him and a grief that causes him pain, until its suffocation [of death] overtakes him and he is flung in the open while both the arteries of his heart are severed. It is easy for Allah to cause him to die and he becomes too far for his comrades to meet him (or to remain with .(him

۳۳۴ــ مَنِ اسْتَشْعَرَ الشَّغَفَ بِالدُّنیا، مَلَأتْ ضمیرَهُ أشْجاناً لها رَقْصٌ عَلی سُوَیْداءِ قَلْبِهِ، هَمٌّ یَشْغَلُهُ، وغَمٌّ یَحْزُنُهُ حَتّی یُؤخَذَ بِکَظْمِهِ،

فَيُلْقى بِالفَضاءِ مُنقَطِعاً أَبْهَراهُ، هَيِّناً عَلَـى اللّهِ فَناءُهُ بَعيداً عَلَى الإخْوانِ لِقاؤُهُ (بَقائُهُ).

۳۳۵. One who relies on this world is indeed wretched and deprived.

۳۳۵_ مَنِ اعْتَمَدَ عَلَى الدُّنيا فَهُوَ الشَّقيُّ المَحْرُومُ.

۳۳۶. Whoever serves this world, it exploits him and whoever serves Allah, the Glorified, it (this world) serves him.

۳۳۶_ مَنْ خَدَمَ الدُّنيا اِسْتَخْدَمَتْهُ، ومَن خَدَمَ اللّهَ سُبْحانَهُ خَدَمَتْهُ.

۳۳۷. One whose concern [and effort] is for this world, his wretchedness and misery will be prolonged on the Day of Resurrection.

۳۳۷_ مَنْ كانَتْ الدُّنيا هَمَّهُ، طالَ يَوْمَ القِيامَهِ شَقاؤُهُ وغَمُّهُ.

۳۳۸. One who does not think about the bounties of his world becomes powerful.

۳۳۸_ مَنْ سَلا عَنْ مَواهِبِ الدُّنيا عَزَّ.

۳۳۹. One of the troubles of this world is the spoiling of union by separation and happiness by distress.

۳۳۹_ مِنْ نَكَدِ الدُّنيا تَنْغيصُ الاِجتِماعِ بِالفُرْقَهِ، والسُّروُرِ بالغُصَّهِ.

۳۴۰. It is from the lowliness of this world in front Allah is that He is not disobeyed anywhere except in it.

۳۴۰_ مِنْ هَوانِ الدُّنيا عَلَى اللّهِ أنْ لا يُعْصى إلاّ فيها.

۳۴۱. From the [signs of the] contemptibleness of this world in the sight of Allah is that one does not gain that which is with Him except by abandoning it.

۳۴۱_ مِنْ ذَمامَهِ الدُّنيا عِنْدَاللّهِ أنْ لايُنالَ ما عِنْدَهُ إلاّ بِتَرْكِها.

۳۴۲. Nothing corrupts the faith like this world.

۳۴۲_ ما أفْسَدَ الدّينَ كَالدُّنيا.

?How will the offshoot remain after the root has gone .۳۴۳

۳۴۳_ ما بَقاءُ فَرْع بَعْدَ ذَهابِ أَصْل.

This world of yours which endears itself to you is not better than the Hereafter .۳۴۴ which is made to

.[appear ugly by your negative perception [of it

۳۴۴_ ما دُنیاکَ الَّتی تَحَبَّبَتْ إلَیکَ بِخَیر مِنَ الآخِرَهِ الَّتی قَبَّحَها سُوءُ النَّظرِ عِنْدَکَ.

That which you send forth from this world is for your own benefit and that which .۳۴۵ .you leave behind from it is for your enemy

۳۴۵_ ما قدَّمْتَ مِنْ دُنیاکَ فَلِنَفْسِکَ، وَما أخَّرْتَ مِنْها فَلِلْعَدُوِّ.

.That which [one] increases in this world, [he] diminishes in the Hereafter .۳۴۶

۳۴۶_ مازادَ فِی الدُّنیا نَقَصَ فِی الآخِرَهِ.

.That which [one] diminishes in this world, [he] increases in the Hereafter .۳۴۷

۳۴۷_ مانَقَصَ فِی الدُّنیا زادَ فِی الآخِرَهِ.

Do not be overjoyed by that which you obtain in this world and do not despair with .۳۴۸ .sadness for that which eludes you from it

۳۴۸_ مانِلْتَ مِنْ دُنیاکَ فَلا تُکْثِرْ بِهِ فَرَحاً، وما فاتَکَ مِنْها فلا تَأسَ عَلَیْهِ حُزْناً.

What is good in a house that falls down like demolished construction and in a .۳۴۹ ?lifetime that expires as [its] provisions get exhausted

۳۴۹_ ماخَیْرُ دار تُنْقَضُ نَقْضَ البِناءِ، وعُمْر یَفْنی فَناءَ الزّادِ.

What is the matter with you? You are delighted with the little of this world that you .۳۵۰ obtain while you are not saddened by the abundance of the Hereafter that you are !?deprived of

۳۵۰_ ما بالُکُمْ تَفْرَحُونَ بِالیَسیرِ مِنَ الدُّنیا تُدْرِکُونَهُ، ولایَحْزُنُکُمْ الکَثیرُ مِنَ الآخِرَهِ تُحْرَمُونَهُ.

.This world has not deceived you, rather through it you have been deceived .۳۵۱

۳۵۱_ ما الدُّنیا غَرَّتْکَ، وَلکِنْ بِهَا اغْتَرَرْتَ.

The transient world has not beguiled you, rather through it you have been .۳۵۲

.beguiled

٣٥٢_ مَا العاجِلَهُ خَدَعَتْكَ، ولكِنْ بِهَا انْخَدَعْتَ.

What is [the .٣٥٣

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matter] with you that which, if you acquire it [the wealth of this world], its improvement [and seeking something better than it] preoccupies you from enjoying it, and if you enjoy it, it spoils it [the enjoyment] for you with the victory of death over you.

۳۵۳_ مالَکَ وما إنْ أدْرَکْتَهُ شَغَلَکَ بِصَلاحِهِ عَنِ الاستِمتاعِ بِهِ، وإنْ تَمَتَّعْتَ بِهِ نَغَّصَهُ عَلَیکَ ظَفَرُ المَوتِ بِکَ.

۳۵۴. The deceived person who gains success in this world through its smallest portion is not like the other person who is gains success in the Hereafter by exerting his greatest effort.(۱)

۳۵۴_ مَا المَغْرُورُ الَّذی ظَفِرَ مِنَ الدُّنیا بِأدْنی سُهْمَتِهِ کَالآخَرِ الَّذی ظَفِرَ مِنَ الآخِرَهِ بِأعْلی هِمَّتِهِ.

۳۵۵ . How close this world is to departure, old age is to youth, and doubt is to uncertainty!

۳۵۵_ ما أقْرَبَ الدُّنیا مِنَ الذَّهابِ، والشَّیْبَ مِنَ الشَّبابِ، والشَّکَّ مِنَ الإرتیابِ.

۳۵۶. The bitterness of this world is the sweetness of the Hereafter.

۳۵۶_ مَرارَهُ الدُّنیا حَلاوَهُ الآخِرَهِ.

۳۵۷. One who accompanies this world is a target of calamities and mishaps.

۳۵۷_ مُصاحِبُ الدُّنیا هَدَفُ النَّوائِبِ والغِیَرِ.

۳۵۸. The similitude of this world is like your shadow, if you stop it stops and if you seek it, it moves further away.

۳۵۸_ مَثَلُ الدُّنیا کَظِلِّکَ، إنْ وَقَفْتَ وَقَفَ، وإنْ طَلَبْتَهُ بَعُدَ.

۳۵۹. The similitude of this world is like the snake, its feel is soft but it has deadly venom in its fangs. The inexperienced and ignorant one reaches towards it while the wise and intelligent one is cautious of it.

۳۵۹_ مَثَلُ الدُّنیا کَمَثَلِ الحَیَّهِ، لَیِّـنٌ مَسُّها، والسَّـمُّ القاتِلُ فی جَوفِها،

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۱ - In Nahj al-Balāgha the converse has been mentioned i.e. the vain person who is successful in this world by exerting his greatest effort is not like the other who is successful in the Hereafter by gaining its smallest portion. (Saying no. ٣٨٠)

یَهْوی إلَیْهَا الغِرُّ الجاهِلُ، ویَحْذَرُهَا اللَّبیبُ العاقِلُ.

۳۶۰. The wares of this world are [like] broken orts that cause epidemics, therefore keep off the grazing land which is more beneficial to migrate from than to peacefully stay in, and that of it which suffices for subsistence in it is purer [for the soul] than its riches.

۳۶۰_ مَتاعُ الدُّنیا حُطامٌ مُوبِئٌ، فَتَجَنَّبُوا مَرْعاهُ، قُلْعَتُها أحْظی مِنْ طُمَأنینَتِها، وبُلْغَتُها أزْکی مِنْ ثَرْوَتِها.

۳۶۱. Destroyed is one who finds reassurance in this world and makes his religion its dower, so he turns towards it wherever it turns, having taken it to be his [only] concern and his deity.

۳۶۱_ هَلَکَ مَنِ اسْتَنامَ إلَی الدُّنیا، وأمْهَرَها دینَهُ فَهُوَ حَیْثُما مالَتْ مالَ إلَیْها،قَدِ اتَّخَذَها هَمَّهُ ومَعْبُودَهُ.

۳۶۲. Take it easy, for indeed the matter is near, the companionship is short and the sojourn is brief.

۳۶۲_ هَوِّنْ عَلَیْکَ فَإنَّ الأمْرَ قَریبٌ، والاِصْطِحابَ قَلیلٌ، وَالمُقامَ یَسیرٌ.

۳۶۳. It (this world) is obstructive and obdurate, deviating and swaying, deceiving and ungrateful.

۳۶۳_ هِیَ الصَّدُودُ العَنُودُ، والحَیُودُ المَیُودُ، والخَدُوعُ الکَنُودُ.

۳۶۴. Those who are pleased with this world are destroyed on the Day of Resurrection and those who are disheartened by it are saved.

۳۶۴_ هَلَکَ الفَرِحُونَ بِالدُّنیا یَوْمَ القِیامَهِ، ونَجا المَحْزُونُونَ بِها.

۳۶۵. Do not desire anything that perishes and goes away, for this enough of a detriment.

۳۶۵_ لاتَرْغَبْ فِی کُلِّ ما یَفْنی وَیَذْهَبُ، فَکَفی بِذلِکَ مَضَرَّةً.

۳۶۶. Do not desire this world thereby losing your Hereafter.

۳۶۶_ لاتَرْغَبْ فِی الدُّنیا فَتَخْسَرَ آخِرَتَکَ.

.Do not desire that which perishes, and take from the transient for the eternal .۳۶۷

۳۶۷_ لا تَرغَبْ

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فیما یَفْنی، وخُذْ مِنَ الفَناءِ لِلْبَقاءِ.

.Do not jostle for the bounties of this world, for indeed its bounties are trifling .۳۶۸

۳۶۸_ لا تُنافِسْ فی مَواهِبِ الدُّنیا، فَإنَّ مَواهِبَها حَقیرَةٌ.

Do not give your religion as dower for this world, for indeed whoever gives his .۳۶۹ religion as dowry to this world, it brings to him wretchedness, pain, hardship and .tribulation

۳۶۹_ لا تَمْهَرِ الدُّنیا دینَکَ، فَإنَّ مَنْ مَهَرَ الدُّنیا دینَهُ زُفَّتْ إلَیهِ بِالشَّقاءِ، وَالعَناءِ، والمِحْنَهِ، والبَلاءِ.

Do not sell the Hereafter for this world and do not exchange the eternal with the .۳۷۰ .transient

۳۷۰_ لاتَبیعُوا الآخِرَهَ بِالدُّنیا، ولا تَسْتَبْدِلُواالفَناءَ بِالبَقاءِ.

Do not let this world tempt you, and do not let your vain desires overpower you, .۳۷۱ and do not consider your stay in this world to be long, and do not let your hopes .deceive you, for indeed hopes are not part of religion in any way

۳۷۱_ لاتَفْتِنَنَّکُمُ الدُّنیا، ولایَغْلِبَنَّکُمُ الهَوی، وَلا یَطُولَنَّ عَلَیْکُمْ الأمَدُ، وَلا یَغُرَّنَّکُمُ الأمَلُ، فَإنَّ الأمَلَ لَیسَ مِنَ الدّینِ فی شَیْء.

Let not the greatest thing that you achieve in this world be the attainment of .۳۷۲ pleasures and the quelling of rage, rather let it be the enlivening of truth and the .annihilation of falsehood

۳۷۲_ لایَکُونَنَّ أفْضَلَ ما نِلْتَ مِنْ دُنیاکَ بُلوغَ لَذَّه، وشِفاءَ غَیْظ، ولْیَکُنْ إحیاءَ حَقّ، وإماتَهِ باطل.

Do not be tempted by good loans [and temporary pleasures], for the loans of this .۳۷۳ world are returned and you remain with that which you have accumulated of the .forbidden

۳۷۳_ لاتَفْتِنَنَّکَ دُنیاکَ بِحُسْنِ العَواری، فَعَوارِی الدُّنیا تُرْتَجَعُ، ویَبْقی عَلَیْکَ

مَا احْتَقَبْتَهُ مِنَ المَحارِمِ.

Do not let the transient world deceive you with its false amusements, for indeed .۳۷۴ .its amusement ceases while the vices which you have acquired remain with you

۳۷۴_ لاتَغُرَّنَّكَ العاجِلَهُ بِزُورِ المَلاهى، فإِنَّ اللَّهْوَ يَنْقَطِعُ، ويَلْزَمُكَ مَا اكْتَسَبْتَ مِنَ الم آثِمِ.

Let not any of you pine the way a servant girl pines, for that which has departed .۳۷۵ .from him of this world

۳۷۵_ لايَحِنَّنَّ أحَدُكُمْ حَنينَ الأمَهِ على مازُوِىَ عَنْهُ مِنَ الدُّنيا.

Do not solicit this world by the work of the Hereafter and do not prefer the . ۳۷۶ transient over the eternal, for this is the trait of the hypocrites and the character of .the apostates

۳۷۶_ لاتَلْتَمِسِ الدُّنيا بِعَمَلِ الآخِرَه، وَلا تُؤْثِرِ العاجِلَهَ عَلَى الآجِلَه، فَإِنَّ ذلِك شيمَهُ المُنافِقينَ، وسَجِيَّهُ المارقينَ.

Never be deceived by the condition of the people of vanities [and what they enjoy .۳۷۷ .of this world], for indeed it is an extended shadow [which lasts] until a fixed time

۳۷۷_ لا يَغُرَّنَّكَ ما أصْبَحَ فيهِ أهْلُ الغُرورِ بِالدُّنيا، فَإِنَّما هُوَ ظِلٌّ مَمْدُودٌ إلى أجَل مَحْدُود.

.The deceptions of this world do not excite the learned .۳۷۸

۳۷۸_ لا يَسْتَفِزُّ خُدَعُ الدُّنيا العالِمَ.

.This world does not protect the one who seeks refuge in it .۳۷۹

۳۷۹_ لاتَعْصِمُ الدُّنيا مَنْ لَجَأَ إلَيها.

People do not abandon anything from their religion for the sake of this world but .۳۸۰ .that Allah opens for them that which is more harmful for them

۳۸۰_ لايَتْرُكُ النّاسُ شَيْئاً مِنْ دينِهم لإصْلاحِ دُنْياهُمْ إلاّ فَتَحَ اللّهُ عَلَيْهِمْ ما هُوَ أضَرُّ مِنهُ.

The delights of this world do .۳۸۱

.not continue and its joys do not last, and there is no security from its afflictions

٣٨١_ لا تَدُومُ حَبْرَةُ الدُّنيا، ولا يَبْقى سُرُورُها، ولاتُؤْمَنُ فَجْعَتُها.

It behoves the one who recognizes this world to renounce its pleasures and to .٣٨٢ .turn away from it

٣٨٢_ يَنْبَغى لِمَنْ عَرَفَ الدُّنيا أنْ يَزْهَدَ فيها، ويعْزِفَ عَنْها.

It behoves the one who recognizes the transient abode to work for the Eternal .٣٨٣ .Abode

٣٨٣_ يَنْبَغى لِمَنْ عَرَفَ دارَ الفَناءِ أنْ يَعْمَلَ لِدارِ البَقاءِ.

It behoves the one who knows how fleeting this world is, to renounce its . ٣٨۴ .pleasures

٣٨۴_ يَنْبَغى لِمَنْ عَلِمَ سُرْعَةَ زَوالِ الدُّنيا أنْ يَزْهدَ فيها.

It behoves a person to seek a cure from the ailments of this world just like a sick .٣٨۵ person seeks treatment, and he should avoid its lusts and pleasures just as a sick .person avoids certain foods

٣٨۵_ يَنْبَغى أنْ يَتداوِىَ المَرْءُ مِنْ أدواءِ الدُّنيا كَما يَتَداوى ذُوالعِلَّهِ، وَيَحْتَمِىَ مِنْ شَهَواتِها وَلَذّاتِها كما يَحْتَمِى المَريضُ.

.Little of this world corrupts the faith .٣٨۶

٣٨۶_ يَسيرُ الدُّنيا يُفْسِدُ الدّينَ.

.Little of this world suffices and plenty of it destroys .٣٨٧

٣٨٧_ يَسيرُ الدُّنيا يَكْفى، وكَثيرُها يُرْدى.

Little of this world is better than plenty of it, and that of it which suffices for . ٣٨٨ .subsistence in it is better than that which destroys

٣٨٨_ يَسيرُ الدُّنيا خَيْرٌ مِنْ كَثيرِها، وبُلْغَتُها أجْدَرُ مِنْ هَلَكَتِها.

Slaves of desire, cut them short! For indeed, the one who leans on this world gets .۳۸۹ .nothing out of it but the grating sound of hardship

۳۸۹_ یا أسْـرَی الرَّغْبَهِ أَقْصِروُا، فَإنَّ المُعَرِّجَ عَلَی الدُّنیا لایَرُوعُهُ

مِنْها إلاّ صَريفُ أنيابِ الحِدْثانِ.

.One who works for this world makes a loss .٣٩٠

٣٩٠ــ مَنْ عَمِلَ لِلدُّنيا خَسِرَ.

Remedy And Ailment

الدّواء والداء Remedy and Ailment

.Many a remedy brings about an ailment .١

١ــ رُبَّ دَواء جَلَبَ داءً.

.Many an ailment turns into a remedy .٢

٢ــ رُبَّ داء اِنْقَلَبَ دَواءً.

.Sometimes the remedy is [itself] an ailment .٣

٣ــ رُبَّما كانَ الدَّواءُ داءً.

.Sometimes the ailment is [itself] a cure .۴

۴ــ رُبَّما كانَ الدّاءُ شِفاءً.

.One whose ailments are many, his cure will not be known .۵

۵ــ مَنْ كَثُرَتْ أدْواؤُهُ لَمْ يُعْرَفْ شِفاؤُهُ.

.One who does not bear the bitterness of the remedy, his pain persists .۶

۶ــ مَنْ لَمْ يَحْتَمِلْ مَرارَةَ الدَّواءِ دامَ ألَمُهُ.

.There is no remedy for the one who is fond of his ailment .٧

٧ــ لا دَواءَ لِمَشْغُوف (لِمشعوف) بِدائِهِ.

.There is no cure for the one who hides his ailment from his doctor .٨

۸ــ لاشِفاءَ لِمَن کَتَمَ طَبیبَهُ داءَهُ.

I am amazed at the one who knows the remedy of his ailment yet does not seek it, .۹ .[and if he finds it he does not apply it [to cure his ailment

۹ــ عَجِبْتُ لِمَنْ عَرَفَ دَواءَ دائِهِ فَلا یَطْلُبُهُ وإنْ وَجَدَهُ لَمْ یَتَداوَ بِهِ.

.For every living thing there is an ailment .۱۰

۱۰ــ لِکُلِّ حَیّ داءٌ.

.For every sickness there is a remedy .۱۱

۱۱ــ لِکُلِّ عِلَّه دَواءٌ.

(Walk with your ailment as long as you can.(۱ .۱۲

۱۲ــ إمْشِ بِدائِکَ (بِدَأبِکَ) ما مَشی بِکَ.

Alternation Of Power And Sovereignty

الدّول والدّوله Alternation of Power and Soverignty

.The signs of alternation of power are the creation of stratagems .۱

۱ــ أماراتُ الدُّوَلِ إنْشاءُ الحِیَلِ.

One of the signs of .۲

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Meaning one must try to bear the ailment without using any medication for as long -۱ .as he can

.alternation of power is vigilance in safeguarding affairs

۲ـ مِنْ أماراتِ الدَّوْلَهِ التَّيَقُّظُ (اليَقْظَـهُ) لِحِراسَهِ الأُمُورِ.

.The sovereignty of the honourable is one of the most beneficial gains .۳

۳ـ مِنْ أعْوَدِ الغَنائِمِ دَوْلَهُ الأكارِمِ.

.From the indicators of alternation of power is decrease of negligence .۴

۴ـ مِنْ دَلائِلِ الدَّوْلَهِ قِلَّهُ الغَفْلَه.

.Nothing protects empires like justice .۵

۵ـ ما حُصِّنَ الدُّوَلُ بِمِثْلِ العَدْلِ.

The decline [and imminent fall] of empires is evinced by four things: neglecting the .۶ principles [and core values of justice and equity], clinging to vanities, promotion of the .wicked and demotion of the virtuous

۶ـ يُسْتَدَلُّ على إدْبارِ الدُّوَلِ بِأرْبَع: تَضييعُ الأُصولِ، والتَّمَسُّکُ بِالغُرُورِ، وَ تَقْديمُ الأراذِلِ، وتأخيرُ الأفاضِلِ.

.The sovereignty of scoundrels is founded on oppression and corruption .۷

۷ـ دَوْلَهُ الأوْغادِ مَبْنِيَّهٌ عَلَى الجَورِ والفَسادِ.

.The sovereignty of the great (or honourable) people is one of the best of bounties .۸

۸ـ دَوْلَهُ الأکابِرِ (الاكارِم) مِنْ أفْضَلِ المَغانِمِ.

.[For every empire there is a period [after which it falls .۹

۹ـ لِکُلِّ دَوْلَه بُرْهَهٌ.

Flattery

Flattery المداهنه

.Do not flatter each other thereby letting flattery plunge you into sin .۱

۱ـ لا تُداهِنُوا فَيَقْتَحِمَ بِكَمْ الإدْهانُ علَى المَعصِيَهِ.

Debt

Debt الدَّينِ

.The worst collar is the collar of debt .۱

۱ـ بِئسَ القِلادَهُ قِلادَهُ الدَّينِ.

.Too much debt makes a truthful person a liar and an honest person dishonest .۲

۲ـ كَثْرَهُ الدَّينِ تُصَيِّرُ الصّادِقَ كاذِباً، والمُنْجِزَ مُخْلِفاً.

.Debt is one of the two bondages .۳

۳ـ الدَّينُ أحدُ الرِّقَيْنِ.

.Debt is bondage, repayment is freedom .۴

۴ـ الدَّينُ رِقٌّ، اَلقَضاءُ عِتْقٌ.

Religion And Sharia Law

Religion and Sharia Law الدِّين والشريعه

Religion is the more honourable of the two .۱

lineages.

۱ـ الدِّينُ أشرفُ النَّسَبَيْنِ.

۲. Religion and good manners are a result of intelligence.

۲ـ الدِّينُ والأدَبُ، نَتيجَهُ العَقْلِ.

۳. The foundation of religion is returning trusts [to their owners] and fulfilling pledges.

۳ـ أصْلُ الدِّينِ أداءُ الأمانَهِ، والوَفاءُ بِالعُهُودِ.

۴. Know that the beginning of religion is submission and its end is sincere devotion.

۴ـ اِعْلَمْ أنَّ أوَّلَ الدّينِ التَّسليمُ، وآخِرُهُ الإخلاصُ.

۵. Indeed the codes of religion are one and its ways are straight, so the one who follows it arrives [at the destination] and gains [success], and the one who stands away from it strays and regrets.

۵ـ ألا وإنَّ شَرايِعَ الدِّينِ واحِدَهٌ، وسُبُلَهُ قاصِدَهٌ، فَمَنْ أخَذَ بِها لَحِقَ وَغَنِمَ، ومَنْ وَقَفَ عَنْها ضَلَّ ونَدِمَ.

۶. Where are the different paths taking you?

۶ـ أيْنَ تَذْهَبُ بِكُمُ المَذاهِبُ؟

۷. Where is the darkness misleading you and [how are] the falsehoods deceiving you?

۷ـ أيْنَ تَتِيهُ بِكُمُ الغَياهِبُ، وتَخْتَدِعُكُمُ الكَواذِبُ؟

۸. Where are your minds straying and your souls deviating [to]? Do you seek to substitute facts for lies and exchange truth for falsehood?

۸ـ أيْنَ تَضِلُّ عُقُولُكُم، وتَزيغُ نُفُوسُكُمْ، أتَسْتَبْدِلُونَ الكِذْبَ بِالصِّدقِ، وَتَعْتاضُونَ الباطِلَ بِالحَقِّ؟

۹. The greatest felicity is [in] the uprightness of religion.

۹ـ أفْضَلُ السَّعادَهِ اِسْتِقامَهُ الدّينِ.

.Little religion is better than plenty of worldly possession .۱۰

۱۰_ يَسيرُ الدّينِ خَيرٌ مِنْ كَثيرِ الدُّنيا.

The most religious of all people is one whose religiosity is not corrupted by [lustful] .۱۱ .desire

۱۱_ أدْيَنُ النّاسِ مَنْ لَمْ تُفْسِدِ الشَّهْوَهُ دينَهُ.

The best religion is cutting short [false] aspirations, and the highest worship is .۱۲ .being sincere in your action

۱۲_ أفْضَلُ الدِّينِ قَصْرُ الأمَلِ، وأعْلَى العِبادَهِ إخْلاصُ

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العَمَلِ.

١٣. Verily Allah, the Glorified, grants this world to [both] the one whom He loves and the one whom He does not love, but He grants religion only to the one whom He loves.

١٣ـ إنَّ اللّهَ سُبْحانَهُ يُعْطِى الدُّنيا مَنْ يُحِبُّ ومَنْ لايُحِبُّ، ولا يُعْطِى الدِّينَ إلاّ مَنْ يُحِبُّ.

١٤. Verily Allah, the Most High, does not give the religion except to His chosen ones and the elite from among His creation.

١٤ـ إنَّ اللّهَ تعالى لا يُعْطِى الدِّينَ إلاّ لِخاصَّتِهِ وصَفْوَتِهِ مِنْ خَلْقِهِ.

١٥. Indeed the best religion is loving for the sake of Allah, hating for the sake of Allah, taking for the sake of Allah and giving for the sake of Allah, the Glorified.

١٥ـ إنَّ أفْضَلَ الدِّينِ الحُبُّ فِى اللّهِ، والبُغْضُ فِى اللّهِ والأخْذُ فِى اللّهِ، وَالعَطاءُ فِى اللّهِ سُبْحانَه.

١٦. Indeed the religion [of Islam] is like a tree, its roots are certitude in Allah and its fruits are befriending for the sake of Allah and having enmity for the sake of Allah, the Glorified.

١٦ـ إنَّ الدّينَ كَشَجَرَه أصْلُها اليَقينُ بِاللّهِ، وثَمَرُهاَ المُوالاةُ فِى اللّهِ والمُعاداةُ فِى اللّهِ سُبْحانَهُ.

١٧. Verily Allah, the Glorified, has illuminated the path of truth and has clarified its ways, so [there is] either inescapable wretchedness or eternal felicity.

١٧ـ إنَّ اللّهَ سُبْحانَهُ قَدْ أنارَ سَبيلَ الحَقِّ، وأوْضَحَ طُرُقَهُ، فَشِقْوَةٌ لازِمَةٌ، أوْ سَعادةٌ دائِمَةٌ.

١٨. Religion safeguards.

١٨ـ الدّينُ يَعْصِمُ.

١٩. Religion exalts, this world humiliates.

١٩ـ الدِّينُ يُجِلُّ، الدُّنيا تُذِلُّ.

٢٠. Religion is [the path to] joy.

۲۰_ الدِّينُ حُبُورٌ.

.Religion is light, certitude is joy .۲۱

۲۱_ الدّينُ نُورٌ، اَليَقينُ حُبُورٌ.

Religion is .۲۲

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.the greatest pursuit

۲۲_ الدّينُ أفْضَلُ مَطْلُوب.

.Religion is the strongest pillar .۲۳

۲۳_ الدّينُ أقْوى عِماد.

.The Sharī‘ah is [for] disciplining the self .۲۴

۲۴_ الشَّريعَهُ رِياضَهُ النَّفْسِ.

.The Sharī‘ah is for the benefit [and reformation] of mankind .۲۵

۲۵_ الشَّريعَهُ صَلاحُ البَريَّهِ.

.[Religion is a treasure and knowledge is a guide [to it .۲۶

۲۶_ الدّينُ ذُخْرٌ، والعِلمُ دَليلٌ.

.Religion is a tree whose roots are submission and contentment .۲۷

۲۷_ اَلدّينُ شَجَرَهٌ، أصْلُها التَّسليمُ والرِّضا.

.Religion deters [one] from the unlawful .۲۸

۲۸_ اَلدّينُ يَصُدُّ عَنِ المَحارِمِ.

.Religion is not reformed except by the intellect .۲۹

۲۹_ اَلدّينُ لايُصْلِحُهُ إلاّ العَقْلُ.

If you make your religion follow your worldly desires, you will have destroyed your .۳۰ .religion and your [life in this] world, and you will be among the losers in the Hereafter

۳۰_ إنْ جَعَلْتَ دينَکَ تَـبَعاً لِدُنياکَ أهْلَکْتَ دينَکَ ودُنْياکَ، وکُنْتَ فِی الآخِرَهِ مِنَ الخاسِرينَ.

.The fruit of religion is trustworthiness .۳۱

۳۱_ ثَمَرَهُ الدّینِ اَلأمانَهُ.

.The fruit of religion is strong conviction .۳۲

۳۲_ ثَمَرَهُ الدّینِ قُوَّهُ الیقینِ.

Three things are the disgrace of religion: lewdness, treachery and betrayal [of .۳۳ .[trust

۳۳_ ثَلاثٌ هُنَّ شَیْنُ الدّینِ: اَلفُجورُ،وَ الغَدْرُ، والخیانَهُ.

.Three things are the consolidators of religion: chastity, piety and modesty .۳۴

۳۴_ ثَلاثٌ هُنَّ جِماعُ الدّینِ: اَلعِفَّهُ، والوَرَعُ، والحَیاءُ.

.Three things are the perfection of religion: sincerity, certitude and contentment .۳۵

۳۵_ ثَلاثٌ هُنَّ کَمالُ الدّینِ: الإخلاصُ، والیَقینُ، والتَّقَنُّعُ.

.The steadfastness of religion is through the strength of conviction .۳۶

۳۶_ ثَباتُ الدّینِ بِقُوَّهِ الیَقینِ.

The consolidation of religion is in sincerity of action, cutting short [false] . ۳۷ .aspirations, doing good to others and refraining from ugly deeds

۳۷_ جِماعُ الدّینِ فی إخلاصِ العَمَلِ،

وتَقْصيرِ الأمَلِ، وبَذْلِ الإحسانِ، والكَفِّ عَنِ القَبيحِ.

.The beauty of religion is piety .۳۸

۳۸ـ جَمالُ الدّينِ الوَرَعُ.

The excellence of [one’s adherence to] religion stems from the strength of [one’s] .۳۹ .certitude

۳۹ـ حُسْنُ الدّينِ مِنْ قُوَّهِ اليَقينِ.

.Preserving the faith is the fruit of cognizance and the peak of wisdom .۴۰

۴۰ـ حِفْظُ الدّينِ ثَمَرهُ المَعْرِفَهِ، ورأسُ الحِكْمَهِ.

Safeguard the religion through [the means of] this world and do not safeguard this .۴۱ .world through the religion

۴۱ـ حَصِّنُو ا الدّينَ بِالدُّنيا، ولا تُحَصِّنُوا الدُّنيا بِالدّينِ.

.The best course of religion is piety .۴۲

۴۲ـ خَيْرُ أُمُورِ الدّينِ الوَرَعُ.

.The sign of a servant’s faith is his piety .۴۳

۴۳ـ دَليلُ دينِ العَبْدِ وَرَعُهُ.

Defend the religious laws, protect the borders of the Muslim lands and safeguard .۴۴ your religion and your trust through your impartiality towards yourself and acting .justly among your subjects

۴۴ـ ذُدْ عَنْ شَرايعِ الدّينِ، وَحُطْ ثُغُورَ المُسْلِمينَ، وأحرِزْ دينَکَ وَأمانَتـکَ بِإنْصافِکَ مِنْ نَفْسِکَ، والعَمَلِ بِالعَدْلِ فی رَعِيَّتِکَ.

.The cornerstone of religion is acquiring good deeds .۴۵

۴۵ـ رَأسُ الدّينِ اِکْتِسابُ الحَسَناتِ.

.The adornment of religion is intelligence .۴۶

۴۶_ زَيْنُ الدّينِ العَقْلُ.

.The adornment of religion is patience and contentment .۴۷

۴۷_ زَيْنُ الدّينِ الصَّبْرُ والرِّضا.

.The cause of piety is soundness of faith .۴۸

۴۸_ سَبَبُ الوَرَعِ صِحَّهُ الدّينِ.

.The uprightness of religion is through virtuous piety and certitude .۴۹

۴۹_ سِياسَهُ الدّينِ بِحُسْنِ الوَرَع، واليَقينِ.

.The safety of religion is in seclusion from the people .۵۰

۵۰_ سَلامَهُ الدّينِ فِى اعتِزالِ النَّاسِ.

.The safety of [one's] religion and worldly life is in being amicable with the people .۵۱

۵۱_ سَلامَهُ الدّينِ والدُّنيا فى مُداراهِ النّاسِ.

Six things are used .۵۲

to test the faith of a man: the strength of his religion, the truth of his conviction, the intensity of his piety, his overcoming vain desires, the paucity of his [worldly] inclinations and his being moderate in what he seeks.

۵۲ـ سِتَّهٌ یُخْتَبَرُ بِها دینُ الرَّجلِ: قُوَّهُ الدینِ، وصِدْقُ الیَقینِ، وَشِدَّهُ التَّقوی، ومُغالَبَهُ الهَوی، وقِلَّهُ الرَّغْبِ، والإجْمالُ فِی الطَّلَبِ.

۵۳. The pinnacle of religion is patience, certitude and struggling against vain desires.

۵۳ـ سَنامُ الدّینِ: الصَّبرُ، والیَقینُ، ومُجاهَدَهُ الهوی.

۵۴. There are six fundamentals of faith: sincerity of conviction, giving advice [and guidance] to [fellow] Muslims, establishing the prayer, paying the zakāt [alms-tax], performing the Hajj [pilgrimage] and renouncing the pleasures of this world.

۵۴ـ سِتٌّ مِنْ قَواعِدِ الدّینِ: إخلاصُ الیَقینِ، ونُصْحُ المُسْلِمینَ،وَ إقامَهُ الصَّلاهِ، وإیتاءُ الزَّکاهِ، وحِجُّ البَیْتِ، والزُّهْدُ فِی الدُّنیا.

۵۵. The rectitude of religion is [through] piety.

۵۵ـ صَلاحُ الدّینِ الوَرَعُ.

۵۶. The rectitude of religion is through strong conviction.

۵۶ـ صَلاحُ الدّینِ بِحُسْنِ الیَقینِ.

۵۷. Make religion the fortress of your state and [make] gratitude the protection of your blessings, for every state that is surrounded by religion will not be defeated and every blessing that is protected by gratitude will not be taken away.

۵۷ـ صَیِّرِ الدّینَ حِصْنَ دَوْلَتِکَ، والشُّکْرَ حِرْزَ نِعْمَتِکَ، فَکُلُّ دَوْلَه یَحُوطُها الدّینُ لاتُغْلَبُ، وکُلُّ نِعْمَه یَحْرُزُها الشُّکْرُ لا تُسْلَبُ.

۵۸. Make religion the shield of your life and piety the preparation for your death.

۵۸ـ صَیِّرِ الدّینَ جُنَّـهَ حیاتِکَ، والتَّقْوی عُدَّهَ وَفاتِکَ.

۵۹. A person's preservation [of himself from sin] is to the extent of his religiousness.

۵۹ـ صِیانَهُ المَرءِ علی قَدْرِ دِیانَتِهِ.

Safeguard your religion .۶۰

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through your worldly life and you will gain both of them, and do not safeguard your worldly life through your religion thereby losing both of them.

۶۰_ صُنْ دينَكَ بِدُنْياكَ تَرْبَحْهُما، ولا تَصُنْ دُنْياكَ بِدينِكَ فَتَخْسَرَهُما.

۶۱. Safeguard the faith through [the life of] this world and it will save you, and do not safeguard [the life of] this world through the faith otherwise it will destroy you.

۶۱_ صُنْ الدّينَ بالدُّنيا يُنْجِكَ، ولا تَصُنِ الدُّنْيا بِالدّينِ فَتُردِيَكَ.

۶۲. Blessed is he who acts upon the teachings of religion and follows the footsteps of the Prophets.

۶۲_ طُوبى لِمَنْ عَمِلَ بِسُنَّةِ الدّينِ، واقْتَفى آثارَ النَّبيّينَ.

۶۳. You must cling to religion, piety and certitude, for these are the best of virtues and through them the lofty stations are attained.

۶۳_ عَلَيْكُمْ بِلُزُومِ الدّينِ، والتَّقوى، واليَقينِ، فَهُنَّ أحْسَنُ الحَسَناتِ، وَ بِهِنَّ يُنالُ رَفيعُ الدَّرَجاتِ.

۶۴. One's religiousness is proportionate to his intellect.

۶۴_ على قَدْرِ العَقْلِ يَكُونُ الدّينُ.

۶۵. The height of religion is faith [and conviction].

۶۵_ غايَةُ الدّينِ الإيمانُ.

۶۶. The height of religion is satisfaction [with the decree of Allah].

۶۶_ غايَةُ الدّينِ الرِّضا.

۶۷. The height of religion is enjoining good, forbidding evil and upholding the boundaries [of Islamic law].

۶۷_ غايَةُ الدّينِ اَلأمْرُ بِالمَعْرُوفِ والنَّهيُ عَنِ المُنْكَرِ وإقامَةُ الحُدُودِ.

۶۸. The one who lacks religion falls into disbelief and misguidance.

۶۸_ فاقِدُ الدّینِ مُتَرَدّ فِی الکَفْرِ والضَّلالِ.

.This world is the corruptor of religion .۶۹

۶۹_ فَسادُ الدّینِ الدُّنیا.

The basis of religious law is enjoining good, forbidding evil and upholding the .۷۰ .[boundaries [of Islamic law

۷۰_ قِوامُ الشَّریعَهِ الأمَرُ بِالمَعْروفِ، والنَّهیُ عَنِ المُنْکَرِ، وإقامَهُ الحُدوُدِ.

.۷۱

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Just as a body and its shadow do not separate, so too religion and success do not .separate

۷۱_ كَما أنَّ الجِسْمَ والظِّلَّ لا يَفْتَرِقانِ، كَذلِكَ الدّينُ والتَّوفيقُ لايَفْتَرِقانِ.

.For every religion there is a character and the character of faith is kindness .۷۲

۷۲_ لِكُلِّ دين خُلُقٌ، وخُلُقُ الإيمانِ الرِّفْقُ.

.One who becomes religious fortifies himself .۷۳

۷۳_ مَنْ دانَ تَحَصَّنَ.

One who is stingy with his religion [and does not give it up for the sake of this world] .۷۴ .becomes exalted

۷۴_ مَنْ بَخِلَ بِدينِهِ جَلَّ.

.He who has no religion has no magnanimity .۷۵

۷۵_ مَنْ لادينَ لَهُ لا مُرُوَّةَ لَهُ.

.[One who becomes learned in religion increases [his prosperity .۷۶

۷۶_ مَنْ تَفَقَّهَ فِى الدّينِ كَثُرَ.

.One whose religiousness is sound, his trustworthiness is stronger .۷۷

۷۷_ مَنْ صَحَّتْ دِيانَتُهُ قَوِيَتْ أمانَتُهُ.

.One who corrupts his faith corrupts his Hereafter .۷۸

۷۸_ مَنْ أفْسَدَ دينَهُ أفْسَدَ مَعادَهُ.

One who is endowed with religion is endowed with the good of this world and the .۷۹ .Hereafter

۷۹_ مَنْ رُزِقَ الدّينُ فَقَدْ رُزِقَ خَىْـرَ الدُّنيا والآخِرَه.

One who considers his religion to be precious, [the hardship of] this world becomes .۸۰
.[easy for him [to bear

۸۰_ مَنْ كَرُمَ دينُهُ عِنْدَهُ هانَتِ الدُّنيا عَلَيْهِ.

One whose faith is strong is certain about the reward [he will get for his good .۸۱
.[actions] and is satisfied with whatever has been decreed [for him by Allah

۸۱_ مَنْ قَوِىَ دينُهُ أيْقَنَ بِالجَزاءِ ورَضِىَ بِمَواقِعِ القَضاءِ.

.One who has no religion has no salvation .۸۲

۸۲_ مَنْ لادينَ لَهُ لانَجاةَ لَهُ.

One whose observance of religion is thorough, his position in the Hereafter .۸۳

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will be exalted.

۸۳ــ مَنْ دَقَّ فِی الدّینِ نَظَرُهُ، جَلَّ یَوْمَ القِیمَهِ خَطَرُهُ.

۸۴. One who is careless in his religion becomes lowly and one who fights with the truth, [is forced to yield [to it]].

۸۴ــ مَنْ تَهاوَنَ بِالدّینِ هانَ، ومَنْ غالَبَ الحَقَّ لانَ.

۸۵. Whoever takes the religion of Allah as idle sport and play, Allah, the Glorified, will put him into the fire for eternity.

۸۵ــ مَنِ اتَّخَذَ دینَ اللّهِ لَهْواً ولَعِباً أدْخَلَهُ اللّهُ سُبْحانَهُ النّارَ مُخَلَّداً فیها.

۸۶. One who is cautious [and concerned] about this religion is safe from destruction.

۸۶ــ مَنْ أشْفَقَ علی دینِهِ سَلِمَ مِنَ الرَّدی.

۸۷. Nothing undermines religion like abandoning the upholding of Allah’s religion and [neglecting the obligatory [actions]].

۸۷ــ ما أوْهَنَ الدّینَ کَتَرْکِ إقامَهِ دینِ اللّهِ وتَضْییعِ الفَرائِضِ.

۸۸. The basis of religion is piety.

۸۸ــ مِلاکُ الدّینِ الوَرَعُ.

۸۹. The basis of religion is opposing vain desires.

۸۹ــ مِلاکُ الدّینِ مُخالَفَهُ الهَوی.

۹۰. What a good companion religion is!

۹۰ــ نِعْمَ القَرینُ الدّینُ.

۹۱. Keep your religions unsullied by uncertainties and safeguard yourselves from situations of destructive doubts.

۹۱_ نَزِّهُوا أدْيانَكَمْ عَنِ الشُّبَهاتِ، وصُونُوا أنْفُسَكَمْ عَنْ مَواقِعِ الرِّيبِ المُوبِقاتِ.

The structure of religion is [based on] opposing vain desires and keeping away .۹۲ from [the unlawful pleasures of] this world.

۹۲_ نِظامُ الدّينِ مُخالَفَهُ الهَوى، والتَّنَزُّهُ عَنِ الدُّنيا.

The structure of religion is [based on] two qualities: your impartiality towards .۹۳ yourself and supporting your brethren.

۹۳_ نِ_ظامُ الدّينِ خَصْلَتانِ: إنْصافُکَ مِنْ نَفْسِکَ، ومُواساهُ إخْوانِکَ.

Guided is the one who puts on the garment of religion .۹۴

۹۴_ هُدِیَ مَنْ تَجَلْبَبَ جِلْبابَ الدّینِ.

(In describing the religion of Islam [he ('a .۹۵

said]: It is the brightest of all paths, the clearest [and most illuminated] of all passages; .it is an elevated land, [with] a lofty peak

۹۵_ فی ذِکْرِ دینِ الإسْلامِ: هُوَ أبْلَجُ المَناهِجِ، نَیِّـرُ الوَلائِجِ، مُشْرِفُ الأقْطارِ، رَفیعُ الغایَهِ.

.Guard your religion by seeking help from Allah .۹۶

۹۶_ وَقُّوا دینَکُمْ بِالِاسْتِعانَهِ بِاللّهِ.

Do not be neglectful of your religion and eager for your world by seeking more of .۹۷ that which will not last for you and less of that which will last for you, for this will lead .[you to severe chastisement [in the Hereafter

۹۷_ لا تَکُنْ غافِلاً عَنْ دینِکَ، حَریصاً علی دُنیاکَ، مُسْتَکْثِراً مِمّا لا یَبْقی عَلَیْکَ، مُسْتَقِلاًّ مِمّا یَبْقی لَکَ، فَیُورِدَکَ ذلِکَ العَذابَ الشَّدیدَ.

.Religion does not remain safe with avarice .۹۸

۹۸_ لایَسْلَمُ الدّینُ مَعَ الطَّمَعِ.

.Religion does not surrender the one who takes refuge in it .۹۹

۹۹_ لایُسْلِمُ الدّینُ مَنْ تَحَصَّنَ بِهِ.

The religiousness of a man is deduced by the virtue of his God-wariness and the .۱۰۰ .truth of his piety

۱۰۰_ یُسْتَدَلُّ علی دینِ الرَّجُلِ بِحُسْنِ تَقْواهُ وصِدْقِ وَرَعِهِ.

The Savings

The Savings الذّخر(۱)

.The best savings are good actions .۱

۱_ أفْضَلُ الذُّخْرِ الصَّنایِـعُ

.The best of (all) savings are good actions .۲

۲ـ أفْضَلُ الذَّخائِرِ حُسْنُ الصَّنايِـعِ

The best of (all) savings is knowledge that is acted upon and good that is not .۳ followed by obligation

۳ـ أفْضَلُ الذَّخائِرِ عِلْمٌ يُعْمَلُ بِهِ، ومَعْرُوفٌ لايُمَنُّ بِهِ.

Remembrance [Of Allah] And The Reminder

الذكرو المُذَكِّر Remembrance [of Allah] and the Reminder

.Remembering [Allah] is the better of the two gains .۱

۱ـ الذِكْرُ أفْضَلُ الغَنِيمَتَيْنِ.

Remembering [Allah] comforts the soul, illuminates the heart and .۲

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The literal meaning of this word is: a thing that is stored or reposited for a time of -۱ .need

brings down the mercy [of Allah].

۲ـ اَلذِّكْرُ يُؤْنِسُ اللُّبَّ، ويُنيرُ القَلْبَ، ويَسْتَنْزِلُ الرَّحمَهَ.

۳. Remembering [Allah] is the light of intellect, the life of the souls and the polishing of the hearts.

۳ـ اَلذِّكْرُ نُورُ العَقْلِ، وحَياهُ النُّفُوسِ، وجَلاءُ الصُّدُورِ.

۴. Sitting in the masjid from after dawn up to sunrise in order to remember [and praise] Allah, the Glorified, is quicker in making sustenance [more easily] obtainable than travelling to different parts of the land [in order to earn one's livelihood].

۴ـ اَلجُلوُسُ فِى المَسْجِدِ مِنْ بَعْدِ طُلُوعِ الفَجْرِ إلى حينِ طُلُوعِ الشَّمْسِ لِلاِشتِغالِ بِذِكْرِ اللّهِ سُبْحانَهُ أسْرَعُ فى تَيْسيرِ الرِّزقِ مِنَ الضَّرْبِ فى أقْطارِ الأرْضِ.

۵. A beautiful remembrance is one of the two lives.(۱)

۵ـ اَلذِّكْرُ الجَميلُ أحَدُ الحَياتَيْنِ.

۶. A beautiful remembrance is one of the two lifetimes.

۶ـ اَلذِّكْرُ الجَميلُ أحَدُ العُمْرَينِ.

۷. Remembering [Allah] is not from rituals of the tongue nor is it from the passing of thoughts rather it is first from the remembered and then from the rememberer.

۷ـ اَلذِّكرُ لَيسَ مِنْ مَراسِمِ اللِّسانِ، ولا مِنْ مَناسِمِ الفِكْرِ، ولكِنَّهُ أوَّلٌ مِنَ المَذكُورِ، وَثان مِنَ الذّاكِرِ.

۸. Fill your solitude with the remembrance [of Allah] and accompany blessings with gratitude.

۸ـ اِشْحَنِ الخَلْوَهَ بِالذِّكرِ، واصْحَبِ النِّعَمِ بِالشُّكْرِ.

۹. Be abundant in your remembrance of Allah, for it is the best remembrance.

۹ـ أفيضُوا فى ذِكْرِ اللّهِ، فَإنَّهُ أحْسَنُ الذِّكْرِ.

Be constant in your remembrance [of Allah] for it illuminates the heart and is surely .۱۰ .the best [form of] worship

۱۰ـ اِسْتَديمُوا الذِّكْرَ، فَإنَّهُ يُنيرُ القَلْبَ، وهُوَ أفْضَلُ العِبادَهِ.

The most deserving to be remembered by you is .۱۱

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.Meaning one who is fondly remembered after his death is like one who is still alive -۱

.the one who does not forget you

۱۱ـ أَحَقُّ مَنْ ذَكَرْتَ، مَنْ لايَنْساكَ.

Remember the disperser of gatherings, the dasher of hopes, the bringer of . ۱۲ .death[s] and the announcer of disunion and separation

۱۲ـ أُذْكُرُوا مُفَرِّقَ الجَماعاتِ، ومُباعِدَ الأُمْنِيّاتِ، ومُدنِيَ المَنِيّاتِ، والمُؤْذِنَ بِالبَيْنِ والشَّتاتِ.

The basis of reformation of the heart is occupying it with the remembrance of . ۱۳ .Allah

۱۳ـ أَصْلُ صَلاحِ القَلْبِ اِشْتِغالُهُ بِذِكْرِ اللّهِ.

Verily Allah, the Glorified, has made [His] remembrance a polishing for the hearts, .۱۴ to see with after blindness and listen with after deafness and to become submissive .with it after obduracy

۱۴ـ إنَّ اللّهَ سُبْحانَهُ جَعَلَ الذِّكْرَ جَلاءَ القُلُوبِ، تَبْصُرُ بِهِ بَعْدَ العِشْوَةِ، وتَسْمَعُ بِهِ بَعْدَ الوَقْرَةِ، وتَنْقادُ بِهِ بَعْدَ المُعانَدَةِ.

Verily there are those who hold on to the remembrance of Allah and have taken it .۱۵ in lieu of this world and thus neither trade nor business has preoccupied them from [His] remembrance. They spend the days of their lives with it and shout it in the ears of .[the negligent [in order to remind them

۱۵ـ إنَّ لِلذِّكْرِ أهْلاً أخَذُوهُ مِنَ الدُّنيا بَدَلاً، فَلَمْ تَشْغَلْهُمْ تِجارَةٌ ولا بَيْعٌ عَنْ ذِكْرٍ، يَقْطَعُونَ بِهِ أيّامَ الحَياهِ،وَ يَهْتِفُونَ بِهِ فى آذانِ الغافِلِينَ.

.Remembrance is being in the company of the beloved .۱۶

۱۶ـ اَلذِّكْرُ مُجالَسَةُ المَحْبُوبِ.

.[Remembering [Allah] is the key to intimacy [and nearness with Him .۱۷

۱۷ـ اَلذِّكْرُ مِفْتاحُ الأُنسِ.

.The remembrance [of Allah] is a light and guidance .۱۸

۱۸_ اَلذِّكْرُ نُورٌ، ورُشْدٌ.

.The remembrance [of Allah] is the delight of the lovers .۱۹

۱۹_ اَلذِّكْرُ لَذَّهُ المُحِبِّينَ.

.[Remembrance of Allah brings comfort [and delight .۲۰

_۲۰

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اَلذِّكرُ يَشْرَحُ الصَّدرَ.

Remembrance of Allah is the polishing of visions and illumination of the inner .٢١ .selves

٢١_ اَلذِّكرُ جَلاءُ البَصائِرِ ونُورُ السَّرائِرِ.

Remembrance [of Allah] is the guidance of the intellects and the enlightenment of .٢٢ .the souls

٢٢_ اَلذِّكْرُ هِدايَهُ العُقُولِ، وتَبْصِرَهُ النُّفُوسِ.

When you see that Allah is making you comfortable with His remembrance, then .٢٣ .[know that] He loves you

٢٣_ إذا رَأيْتَ اللّهَ يُؤْنِسُکَ بِذِكْرِهِ فَقَدْ أحَبَّکَ.

When you see that Allah is making you comfortable with His creation and isolating .٢۴ .you from His remembrance, then (know that) He dislikes you

٢۴_ إذا رَأيْتَ اللّهَ يُؤْنِسُکَ بِخَلْقِهِ، ويُوحِشُکَ مِنْ ذِكْرِهِ فَقَدْ أبْغَضَکَ.

.It is through the remembrance of Allah that mercy descends .٢۵

٢۵_ بِذِكْرِ اللّهِ تُسْتَنْزَلُ الرَّحمَهُ.

.Through the constant remembrance of Allah, heedlessness is dispelled .٢۶

٢۶_ بِدَاوِمِ ذِكْرِ اللّهِ تَنْجابُ الغَفْلَهُ.

.The fruit of remembrance [of Allah] is illumination of the hearts .٢٧

٢٧_ ثَمَرَهُ الذِّكْرِ اِسْتِنارَهُ القُلُوبِ.

The best means by which you achieve success in [all] matters is the remembrance .٢٨ .of Allah, the Glorified

٢٨_ خَيْرُ مَا اسْتَنْجَحْتَ بِهِ الأُمُورُ ذِكْرُ اللّهِ سُبْحانَهُ.

.Constant remembrance [of Allah] illuminates the heart and mind .۲۹

۲۹_ دَوامُ الذِّكْرِ يُنيرُ القَلْبَ والفِكْرَ.

.Remembrance of Allah is the light of faith .۳۰

۳۰_ ذِكْرُ اللّهِ نُورُ الإيمانِ.

.Remembrance of Allah is a means of driving away Satan .۳۱

۳۱_ ذِكْرُ اللّهِ مَطْرَدَهُ الشَّيْطانِ.

.Remembrance of Allah is the practice of the Near Ones .۳۲

۳۲_ ذِكْرُ اللّهِ شيمَهُ المُتَّقينَ.

Remembrance of Allah is the polishing of the breasts and the tranquillity of the .۳۳ .hearts

۳۳_ ذِكْرُ اللّهِ جَلاءُ الصُّدُورِ وطُمَأْنِينَهُ القُلُوبِ.

The remembrance of Allah is .۳۴

nourishment for the souls and [being in] the company of the [most] Beloved.

۳۴_ ذِكْرُ اللّهِ قُوتُ النُّفُوسِ ومُجالَسَهُ المَحْبُوبِ.

۳۵. Remembrance of Allah illuminates the visions and comforts the consciences.

۳۵_ ذِكْرُ اللّهِ يُنيرُ البَصائِرَ، ويُؤْنِسُ الضَّمائِرَ.

۳۶. The remembrance of Allah is what makes matters successful and inner selves illuminated.

۳۶_ ذِكْرُ اللّهِ تُسْتَنْجَحُ بِهِ الأُمُورُ وتَسْتَنيرُ بِهِ السَّرائِرُ.

۳۷. Remembrance of Allah is the cure for the maladies of the souls.

۳۷_ ذِكْرُ اللّهِ دَواءُ أعْلالِ النُّفُوسِ.

۳۸. The remembrance of Allah is a dispeller of hardships (or maladies) and misery.

۳۸_ ذِكْرُ اللّهِ طارِدُ اللّاواءِ (الأدواءِ) والبُؤْسِ.

۳۹. Remembrance of Allah is the [principal] asset of every believer and its profit is safety against Satan.

۳۹_ ذِكْرُ اللّهِ رَأسُ مالِ كُلِّ مُؤْمِنٍ، ورِبْحُهُ السَّلامَهُ مِنَ الشَّيطانِ.

۴۰. The remembrance of Allah is the pillar of faith and a protection against Satan.

۴۰_ ذِكْرُ اللّهِ دِعامَهُ الإيمانِ، وعِصْمَهٌ مِنَ الشَّيطانِ.

۴۱. Remembering Allah [at all times] is the trait of every good-doer and the quality of every believer.

۴۱_ ذِكْرُ اللّهِ سَجِيَّهُ كُلِّ مُحْسِنٍ، وَشيمَهُ كُلِّ مُؤْمِنٍ.

۴۲. Remembrance of Allah is the joy of every God-wary person and the delight of every possessor of certitude.

۴۲_ ذِكْرُ اللّهِ مَسَرَّةُ كُلِّ مُتَّقٍ، وَلَذَّةُ كُلِّ مُوقِنٍ.

The one who listens to the [remembrance and] glorification of Allah is [himself] a .۴۳
.glorifier

۴۳_ سامِعُ ذِكْرِ اللّهِ ذاكِرٌ.

.You must espouse the remembrance of Allah for it is surely the light of the heart .۴۴

۴۴_ عَلَيْكَ بِذِكْرِ اللّهِ فَإِنَّهُ نُورُ القَلْبِ.

.In the remembrance of Allah there is life for the hearts .۴۵

۴۵_ فِى الذِّكْرِ حَياةُ القُلُوبِ.

,Whoever remembers Allah .۴۶

He remembers him.

۴۶ـ مَنْ ذَكَرَ اللّهَ ذَكَرَهُ.

۴۷. One who remembers Allah is gains insight.

۴۷ـ مَنْ ذَكَرَ اللّهَ اِسْتَبْصَرَ.

۴۸. Whoever is preoccupied in remembering the people, Allah, the Glorified, cuts him off from His remembrance.

۴۸ـ مَنِ اشْتَغَلَ بِذِكْرِ النّاسِ قَطَعَهُ اللّهُ سُبْحانَهُ عَنْ ذِكْرِهِ.

۴۹ . Whoever is preoccupied in the remembrance of Allah, Allah makes his remembrance good.

۴۹ـ مَنِ اشْتَغَلَ بِذِكْرِ اللّهِ طَـيَّبَ اللّهُ ذِكْرَهُ.

۵۰ . Whoever fills his heart with the constant remembrance of Allah, his actions become good [both] in secret and in the open.

۵۰ـ مَنْ عَمَرَ قَلْبَهُ بِدَوامِ الذِّكْرِ حَسُنَتْ أفْعالُهُ فِی السِّـرِّ وَالجَهْرِ.

۵۱. Whoever remembers Allah, the Glorified, Allah enlivens his heart and illuminates his intellect and his mind.

۵۱ـ مَنْ ذَكَرَاللّهَ سُبْحانَهُ أحْيىَ اللّهُ قَلْبَهُ وَنَوَّرَ عَقْلَهُ ولُبَّهُ.

۵۲. One whose remembrance [of Allah] increases, his mind becomes illuminated.

۵۲ـ مَنْ كَثُرَ ذِكْرُهُ اِسْتَنارَ لُبُّهُ.

۵۳. Constant remembrance [of Allah] is the quality of the friends [of Allah].

۵۳ـ مُداوَمَةُ الذِّكْرِ خُلْصانُ الأوْلِياءِ.

۵۴. The constant remembrance [of Allah] is nourishment for the souls and the key to righteousness.

۵۴_ مُداوَمَهُ الذِّكْرِ قُوتُ الأرْواحِ، ومِفْتاحُ الصَّلاحِ.

Do not remember Allah, the Glorified, in a state of inattentiveness, and do not .۵۵ forget Him by being distracted [with the amusements of this world], and remember Him perfectly such that your heart is in agreement with your tongue and your inward is in accordance with your outward; and you will never remember Him with the befitting remembrance until you forget your ego in your remembrance and lose it in .[your affair [because all your attention is towards Allah

۵۵_

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لاتَـذْكُرِ اللّهَ سُبْحانَهُ ساهِياً، وَلا تَنْسَهُ لاهِياً،وَ اذْكُرْهُ كامِلاً يُوافِقْ فيهِ قَلْبُک لِسانَک، ويُطابِقْ إضـمارُک إعلانَک، ولَنْ تَـذْكُرَهُ حَقيقَةَ الذِّكْرِ حَتّى تَنْسى نَفْسَک فى ذِكْرِک، وَتَفْقِدَها فى أمْرِک.

.[There is no guidance like remembrance [and glorification of Allah .۵۶

۵۶_ لاهِدايَةَ كَالذِّكْرِ.

.The one who remembers Allah is in His Company .۵۷

۵۷_ ذاكِرُ اللّهِ سُبْحانَهُ مُجالِسُهُ.

.The one who remembers Allah is His intimate friend .۵۸

۵۸_ ذاكِرُ اللّهِ مُؤانِسُهُ.

.The one who remembers Allah is from the successful ones .۵۹

۵۹_ ذاكِرُ اللّهِ مِنَ الفائِزينَ.

One who reminds you [of Allah and the Hereafter] is has surely warned you . ۶۰ .[[against evil

۶۰_ مَنْ ذَكَّرَک فَقَدْ أنْذَرَک.

Vices And Those Who Commit Them

الذُّنوب والمعاصى وأهلها Vices and Those who commit them

Vices are a disease, and its remedy is seeking forgiveness, and its cure is not . ۱ .[repeating [the vices

۱_ الذُّنوبُ الدّاءُ، والدَّواءُ الاِسْتِغفارُ،وَ الشِّفاءُ أنْ لا تَعُودَ.

.Taking a sin lightly is worse than committing the sin .۲

۲_ تَهْوينُ الذَّنبِ أعْظَمُ مِنْ رُكُوبِ الذَّنْبِ.

.Giving up sin is difficult, but giving up Paradise is [going to be] more difficult .۳

۳_ تَرْکُ الذَّنْبِ شَدیدٌ، وأَشَدُّ مِنْهُ تَرْکُ الجَنَّهِ.

Things come to us that seem to be much when we amass them but which we .۴ consider to be less when we divide them.

۴_ تَأتینا أشْیاءُ نَسْتَکْثِرُها إذا جَمَعْناها، وَنَسْتَقِلُّها إذا قَسَمْناها.

Be careful of the sins that lead you to deep trouble the vices that bring the wrath of .۵ Allah.

۵_ اِحْذَرُوا الذُّنُوبَ المُورِطَهَ، والعُیُوبَ المُسْخِطَهَ.

Refrain from desecration of the sacred, for indeed this is the practice of the wicked .۶ and the people of depravity and

.vice

۶_ إيّاكَ وانْتِهاكَ المَحارِمِ، فَإنَّها شيمَهُ الفُسّاقِ وأُولِى الفُجُورِ، والغَوايَهِ.

Refrain from persistence [in committing vices] for it is surely the gravest of great .۷
.sins and the worst of offences

۷_ إيّاكَ والإصْرارَ، فَإنَّهُ مِنْ أكْبَرِ الكَبائِرِ وأعَظَمِ الجَرائِمِ.

.Refrain from exposing [your] sins, for this is one of the worst of offences .۸

۸_ إيّاكَ والمُجاهَرَهَ بِالفُجُورِ، فَإنَّها مِنْ أشَدِّ المَ آثِمِ.

Refrain from vices, for the one who sells the eternal Paradise for a vile sin from the .۹
.sins of this world is indeed wretched

۹_ إيّاكَ والمعصِيَهَ، فَإنَّ اللَئيمَ (الشَّقِىَّ) مَنْ باعَ جَنَّـهَ المَأوى بِمَعْصِيَه دَنِيَّه مِنْ مَعاصِى الدُّنيا.

Do not take the committing of vices lightly, for verily it will cover you with .۱۰
.humiliation in this world and earn you the wrath of Allah in the Hereafter

۱۰_ إيّاكَ أنْ تَسْتَسْهِلَ رُكُوبَ المَعاصى، فَإنَّها تَـكْسُوكَ فِى الدُّنيا ذِلَّهً، وتَـكْسِبُكَ فِى الآخِرَهِ سَخَطَ اللّهِ.

Verily wrongdoings are [like] wild horses that carry their riders on their backs while .۱۱
.their bridles have been thrown off, so they take them [straight] into the fire of hell

۱۱_ ألا وإنَّ الخَطايا خَيْلٌ شُمُسٌ حُمِلَ عَلَيْها أهْلُها، وخُلِعَتْ لُجُمُها فَأوْرَدَتْهُمُ النّارَ.

.The greatest misdeed is recommending the vicious .۱۲

۱۲_ أكْبَرُ الأوْزارِ تَزْكِيَهُ الأشْرارِ.

.[The worst misdeed is refusing to accept an excuse [that is valid .۱۳

۱۳_ أعْظَمُ الوِزْرِ مَنْعُ قَبُولِ العُذْرِ.

.The worst of sins in the sight of Allah is the sin upon which its doer persists .۱۴

۱۴_ أعظَمُ الذُّنُوبِ عِنْدَ اللّهِ ذَنْبٌ أصَرَّ عَلَيْهِ عامِلُهُ.

The gravest of sins in the sight of Allah, the Glorified, is the .۱۵

sin which is taken lightly by the one who commits it.

۱۵_ أَشَدُّ الذُّنُوبِ عِنْدَ اللّهِ سُبْحانَهُ ذَنْبٌ إسْتَهانَ بِهِ راكِبُهُ.

۱۶. The vice that brings the quickest retribution is oppressing the one who does not oppress you.

۱۶_ أَسْرَعُ المَعاصى عُقُوبَةً أنْ تَبْغِىَ على مَنْ لا يَبْغى علَيْكَ.

۱۷. The vilest of sins is cutting off ties with near relatives and impiety [with one's parents].

۱۷_ أَقْبَحُ المَعاصى قَطيعَةُ الرَّحِمِ والعُقُوقُ.

۱۸. The gravest of sins is the sin upon which the sinner persists.

۱۸_ أعْظَمُ الذُّنُوبِ ذَنبٌ أصَرَّ عَلَيْهِ صاحِبُهُ.

۱۹. Verily the vice with the worst of consequences is error [and misguidance].

۱۹_ إنَّ أسْوَءَ المَعاصى مَغَبَّةً ألْغَيُّ.

۲۰. Verily Allah, the Glorified, hates the one who is insolent and bold in committing sins.

۲۰_ إنَّ اللّهَ سُبْحانَهُ لَيُبْغِضُ الوَقِحَ المُتَجَرِّئَ عَلَى المَاصى.

۲۱. Indeed one who disobeys Allah is the enemy of Muhammad (s), even if he is the nearest of his relatives.

۲۱_ إنَّ عَدُوَّ مُحَمَّد صلَّى اللّه عليه وآله وسلَّم مَنْ عَصَى اللّهَ وإنْ قَرُبَتْ قَرابَتُهُ.

۲۲. Verily the clemency shown by Allah, the Most High, despite [your] acts of disobedience has made you bold and has driven you to [do things that will] destroy yourself.

۲۲_ إنَّ حِلْمَ اللّهِ تعالى علَى المَعاصى جَرَّأَكَ، وبِهَلَكَهِ نَفْسِكَ أغْراكَ.

۲۳. Persistence [in sinning] is the practice of the depraved.

۲۳_ ألإصرارُ شيمَهُ الفُّجارِ.

.Persistence [in sinning] leads one to hellfire .۲۴

۲۴_ اَلإصرارُ يُوجِبُ النّارَ.

.[The one who openly declares his sin is an advertiser [of his disobedience to Allah .۲۵

۲۵_ اَلمُعْلِنُ بِالمَعْصِيَهِ مُجاهِرٌ.

.(Disobedience [to Allah] is the negligence of the vicious (or the weak .۲۶

۲۶_

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اَلمَعصِیَهُ تَفْریطُ الفَجَرَهِ (العَجَزَهِ).

٢٧. Sin prevents the one's supplication from being answered.

٢٧ـ اَلمَعْصیَهُ تَمْنَعُ الإجابَهَ.

٢٨. Persistence [in sinning] is the worst of ideas.

٢٨ـ اَلإصْرارُ شَرُّ الآراءِ.

٢٩. Persistence [in sinning] is the gravest of sins.

٢٩ـ اَلإصْرارُ أعْظَمُ حَوْبَهً.

٣٠. Persistence [in sinning] is the trait of the doomed.

٣٠ـ اَلإصرارُ سَجِیَّهُ الهَلْکی.

٣١. Retribution is the fruit of misdeeds.

٣١ـ اَلعِقابُ ثِمارُ السَّیِّئاتِ.

٣٢. Persistence [in sinning] brings [divine] wrath.

٣٢ـ اَلمَعْصِیَهُ تَمْنَعُ الإجابَهَ.

٣٣. Disobedience [to Allah] brings retribution.

٣٣ـ اَلإصرارُ یَجْلِبُ النِّقْمَهَ.

٣۴. Returning to sin [and repeating it] is persistence [in sinning].

٣۴ـ اَلمَعْصِیَهُ تَجْتَلِبُ العُقُوبَهَ.

٣۵. Persistence [in sinning] is the gravest sin and the quickest in [bringing] retribution.

٣۵ـ المُعاوَدَهُ إلَی الذَّنْبِ إصْرارٌ.

٣۶. Keeping away from vices is more important [and better] than earning good deeds.

۳۶_ اَلإصرارُ أعْظَمُ حَوْبَهً، وأسْرَعُ عُقُوبَهً.

.If you must, by all means, be pure, then purify yourselves from vices of the hearts .۳۷

۳۷_ اِجْتِنابُ السَّیِّئاتِ أوْلی مِنِ اکْتِسابِ الحَسَناتِ.

If you must, by all means, be clean, then clean yourselves from the filth of flaws .۳۸ .and vices

۳۸_ إنْ کُنتُمْ لامُحالَهَ مُتَنَزِّهینَ، فَتَنَزَّهُوا عَنْ مَعاصِی القُلُوبِ.

.If you purify yourselves from vices, Allah will love you .۳۹

۳۹_ إنْ کُنْتُمْ لا مُحالَهَ مُتَطَهِّرینَ، فَتَطَهَّرُوا مِنْ دَنَسِ العُیُوبِ وَالذُّنوبِ.

.Verily if you keep away from vices you will attain elevated ranks .۴۰

۴۰_ إنْ تَنَزَّهُوا عَنِ المَعاصی یُحبِبْکُمُ اللّهُ.

.The bane of obedience is insubordination .۴۱

۴۱_ إنَّکَ إنِ اجْتَنَبْتَ السَّیِّئاتِ نِلْتَ رَفیعَ الدَّرَجاتِ.

.When you commit a sin then be remorseful for it .۴۲

۴۲_ آفَهُ الطّاعَهِ العِصْیانُ.

.It is through disobedience [to Allah] that wretchedness comes about .۴۳

۴۳_ إذا قارَفْتَ ذَنْباً فَکُنْ عَلَیْهِ

نادِماً.

Through disobedience [to Allah] the [gate of] hellfire is closed for the aberrant [and .۴۴ they are unable to escape it].

۴۴_ بِالمَعصِيَهِ تَكُونُ الشَّقاءُ.

How evil an action disobedience [to Allah] is! .۴۵

۴۵_ بِالمَعْصِيَهِ تُؤْصَدُ النّارُ لِلْغاوينَ.

Avoid disobeying Allah and you will be successful. .۴۶

۴۶_ بِئسَ العَمَلُ المَعْصيَهُ.

Guard yourself against sins and restrain yourselves from them, for indeed, . ۴۷ wretched is the one who gives them free rein.

۴۷_ تَوَقَّ مَعاصِيَ اللّهِ تُفْلِحْ.

Exalted is Allah, the Mighty, [yet] how lenient is He! And you are lowly and weak yet .۴۸ how bold you are in your disobedience to Him!

۴۸_ تَوَقُّوا المَعاصِيَ، واحْبِسُوا أنْفُسَكُمْ عَنْها، فَإنَّ الشَّقِيَّ مَنْ أطْلَقَ فيها عِنانَهُ.

The sweetness of sin is spoilt by the pain of retribution. .۴۹

۴۹_ تعالَى اللّهُ مِنْ قَوِىّ ما أحْلَمَهُ، وَتَواضَعْتَ مِنْ ضَعيف ما أجْرَأَكَ على مَعاصيهِ.

The outcome of sins is loss [and destruction]. .۵۰

۵۰_ حَلاوَهُ المَعصيَهِ يُفْسِدُها أَليمُ العُقُوبَهِ.

Many a great sin of yours is deemed by you as [being] small. .۵۱

۵۱_ حاصِلُ المَعاصى التَّلَفُ.

The one who embarks upon sin, his [final] abode is hellfire. .۵۲

۵۲ـ رُبَّ کبیر مِنْ ذَنْبِکَ تَسْتَصْغِرُهُ.

.Submission to sin is the trait of the doomed .۵۳

۵۳ـ راکِبُ المَعْصِیَهِ مَثْواهُ النّارُ.

I am amazed at the person who knows the severity of Allah’s retribution and [yet] .۵۴
.[he still continues being persistent [in sinning

۵۴ـ طاعَهُ المَعْصِیَهِ سَجِیَّهُ الهَلْکی.

.The companion of vices is the hostage of [his] misdeeds .۵۵

۵۵ـ عَجِبْتُ لِمَنْ عَلِمَ شِدَّهَ انْتِقامِ اللّهِ مِنْهُ وهُوَ مُقیمٌ علَی الإصرارِ.

.For every evil act there is punishment .۵۶

۵۶ـ قَرینُ المَعاصی رَهینُ السَّیـِّئاتِ.

For the .۵۷

one who is bold in [committing] sins there are retributions from the chastisement of Allah, the Glorified.

۵۷_ لِكُلِّ سَيِّئه عِقابٌ.

۵۸. If Allah, the Glorified, had not forbidden that which He has ordained as unlawful, it would have [still] been mandatory for the intelligent one to keep away from it.

۵۸_ لِلْمُجْتَرِي علَى المَعاصى نِقَمٌ مِنْ عَذابِ اللّهِ سُبْحانَهُ.

۵۹. Rejoicing in vices is uglier than committing them.

۵۹_ لَوْ لَمْ يَنْهَ اللّهُ سُبْحانَهُ عنْ مَحارِمِهِ لَوَجَبَ أنْ يَجْتَنِبَها العاقِلُ.

۶۰. Is there any place of protection or shelter, or any sanctuary or asylum, or any place to flee or return back to?

۶۰_ اَلتَّبَجُّحُ بِالمَعاصى أقْبَحُ مِنْ رُكُوبِها.

۶۱. Do not persist in that which is followed by sin.

۶۱_ هَلْ مِنْ خَلاص أوْ مَناص أو مَلاذ أو مَعاذ أو فِرار أو مَحار.

۶۲. Do not tear your veils [of innocence] in front of the One who knows your secrets.

۶۲_ لا تُصِرَّ على ما يُعَقِّبُ الإثْمَ.

۶۳. Do not undertake acts of disobedience to Allah, the Glorified, and act with obedience to Him, as this will be a provision for you [in the Hereafter].

۶۳_ لا تَهْتِكُوا أسْتارَكُمْ عِنْدَ مَنْ يَعْلَمُ أسْرارَكُمْ.

۶۴. Never belittle the small sins, for they are indeed dangerous [and destructive]; and one who is surrounded by his belittled [sins] is destroyed by them.

۶۴_ لاتَعَرَّضْ لِمَعاصِى اللّهِ سُبْحانَهُ، واعمَلْ بِطاعَتِهِ يَكُنْ لَكَ ذُخْراً.

۶۵. Those who remain behind [in this world after others have passed away before

.them] do not stop from committing sins

۶۵_ لا تُحَقِّرَنَّ صَغائِرَ الآثامِ، فَإِنَّهَا المُوبِقاتُ، ومَنْ أحاطَتْ بِهِ مُحَقَّراتُهُ أهْلَكَتْهُ.

There is no .۶۶

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.[vice greater than persistence [in sinning

۶۶_ لايَرْعَوِى الباقُونَ اجْتِراماً.

.There is no vice greater than rejoicing in acts of depravity .۶۷

۶۷_ لاوِزْرَ أعْظَمُ مِنَ الإصْرارِ.

.One who is persistent in his sin shows audacity in front of the wrath of his Lord .۶۸

۶۸_ لاوِزْرَ أعْظَمُ مِنَ التَّبَجُّجِ بِالفُجُورِ.

Whoever takes pleasure in the disobedience of Allah is made to suffer utter . ۶۹
.humiliation by Allah

۶۹_ مَنْ أصَرَّ على ذَنْبِهِ اجْتَرى على سَخَطِ رَبِّهِ.

.One whose sins increase, his disparagement becomes necessary .۷۰

۷۰_ مَنْ تَلَذَّذَ بِمَعاصِى اللّهِ أوْرَثَهُ اللّهُ ذُلاًّ.

Neither are blessings taken away from you nor are you deprived of any comforts .۷۱
.of life but because of the sins that you commit, and Allah is not unjust to the Servants

۷۱_ مَنْ كَثُرَتْ مَعْصِيَتُهُ وَجَبَتْ إهانَتُهُ.

None of the acts of disobedience to Allah, the Glorified, come about except in [the .۷۲
.garb of] desire

۷۲_ ما زالَتْ عَنْكُمْ نِعْمَهٌ وَلا غَضارَهُ عَيْش إلاّ بِذُنُوب اجْتَرَحْتُمُوها، وَمَا اللّهُ بِظَلاّم لِلْعَبيدِ.

.Constant sinning cuts [one's] sustenance .۷۳

۷۳_ ما مِنْ شَىء مِنْ مَعْصيَهِ اللّهِ سُبْحانَهُ يَأتى إلاّ فى شَهْوَه.

Openly [and boldly] sinning in front of Allah [without any shame] hastens [divine] .۷۴
.retributions

۷۴_ مُداوَمَهُ المَعاصی تَقْطَعُ الرِّزْقَ.

We seek refuge with Allah from the evils of the intellect (or from evil actions) and .۷۵
.[the ugliness of errors, and from Him do we seek assistance [against all this

۷۵_ مُجاهَرَهُ اللّهِ سُبْحانَهُ بِالمعاصی تُعَجِّلُ النِّقَمَ.

Far be it! You have not feigned ignorance except because of what has passed .۷۶
.before you of mistakes and sins

۷۶_ نَعُوذُ بِاللّهِ مِنْ سَيِّئاتِ العَقْلِ(العَمَلِ) وقُبْحِ

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الزَّلَلِ وبِهِ نَسْتَعينُ.

٧٧. Every disobedient one is a sinner.

٧٧_ هَيْهاتَ ما تَناكَرْتُمْ إلاّ لِما قَبْلَكُمْ مِنَ الخَطايا والذُّنُوبِ.

٧٨. Whoever disobeys Allah, his status gets lowered.

٧٨_ كُلُّ عاص مُتَأَثِّمٌ.

٧٩. Woe be to the sinner, how ignorant he is and how much of his share he has relinquished!

٧٩_ مَنْ عَصَى اللّهَ ذَلَّ قَدْرُهُ.

٨٠. Woe to the one who is afflicted with disobedience, deprivation and abandonment.

٨٠_ وَيْحَ العاصى ما أجْهَلَهُ وعَنْ حَظِّهِ ما أعْدَلَهُ.

٨١. Rushing into vices causes [one to face] the chastisement of hellfire.

٨١_ وَيْلٌ لِمَنْ بُلِيَ بِعِصْيان وحِرْمان وخِذْلان.

٨٢. When committing sins, recall how the pleasures will [soon] end and the consequences that follow will remain.

٨٢_ اَلتَّهَجُّمُ علَى المَعاصى يُوجِبُ عِقابَ النّارِ.

٨٣. Be wary of the sins done in seclusion, for indeed the Witness (to it) is the Judge.

٨٣_ أُذْكُرُوا عِنْدَ المَعاصى ذَهابَ اللَّذاتِ، وبَقاءَ التَّبعاتِ.

٨۴. Caution, caution O listener! Strive, strive O intelligent one! None can inform you like the One who is all-aware.

٨۴_ اِتَّقُوا مَعاصِيَ الخَلَواتِ فَإنَّ الشّاهِدَ هُوَ الحاكِمُ.

٨۵. I am amazed at the one who avoids the food that could harm him, how does he not

?!avoid the sin that would bring painful chastisement

۸۵_ ألحَذَرَ ألحَذَرَ أيُّها المُسْتَمِعُ، وَالجِدَّ اجِدَّ أيُّها العاقِلُ، ولايُنَبِّئُکَ مِثْلُ خَبير.

۸۶. Vice is the endeavour of the filthy.

۸۶_ عَجِبْتُ لِمَنْ يَحْتَمِی الطَّعامَ لأذِيَّتِهِ كَيْفَ لا يَحْتَمِی الذَّنْبَ لأَليمِ عُقُوبَتِهِ.

۸۷. How bad a leash is the leash of vices!

۸۷_ اَلمَعْصِيَهُ هِمَّهُ الأرْجاسِ.

۸۸. In every evil act there is retribution.

۸۸_ بِئْسَ القِلادَهُ قِلادَهُ الآثامِ.

۸۹. The one who sins knowingly does not deserve pardon.

۸۹_ فی كُلِّ

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سَيِّئَه عُقُوبَهٌ.

.[Denial [of sin] is persistence [in it .۹۰

۹۰_ اَلمُذْنِبُ على بَصيرَه غَيْرُ مُسْتَحِقّ لِلْعَفْوِ.

.The one who sins without knowing is free from sin .۹۱

۹۱_ اَلإنكارُ إصرارٌ.

.The weapon of the sinner is repentance .۹۲

۹۲_ اَلمُذْنِبُ عَنْ غَيرِ عِلْم بَرىءٌ مِنَ الذَّنبِ.

A sinner who confesses his sin is better than the obedient one who is proud of his .۹۳ .action

۹۳_ سِلاحُ المُذْنِبِ الإسْتِغْفارُ.

Do not dishearten a sinner, for how many a person who is occupied with his sin .۹۴ ends up being forgiven, and how many a person has embarked on a virtuous action .which he corrupts at the end of his life and winds up in the fire of hell

۹۴_ عاص يُقِرُّ بِذَنْبِهِ خَيْرٌ مِنْ مُطيع يَفْتَخِرُ بِعَمَلِهِ.

۹۵_ لاتُؤْيِسَنَّ مُذْنِباً فَكَمْ عاكِف على ذَنْبِهِ خُتِمَ لَهُ بِالمَغْفِرَه، وكَمْ مُقْبِل على عَمَل هُوَ مُفْسِدُلَهُ خُتِمَ لَهُ فى آخِرِ عُمْرِهِ بِالنّارِ.

[Divulgence [Of Secrets

الإذاعَه [Divulgence [of Secrets

Divulgence [of secrets] is [and act of] disloyalty .۱

۱_ الإذاعَهُ خِيانَهٌ.

.[Divulgence [of secrets] is the practice of the others [and not of the believers .۲

۲_ اَلإذاعَهُ شيمَهُ الأغْيارِ.

The Compassionate

الرَّؤف The Compassionate

1. What an excellent person the compassionate one is!

١ــ نِعْمَ المَرْءُ الرَّؤُفُ (المعرُوفُ).

Opinions And The Opinonated

Opinions and the Opinonated[1] الرأی والآراء والمستبد بالرأی

1. Restrict your opinion to that which is necessary and you will be safe; avoid entering into that which does not concern you and you will be honoured.

١ــ أُقْصُرْ رَأيَکَ علی ما يَلْزَمُکَ تَسْلَمْ، وَدَعِ الخَوضَ فيما لايَعنيکَ تَکْرُمْ.

2. Churn the opinion [like] the churning of a water-skin, and the outcome will be the most

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1- Literally translated as: one who stubbornly holds on to his own opinion without considering the opinions of others.

.pertinent of opinions

۲_ اِمْخِضُوا الرَّأىَ مَخْضَ السِّقاءِ، يُنْتِجْ سَديدَ الآراءِ.

.The closest of opinions to reason will be the furthest of them from vain desire .۳

۳_ أقْرَبُ الآراءِ مِنَ النُّهى أبْعَدُها مِنَ الهَوى.

.The ones who possess most pertinent opinions are those who have experience .۴

۴_ أمْلَكُ النّاسِ لِسِدادِ الرَّأيِ كُلُّ مُجَرِّب.

The person with the best opinion is he who does not consider himself needless of .۵
.the counsel of an advisor

۵_ أفْضَلُ النّاسِ رَأياً مَنْ لا يَسْتَغْنى عَنْ رَأيِ مُشير.

The best opinion is one which neither causes opportunities to be wasted nor brings .۶
.about distress

۶_ أفْضَلُ الرَّأيِ ما لَمْ يُفِتِ الفُرَصَ، ولَم يُورِثِ الغُصَصَ.

Indeed your opinion cannot encompass everything, so leave it for the important .۷
.[[issues

۷_ إنَّ رَأيَكَ لا يَتَّسِعُ لِكُلِّ شَيْء، فَفَرِّغْهُ لِلْمُهِمِّ.

.The [right] opinion is [acquired] by protecting secrets .۸

۸_ اَلرَّأىُ بِتَحصينِ الأسرارِ.

.Through correct opinion (or prudence), ones judiciousness is strengthened .۹

۹_ بِإصابَه (بِأصالهِ) الرَّأيِ يَقْوَى الحَزْمُ.

The best of opinions is the furthest of them from vain desire and the closest of .۱۰
.them to pertinence

۱۰_ خَیْرُ الآراءِ أبْعَدُها عَنِ الهَوی، وأقْرَبُها مِنَ السَّدادِ.

.Hidden opinions are revealed through consultation .۱۱

۱۱_ خَوافِی الآراءِ تَکْشِفُهَا المُشاوَرَهُ.

The opinion of an elderly person is more beloved to me than the fortitude [and .۱۲ .bravery] of a youth

۱۲_ رَأیُ الشَّیْخِ أحَبُّ إلَیَّ مِنْ جَلَدِ الغُلامِ.

.A person’s opinion is the gauge of his intelligence .۱۳

۱۳_ رَأیُ الرَّجُلِ میزانُ عَقْلِهِ.

.The opinion of an intelligent person saves .۱۴

۱۴_ رَأیُ العاقِلِ یُنْجی.

.The opinion of an ignorant person destroys .۱۵

۱۵_ رَأیُ الجاهِلِ یُردی.

The opinion of a .۱۶

.person is in accordance with his experience

۱۶_ رَأیُ الرَّجُلِ علی قَدْرِ تَجْرِبَتِهِ.

.Erroneous opinion annihilates the kingdom and heralds destruction .۱۷

۱۷_ زَلَّهُ الرَّأیِ تَأتی عَلَی المُلْکِ وتُؤْذِنُ بِالهُلْکِ.

.The most evil of opinions is that which goes against the laws of Islam .۱۸

۱۸_ شَرُّ الآراءِ ما خالَفَ الشَّریعَهَ.

.The validity of an opinion is [measured] by the sincerity of the adviser .۱۹

۱۹_ صَلاحُ الرَّأیِ بِنُصْحِ المُسْتَشیرِ.

.Correct opinion saves [one] from errors .۲۰

۲۰_ صَوابُ الرَّأیِ یُؤمِنُ الزَّلَلَ.

Correct opinion [and decision] comes with [the coming of] power and it vanishes .۲۱ .with its disappearance

۲۱_ صَوابُ الرَّأیِ بِالدُّوَلِ ویَذْهَبُ بِذِهابِها.

.Correct opinion is [derived] through careful consideration .۲۲

۲۲_ صَوابُ الرَّأیِ بِإجالَهِ الأفکارِ.

.Misguided opinion corrupts the goals .۲۳

۲۳_ ضَلَّهُ الرَّأیِ تُفسِدُ المَقاصِدَ.

.Determination [and resolve] is proportionate to the strength of one's opinion .۲۴

۲۴_ عَلی قَدْرِ الرَّأیِ تَکُونُ العَزیمَهُ.

.Indeed the lone opinion [without any consultation] may be erroneous .۲۵

۲۵_ قَدْ یَزِلَّ الرَّأیُ الفَذَّ.

Indeed one who thinks his opinion is sufficient [and does not seek advice] has . ۲۶ .taken a [huge] risk

۲۶_ قَدْ خاطَرَ مَنِ اسْتَغْنی بِرَأیِهِ.

One who is ignorant of the different opinions is incapacitated by ruses [and is . ۲۷ .[unable to decide on the correct course

۲۷_ مَنْ جَهِلَ وُجوهَ الآراءِ أعْیَتْهُ الحِیَلُ.

.One who fails to apply the [correct] opinion becomes disconcerted .۲۸

۲۸_ مَنْ أضاعَ الرَّأیَ إرْتَبَکَ.

.[One who acts on the [correct] opinion, benefits [from it .۲۹

۲۹_ مَنْ أعْمَلَ الرَّأیَ غَنِمَ.

.One whose opinions are weak, his enemies become stronger .۳۰

۳۰_ مَنْ ضَعُفَتْ آراؤُهُ قَوِیَتْ أعْداؤُهُ.

.One who is impressed by his [own] opinions is defeated by his enemies .۳۱

۳۱_ مَنْ

أعْجَبَتْهُ آراؤُهُ غَلَبَتْهُ أعْداؤُهُ.

٣٢. One who admires his [own] opinion is overwhelmed (or destroyed) by incompetence.

٣٢_ مَنْ أُعْجِبَ بِرَأْيِهِ مَلَكَهُ (أهْلَكَهُ) العَجْزُ.

٣٣. Do not become opinionated [and headstrong], for the one who is opinionated is destroyed.

٣٣_ لا تَسْتَبِدَّ بِرَأْيِكَ، فَمَنِ اسْتَبَدَّ بِرَأْيِهِ هَلَكَ.

٣۴. Do not use opinion [and conjecture] in that which is neither perceived by sight nor penetrated by thought.

٣۴_ لاتَسْتَعْمِلُوا الرَّأْيَ فيما لايُدْرِكُهُ البَصَرُ، ولاتَتَغَلْغَلُ فيهِ الفِكَرُ.

٣۵. One who is not obeyed has no opinion.

٣۵_ لا رَأْيَ لِمَنْ لا يُطاعُ.

٣۶. One who is content with his [own] opinion is indeed doomed.

٣۶_ مَنْ قَنِعَ بِرَأْيِهِ فَقَدْ هَلَكَ.

٣٧. When one is opinionated, it becomes easy for his enemies to defeat him.

٣٧_ مَنِ اسْتَبَدَّ بِرَأْيِهِ خَفَّتْ وَطْأَتُهُ على أعْدائِهِ.

٣٨. One who takes the different opinions into consideration recognizes the points of error.

٣٨_ مَنِ اسْتَقْبَلَ وُجوهَ الآراءِ عَرَفَ مَواقِعَ الخَطاءِ.

٣٩. One who is opinionated has endangered and imperilled [himself].

٣٩_ مَنِ اسْتَبَدَّ بِرَأْيِهِ خاطَرَ وغَرَّرَ.

.The opinionated one falls into error and blunder .۴۰

۴۰_ المُسْتَبِدُّ مُتَهَوِّرٌ فِی الخَطاءِ والغَلَطِ.

Indeed the opinionated one has made an error [by not considering the other . ۴۱ .[opinions

۴۱_ قَدْ أخْطَاءَ المُسْتَبِدُّ.

.One who is opinionated [and headstrong] slips .۴۲

۴۲_ مَنِ اسْتَبَدَّ بِرَأيِهِ زَلَّ.

.Being opinionated will make you slip and will cause you to fall into an abyss .۴۳

۴۳_ اَلاِسْتِبْدادُ بِرَأیِکَ یُزِلُّکَ، وَیُهَوِّرُکَ فِی المَهاوی.

!How bad a disposition opinionatedness [and arbitrariness] is .۴۴

۴۴_ بِئْسَ الاِسْتِعْدادُ الاِستِبْدادُ.

Showing Off

Showing Off الریا والمُرائی

.The outside of the one who shows off is beautiful but his inside is sickly .۱

۱_ المُرائی ظاهِرُهُ جَمیلٌ، وَباطِنُهُ

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عَلِيلٌ.

۲. Work without seeking to show off or for the sake of renown, for indeed the one who works for other than Allah is left by Allah to the one whom he worked for.

۲_اِعْمَلُوا فی غَیْرِ رِیاء ولا سُمْعَه، فَإنَّهُ مَنْ یَعْمَلْ لِغَیرِ اللّهِ یَکِلْهُ اللّهُ سُبْحانَهُ إلی مَنْ عَمِلَ لَهُ.

۳. Showing off is [a form of] ascribing partners [to Allah].

۳_اَلرِّیاءُ إشْراکٌ.

۴. The bane of worship is showing off.

۴_ آفَهُ العِبادَهِ الرِّیاءُ.

۵. The smallest amount of showing off is polytheism.

۵_ یَسیرُ الرِّیاءِ شِرْکٌ.

۶. The words of the one who shows off are beautiful, but in his heart there is an internal disease.

۶_لِسانُ المُرائی جَمیلٌ، وفی قَلْبِهِ الدّاءُ الدَّخیلُ.

Profit And Gain

Profit and Gain الرّباح والرابح

۱. Many a profit turns back into loss.

۱_ رُبَّ رَباح (أرباح تَؤُلُ) یَؤُلُ إلی خُسْران.

۲. The gainer is one who has sold this world for the Hereafter and has exchanged the transient for the eternal.

۲_الرّابِحُ مَنْ باعَ الدُّنیا بِالآخِرَه، واسْتَبْدَلَ بِالآجِلَهِ عَنِ العاجِلَهِ.

Hope In [The Mercy Of] Allah And [In] Others

الرجاء من اللّه وغيره Hope in [The Mecy of] Allah and [in] others

Keep all your hope for Allah, the Glorified, and do not have hope [in] anyone other .۱ than Him, for indeed no one has hoped in other than Allah, the Exalted, but that he has .been disappointed

١_ اِجْعَلُوا كُلَّ رَجائِكُمْ لِلّهِ سُبْحانَهُ، ولا تَرْجُوا أحَداً سِواهُ فَإنَّهُ ما رَجا أحدٌ غَيْرَ اللّهِ تعالى إلاّ خابَ.

.The greatest affliction is the severance of hope .۲

٢_ أعْظَمُ البَلاءِ اِنْقِطاعُ الرَّجاءِ.

.Hope in the mercy of Allah brings more success .۳

٣_ الرَّجاءُ

لِرَحْمَهِ اللّهِ أنْجَحُ.

Verily, if you have hope in Allah you will attain your hopes, but if you have hope in .۴ .other than Allah then your hopes and aspirations will be frustrated

۴ـ إنَّكُمْ إنْ رَجَوْتُمْ اللّهَ بَلَغْتُمْ آمالَكُمْ، وإنْ رَجَوْتُمْ غَيرَ اللّهِ خابَتْ أمانيُّكم وآمالُكُمْ.

.Many a hope leads to deprivation .۵

۵ـ رُبَّ رَجاء يُؤَدّى إلى حِرْمان.

.Many a frustrated hope is brought about by a false aspiration .۶

۶ـ رُبَّ رَجاء خائِب لِأْمَل كاذِب.

Be closer to that which you do not hope for than [you are to] that which you hope .۷ .for

۷ـ كُنْ لِما لاتَرْجُو أقْرَبُ مِنْكَ لِما تَرْجُو.

.For every absence, there is a return .۸

۸ـ لِكُلِّ غَيْبَه إيابٌ.

.At times the distant may come close and the close may become distant .۹

۹ـ لَرُبَّما قَرُبَ البَعيدُ وبَعُدَ القَريبُ.

.When one has hope in you, [then] do not disappoint his hope .۱۰

۱۰ـ مَنْ رَجاكَ فَلا تُخَيِّبْ أمَلَهُ.

.When one is not known to have a generous nature, [then] do not have hope in him .۱۱

۱۱ـ مَنْ لَمْ تَعْرِفِ الكَرَمَ مِنْ طَبْعِهِ فَلا تَرْجُهُ.

Who would have hope in your kindness when you have cut off ties with your near .۱۲ !?relatives

۱۲_ مَنْ ذَا الَّذی یَرْجُو فَضْلَکَ إذا قَطَعْتَ ذَوی رَحِمِکَ.

Whoever makes Allah, the Glorified, the refuge of his hopes, He will suffice him in .۱۳ .his religious and worldly affairs

۱۳_ مَنْ جَعَلَ اللّهَ سُبْحانَهُ مَوْئِلَ رَجائِهِ کَفاهُ أمْرَ دینِهِ ودُنیاهُ.

When one takes himself to be lowly, [then] do not expect [or hope] for any good .۱۴ .from him

۱۴_ مَنْ هانَتْ عَلَیهِ نَفْسُهُ فَلا تَرْجُ خَیْرَهُ.

One .۱۵

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.who does no evil to others, [then] expect good from him

۱۵_ مَنْ كَفَّ شَرَّهُ فَارْجُ خَيْرَهُ.

.Do not have hope [or expectation] except from your Lord .۱۶

۱۶_ لا تَرْجُ إلاّ رَبَّكَ.

.Do not hope in that which will cause you to receive rebuke for your hope .۱۷

۱۷_ لاتَرْجُ ما تُعَنَّفُ بِرَجائِكَ.

.Do not risk anything with the hope of getting more than it .۱۸

۱۸_ لاتُخاطِرْ بِشَيْء رَجاءَ أكْثَرَ مِنْهُ.

Never have hope in the favour of one who makes you feel obliged, and do not rely .۱۹ .upon the fool and the traitor

۱۹_ لاتَرْجُوَنَّ فَضْلَ مَنّان، ولا تَأتَمِنِ الأحْمَقَ والخَوّانَ.

Aba Dharr! Indeed you got angry for the sake of Allah so have hope in the One .۲۰ whom you got angry for. Indeed the people feared you in the matter of their world while you feared them for your faith. Then leave to them that for which they are afraid of you and get away from them with that which you feared them for. How needy they are for that which you dissuade them from and how needless you are of that which they deny you. Even if the skies and the earth were closed to an individual and [then] he feared Allah, Allah would most certainly open a way for him in them. So let nothing give you comfort but the truth and let nothing distress you except falsehood. If you would have accepted their world [and its attractions] they would have loved you, and if you had shared in it they would

.have given you asylum

۲۰ ــ يا أباذَرّ إنَّكَ (إنْ) غُضِبْتَ لِلّهِ فَارْجُ مَنْ غُضِبْتَ لَهُ، إنَّ القَوْمَ خافُوكَ على دُنْياهُمْ وخِفْتَهُم على دينِكَ،فَاتْرُكْ فى أيْديهِمْ ما خافُوكَ عَلَيْهِ، واهْرُبْ مِنْهُمْ بِما خِفْتَهُمْ عَلَيْهِ، فَما أحْوَجَهُمْ إلى ما مَنَعْتَهُمْ، وما أغْناكَ عَمّا مَنَعُوكَ، وَلَوْ أنَّ السَّمواتِ والأرضَ كانَتا على عَبْدٍ رَتْقاً ثُمَّ اتَّقى اللّهَ لَجَعلَ لَهُ مِنْهُما مَخْرَجاً، فلا يُؤْنِسَنَّكَ إلاّ الحَقُّ، ولا يُوحِشَنَّكَ إلاّ الباطِلُ، فَلَو قَبِلْتَ دُنياهُمْ لَأَحَبُّوكَ، ولَوْ قَرَضْتَ مِنْها لَأَمِنُوكَ.

Mercy And Compassion

Mercy and Compassion الرَّحْم والرحمه

۱. By showing compassion, [divine] mercy descends.

۱ــ بِبَذْلِ الرَّحْمَهِ تُسْتَنْزَلُ الرَّحْمَهُ.

۲. Being compassionate to the weak brings down [divine] mercy.

۲ــ رَحْمَهُ الضُّعَفاءِ تَسْتَنْزِلُ الرَّحْمَهَ.

۳. Showing compassion to one who does not show compassion [to others] prevents [divine] mercy, and sparing one who does not spare others destroys the nation.

۳ــ رَحْمَهُ مَنْ لا يَرْحَمُ تَمْنَعُ الرَّحْمَهَ، واسْتِبْقاءُ مَنْ لا يُبْقى يُهْلِكُ الاُمَّهَ.

۴. I am amazed at the one who hopes for the mercy of one who is above him, how can he not show compassion to the one who is below him?!

۴ــ عَجِبْتُ لِمَنْ يَرْجُو رَحْمَهَ مَنْ فَوْقَهُ كَيْفَ لايَرحَمُ مَنْ دُونَهُ.

۵. Make your heart feel compassion for all people and [show] kindness towards them, [and] do not oppress them or terrorize them.

۵ــ أشْعِرِ قَلْبَكَ الرَّحْمَهَ لِجَميعِ النّاسِ والإحْسانَ إلَيْهِمْ تُنِلْهُمْ حَيْفاً وَلاتَكُنْ عَلَيْهِمْ سَيْفاً.

۶. The most deserving of [showing] mercy among the people is the one who is most in need of it [himself].

۶ــ أَولَى النّاسِ بِالرَّحْمَهِ المُحْتاجِ إلَيْها.

The best thing that draws forth mercy is having compassion for all people .۷

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[in your heart].

۷ـ أَبْلَغُ ما تَسْتَدِرُّ بِهِ الرَّحمَهُ أَنْ تُضْمَرَ لِجَميعِ النّاسِ الرَّحْمَهُ.

۸. When you are incapable of helping the weak [and needy] then let your compassion encompass them.

۸ـ إذا عَجِزَ عَنِ الضُّعَفاءِ نَيْلُکَ فَلْتَسَعْهُمْ رَحْمَتُکَ.

۹. Just as you show mercy, mercy will be shown to you.

۹ـ کما تَرْحَمُ تُرْحَمُ.

۱۰. One who shows no mercy will be shown no mercy.

۱۰ـ مَنْ لَمْ يَرْحَمْ لَمْ يُرْحَمْ.

۱۱. One who shows no mercy to the people, Allah will withhold His mercy from him.

۱۱ـ مَنْ لَمْ يَرْحَمِ النّاسَ مَنَعَهُ اللّهُ رَحْمَتَهُ.

۱۲. One in whose heart there exists no mercy, meets less of it (mercy) when he needs it.

۱۲ـ مَنْ لَمْ تَسْكُنِ الرَّحْمَهُ قَلْبَهُ قَلَّ لِقاؤُها لَهُ عِنْدَ حاجَتِهِ.

۱۳. One who shows mercy is shown mercy.

۱۳ـ مَنْ تَرَحَّمَ رُحِمَ.

۱۴. It is by the honourable that mercy is shown.

۱۴ـ مِنَ الكِرامِ تَكُونُ الرَّحْمَهُ.

۱۵. One of the surest means of intelligence is showing mercy to the ignorant.

۱۵ـ مِنْ أَوْكَدِ أَسْبابِ العَقلِ رَحْمَهُ الجُهّالِ.

Near Relatives And Keeping Or Cutting Off Ties With Them

Near Relatives and Keeping or Cutting off Ties with Them الأرحام وصلتها وقطيعتها

.[By keeping ties with near relatives, blessings flow forth [abundantly .۱

۱_ بِصِلَهِ الرَّحِمِ تَسْتَدِرُّ النِّعَمُ.

.By cutting off ties with near relatives, [divine] retributions are brought down .۲

۲_ بِقَطیعَهِ الرَّحِمِ تُسْتَجْلَبُ النِّقَمُ.

.The kindness of a person towards his near relatives is a [form of] charity .۳

۳_ بِرُّ الرَّجُلِ ذَوی رَحِمِهِ صَدَقَهٌ.

.The protection of blessings is in keeping ties with near relatives .۴

۴_ حِراسَهُ النِّعَمِ فی صِلَهِ الرَّحِمِ.

.The descending of [divine] retributions is in cutting off ties with near relatives .۵

۵_ حُلُولُ النِّقَمِ

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فی قَطیعَهِ الرَّحِمِ.

.[Many a near relative is farther away than one who is distant [or unrelated .۶

۶ــ رُبَّ قَریب أبْعدُ مِنْ بَعید.

.Many ties are better to cut off than to keep .۷

۷ــ رُبَّ مُواصَلَه خَیْرٌ مِنْها القَطیعَهُ.

.[Sometimes [certain] ties may result in heavy burdens [and obligations .۸

۸ــ رُبَّ مُواصَلَه أدَّتْ إلی تَثْقیل.

.Keeping ties with near relatives makes blessings flow forth and repels calamities .۹

۹ــ صِلَهُ الرَّحِمِ تُدِرُّ النِّعَمَ وتَدْفَعُ النِّقَمَ.

.Keeping ties with near relatives is one of the best practices .۱۰

۱۰ــ صِلَهُ الرَّحِمِ مِنْ أحسَنِ الشِّیَمِ.

Keeping ties with near relatives makes the numbers grow and multiplies the . ۱۱
.blessings

۱۱ــ صِلَهُ الرَّحِمِ مَنْماهٌ لِلْعَدَدِ مَثْراهٌ لِلنِّعَمِ.

Keeping ties with near relatives hurts the enemy and protects one from falling into .۱۲
.evil places of destruction

۱۲ ــ صِلَهُ الرَّحِمِ تَسُوءُ العَدُوَّ، وتَقی مَصارِعَ السُّوءِ.

.Keeping ties with near relatives produces wealth and delays death .۱۳

۱۳ــ صِلَهُ الأرحامِ تُثْمِرُ الأمْوالَ، وتُنْسِئُ فِی الآجالِ.

.Keeping ties with near relatives brings about love and restrains the enemy .۱۴

۱۴ ــ صِلَهُ الرَّحِمِ تُوجِبُ المَحَبَّهَ، وتَکْبِتُ العَدُوَّ.

Keeping ties with near relatives increases [one's] lifespan and makes wealth grow .۱۵ .[[and multiply

۱۵_ صِلَةُ الرَّحِمِ تُوَسِّعُ الآجالَ،وَ تُنْمِی الأمْوالَ.

Keeping ties with near relatives is a means of increasing wealth and a raiser of .۱۶ .[good] deeds

۱۶_ صِلَةُ الأرحامِ مِثْراةٌ فِی الأموالِ، مِرْفَعَةٌ لِلأعْمالِ.

.Keeping ties with near relatives is from the best practices of the honourable ones .۱۷

۱۷_ صِلَةُ الأرْحامِ مِنْ أفْضَلِ شِیَمِ الكِرامِ.

Keeping ties with near relatives makes blessings flourish and repels [divine] . ۱۸ .retributions

۱۸_ صِلَةُ الرَّحِمِ عِمارَةُ النِّعَمِ، ودِفاعَةُ النِّقَمِ.

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Keeping ties with near relatives makes the numbers grow and results in eminence.

۱۹ـ صِلَةُ الرَّحِمِ تُنْمِی العَدَدَ، وتُوجِبُ السُّؤْدَدَ.

۲۰. One who is neglected by the near one is [made dear to and] supported by the distant [unrelated] one.

۲۰ـ مَنْ ضَيَّعَهُ الأَقْرَبُ، اُقيحَ لَهُ الأَبْعَدُ.

۲۱. One who wrongs his near relative has indeed disgraced his honour.

۲۱ـ مَنْ جَفا أَهْلَ رَحِمِهِ، فَقَدْ شانَ كَرَمَهُ.

۲۲. Part of honour is keeping ties with near relatives.

۲۲ـ مِنَ الكَرَمِ صِلَةُ الرَّحِمِ.

۲۳. In keeping ties with near relatives there is the safeguarding of blessings.

۲۳ـ فی صِلَهِ الرَّحِمِ حِراسَةُ النِّعَمِ.

۲۴. In cutting off ties with near relatives there is the coming down of [divine] retributions.

۲۴ـ فی قَطیعهِ الرَّحِمِ حُلولُ النِّقَمِ.

۲۵. Keeping ties with near relatives is a means of growing the numbers.

۲۵ـ وَصِلَةَ الأَرْحامِ مَنْماةٌ لِلْعَدَدِ.

۲۶. Cutting off ties with near relatives brings [divine] retributions.

۲۶ـ قَطيعهُ الرَّحِمِ تَجْلُبُ النِّقَمَ.

۲۷. Cutting off ties with near relatives is one of the ugliest practices.

۲۷ـ قَطيعَهُ الرَّحِمِ مِنْ أَقْبَحِ الشِّيَمِ.

۲۸. Cutting off ties with near relatives causes the cessation of blessings.

۲۸ _ قَطيعهُ الرَّحِمِ تُزيلُ النِّعَمَ.

.There is no increase [in wealth] with cutting off ties with near relatives .۲۹

۲۹_ لَيْسَ مَعَ قَطيعَهِ الرَّحِمِ نَماءٌ.

.No one is considered close by the one who cuts off ties with his near relatives .۳۰

۳۰_ لَيْسَ لِقاطِعِ رَحِم قَريبٌ.

.It is not part of honour to cut off ties with near relatives .۳۱

۳۱_ لَيْسَ مِنَ الكَرَمِ قَطيعهُ الرَّحِمِ.

Honour your family, for indeed they are your wings by which you fly, and your .۳۲ ,origin to which you return

.[and your hand by which you attack [the enemy

۳۲ـ أكْرِمْ عشيرَتَک فَإنَّهُمْ جَناحُکَ الَّذى بِهِ تَطيرُ، وأصْلُکَ الَّذى إلَيهِ تَصيرُ، ويَدُکَ الَّتى بِها تَصُولُ.

Honour your near relatives, revere the forbearing from among them, be patient .۳۳ with the foolish among them and lighten the burden for the poor among them, for verily they are the best means of support [and assistance] in times of difficulty and .ease

۳۳ـ أكْرِمْ ذَوى رَحِمِکَ، ووَقِّرْ حَليمَهُمْ، واحْلُمْ عَنْ سَفيهِهِمْ وتَيَسَّرْ لِمُعسِرِهِمْ، فَإنَّهُمْ لَکَ نِعْمَ العُدَّهُ فِى الشِدَّهِ والرَّخاءِ.

.The best practice is keeping ties with near relatives .۳۴

۳۴ـ أفْضَلُ الشِّيَمِ صِلَهُ الأرْحامِ.

.Indeed when near relatives are in contact, they become kind to each other .۳۵

۳۵ـ إنَّ الرَّحِمَ إذا تماسَّتْ تَعاطَفَتْ.

Verily keeping ties with near relatives is from the obligatory acts of Islam, and .۳۶ Allah, the Glorified, has commanded that they should be honoured, and He, the Most High, keeps ties with the one who keeps ties with them and cuts off ties with the one .who cuts off ties with them and honours the one who honours them

۳۶ـ إنَّ صِلَهَ الأرْحامِ لَمِنْ مُوجِباتِ الإسْلامِ، وإنَّ اللّهَ سُبحانَهُ أمَرَ بِإكْرامِها، وإنَّهُ تعالى يَصِلُ مَنْ وَصَلَها، ويَقْطَعُ مَنْ قَطَعَها، ويُكْرِمُ مَنْ أكرَمَها.

.Making false accusations is the first step in cutting off ties .۳۷

۳۷ـ التَّجَنّى أوَّلُ القَطيعَهِ.

Beware! None of you should ever abandon [any of] his near relatives whom he .۳۸ finds in [a state of] poverty and [neither should he] desist in helping them with that which will not increase if he withholds it nor will

.it decrease if he spends it

۳۸_ ألا لايَعدِلَنَّ أحَدُكُمْ عَنِ القَرابَهِ، يَرى بِهَا الخَصاصَهَ أنْ يَسُدَّها بِالَّذى لايَزيدُهُ إنّ أمْسَكَهُ ولايَنْقُصُهُ إنْ أنْفَقَهُ.

.False accusation is the messenger of severance of ties .۳۹

۳۹_ التَّجَنّى رَسُولُ القَطيعَهِ.

.He who cuts off ties [with near relatives] does not believe in Allah .۴۰

۴۰_ ما آمَنَ بِاللّهِ مَنْ قَطَعَ رَحِمَهُ.

How ugly is cutting off ties after establishing them, and alienation after . ۴۱ brotherhood, and enmity after goodwill, and the disappearance of affinity after it had .been strengthened

۴۱_ ما أقْبَحَ القَطيعَهَ بَعْدَ الصِّلَهِ والجَفاءَ بَعْدَ الإخاءِ والعَداوَهَ بَعْدَ الصَّفاءِ، وزَوالَ الاُلْفَهِ بَعْدَ اسْتِحْكامِها.

?Who will ever trust you when you are disloyal to your near relatives .۴۲

۴۲_ مَنْ ذَا الَّذى يَثِقُ بِكَ إذا غَدَرْتَ بِذَوى رَحِمِكَ.

.Many a distant one is closer than every near one .۴۳

۴۳_ رُبَّ بَعيد أقْرَبُ مِنْ كُلِّ قريب.

Ease

Ease الرّخاء

.When the circle of affliction tightens, ease follows .۱

۱_ عِنْدَ تَضائُقِ حِلَقِ البَلاءِ يَكُونُ الرَّخاءُ.

.The excellence of gratitude is in times of ease .۲

۲_ فِى الرَّخاءِ تَكُونُ فَضيلَهُ الشُّكْرِ.

Restraint

Resrtaint الارتداع

.One who does not restrain himself [from evils and excesses] is ignorant .۱

۱ـ مَنْ لَمْ یَرْتَدِعْ یَجْهَلْ.

Depravities

Depravities الرّذائل

.By keeping away from depravities, you are saved from disgrace .۱

۱ـ بِتَجَنُّبِ الرَّذائِلِ تَنْجُو مِنَ العابِ.

.Do not make yourself needless through depravities such that your value is dropped .۲

۲ـ لاتَغْنَ بِالرَّذائِلِ فَتَسْقُطَ قیمَتُکَ.

.He who delights in depravities will never succeed .۳

۳ـ لایُفْلِحُ مَنْ یَتَبَجَّجُ بِالرَّذائِلِ.

.It is sufficient of a depravity for one to be pleased [and impressed] with himself .۴

۴ـ کَفی بِالمَرْءِ رَذیلَهً أنْ

يُعْجِبَ بِنَفْسهِ.

.Decline into depravities easily destroys .۵

۵_ اَلانحِطاطُ إلَى الرَّذائِلِ سَهْلٌ مُرْد.

Sustenance And One Who Seeks It

الرّزق وطالبه Sustenance and One Who Seeks It

.Make sustenance come down by [giving] charity .۱

۱_ اِسْتَنْزِلُوا الرِّزقَ بِالصَّدَقَهِ.

Verily Allah, the Glorified, dislikes to put the sustenance of his believing servants .۲ except [in places] from where they least expect it.

۲_ إنَّ اللّهَ سُبْحانَهُ أبى أنْ يَجْعَلَ أرزاقَ عِبادِهِ المُؤْمِنينَ إلاّ مِنْ حَيثُ لايَحتَسِبُونَ.

Assistance comes down from Allah to the extent of the provisions [that are required .۳ for sustenance].

۳_ تَنْزِلُ مِنَ اللّهِ المَعُونَهُ عَلى قَدْرِ المَؤُنَه.

.Your sustenance is seeking you, so spare yourself the trouble of seeking it .۴

۴_ رِزْقُکَ يَطْلُبُکَ، فَأرِحْ نَفْسَکَ مِنْ طَلَبِهِ.

.He who seeks sustenance from the wicked has accepted deprivation .۵

۵_ رَضِـیَ بِالحِرمانِ طالِبُ الرِّزقِ مِنَ اللِّئامِ.

The sustenance of every person is preordained just as the end of his life is .۶ predetermined.

۶_ رِزْقُ کُلُّ امْرِء مُقَدَّرٌ کَتَقْديرِ أجَلِهِ.

.The sustenance of a person is proportionate to his intention .۷

۷_ رِزقُ المَرْءِ على قَدْرِ نِيَّتِهِ.

That which has been decreed for you will come to you, so take it easy in your .۸
.earning

۸_ سَوْفَ يَأتيکَ ما قُدِرَ لَکَ، فَخَفِّضْ فِی المُکْتَسَبِ.

All of you are the dependants of Allah, and Allah, the Glorified, takes care of His .۹
.dependants

۹_ کُلُّکُمْ عِیالُ اللّهِ واللّهُ سُبْحانَهُ کافِلُ عِیالِهِ.

.[For every sustenance there is a means, so be moderate in your seeking [it .۱۰

۱۰_ لِکُلِّ رِزق سَبَبٌ، فَأَجْمِلُوا فِی الطَّلَبِ.

.No [other] seeker will ever overtake you in [acquiring] your sustenance .۱۱

۱۱_ لَنْ یَسْبِقَکَ إلی رِزْقِکَ طالِبٌ.

Nobody will ever .۱۲

overcome you in getting that which has been decreed for you.

۱۲ـ لَنْ يَغلِبَکَ على ما قُدِّرَ لَکَ غالِبٌ.

۱۳. That which has been apportioned for you will never escape you so be moderate in what you seek.

۱۳ـ لَنْ يَفُوتَکَ ما قُسِمَ لَکَ فَأَجْمِلْ فِى الطَّلَبِ.

۱۴. That sustenance which has been decreed for a soul shall not escape it.

۱۴ـ لَمْ يَفُتْ نَفْساً ما قُدِّرَ لَها مِنَ الرِّزقِ.

۱۵. If sustenance was bestowed based on understanding and intellect, the animals and foolish ones would not live.

۱۵ـ لَوْ جَرَتِ الأَرْزاقُ بِالألبابِ والعُقُولِ لَمْ تَعِشِ البَهائِمُ وَالحَمْقى.

۱۶. One who is [too] concerned about his next day’s sustenance will never be successful.

۱۶ـ مَنِ اهْتَمَّ بِرِزقِ غَد لَمْ يُفْلِحْ أَبَداً.

۱۷. One of the most pleasant blessings is abundant sustenance.

۱۷ـ مِنْ هَنىءِ النِّعَمِ سَعَةُ الأَرْزاقِ.

۱۸. What a good blessing abundant sustenance is!

۱۸ـ نِعْمَ البَرَکَهُ سَعَهُ الرِّزقِ.

۱۹. Do not let seeking that which is guaranteed for you be more important to you than the action which has been made obligatory upon you to perform.

۱۹ـ لايَکُنِ المَضْمُونُ لَکَ طَلَبُهُ أَوْلى بِکَ مِنَ المَفْرُوضِ عَلَيْکَ عَمَلُهُ.

۲۰. Do not let the worry of the day which has not come upon you bear on the day which has [already] come upon you, for indeed if it will be from your lifetime, [then]

Allah, the Glorified, will grant your sustenance in it and if it is not from your lifetime then what worry do you have for that which is not for you?!

۲۰_ لاتَحْمِل هَمَّ يَوْمِكَ الَّذى لَمْ يَأتِكَ على يَوْمِكَ الَّذى قَدأتاكَ، فَإنَّهُ إنْ

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يَكُنْ مِنْ عُمْرِكَ يَأتِكَ اللّهُ سُبْحانَهُ فيهِ بِرِزقِكَ وإنْ لَمْ يَكُنْ مِنْ عُمْرِكَ فَما هَمُّكَ بِما لَيْسَ مِنْ أجَلِكَ.

۲۱. Sustenance is not acquired by toiling [for it].(١)

۲۱_ لايُنالُ الرِّزقُ بالتَّعَنّى.

۲۲. No one possesses the ability to withhold sustenance or to bestow it except the Sustainer.

۲۲_ لايَمْلِكُ إمْساكَ الأرْزاقِ وإدْرارَها إلاّ الرَّزّاقُ.

۲۳. Your sustenance seeks you with more intensity than you seek it, so be moderate in what you seek.

۲۳_ يَطْلُبُكَ رِزْقُكَ أشَدَّ مِنْ طَلَبِكَ لَهُ فَأَجمِلْ فى طَلَبِهِ.

۲۴. Be moderate in what you seek, for how many greedy people have been disappointed and how many who are moderate have not been unsuccessful!

۲۴_ أجْمِلُوا فِى الطَّلَبِ، فَكَمْ مِنْ حَريص خائب،و مُجْمِل لَم يَخِبْ.

۲۵. Sustenance seeks the one who does not seek it.

۲۵_ الرِّزقُ يَطْلُبُ مَنْ لايَطْلُبُهُ.

۲۶. Sustenance is not acquired by greed or by being sought after.

۲۶_ اَلأرْزاقُ لاتُنالُ بِالحِرْصِ والمُطالَبَهِ.

۲۷. Indeed I will complete my sustenance, and struggle with my [lower] self and will end with my [allotted] portion.

۲۷_ إنّى مُسْتَوْف رِزقى، ومُجاهِدٌ نَفْسى، ومُنْتَه إلى قِسْمى.

۲۸. Verily you will acquire your share – your sustenance is guaranteed and that which has been decreed for you will be fulfilled, so spare yourself the trouble of the wretchedness of greed and the humiliation of seeking [from others]; trust in Allah and take it easy in your earning.

۲۸_ إنَّکَ مُدْرِکٌ قِسْمَکَ، ومَضْمُونٌ رِزْقَکَ، ومُسْتَوْف ما کُتِبَ لَکَ، فَأَرِحْ نَفْسَکَ مِنْ شَقاءِ الحِرْصِ، ومَذَلَّهِ الطَّلَبِ، وثِقْ بِاللّهِ، وخَفِّضْ فِی المُکْتَسَبِ.

.Be satisfied and you will be relaxed .۲۹

۲۹_ اِرْضَ تَسْتَرِحْ.

Be satisfied with that .۳۰

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.Rather it is granted by Allah and provided by Him in accordance to His allotment -۱

.which has been apportioned for you and you will be a [true] believer

۳۰_ اِرْضَ بِما قُسِمَ لَکَ تَکُنْ مُؤْمِناً.

Be satisfied with the sustenance that has been apportioned for you and you will .۳۱ .live a life of prosperity

۳۱_ اِرْضَ مِنَ الرِّزقِ بِما قُسِمَ لَکَ تَعِشْ غَنِیّاً.

The sustenance has been apportioned; the greedy has been deprived [of what he .۳۲ .[seeks beyond his share

۳۲_ اَلرِّزقُ مَقْسُومٌ، الحَریصُ مَحْرُومٌ.

.One who seeks more [than what has been apportioned for him], falls into loss .۳۳

۳۳_ مَنْ طَلَبَ الزِّیادهَ وَقَعَ فِی النُّقصانِ.

.The deprived may [also] be granted sustenance .۳۴

۳۴_ قَدْ یُرْزَقُ المَحْرُومُ.

Neither you overtake your death nor will you get the sustenance that is not .۳۵ !?[decreed] for you, so why are you making yourself miserable O wretched one

۳۵_ إنَّکَ لَسْتَ بِسابِقِ أجَلَکَ ولا بِمَرْزُوقٍ ما لَیْسَ لَکَ فَلِما ذا تُشْقی نَفْسَکَ یا شَقِیُّ.

Confiding In Others

الاسترسال Confiding in others

.One who confides less in others is safe .۱

۱_ مَنْ أقَلَّ الاِسْتِرسالَ سَلِمَ.

.One who confides a lot in others regrets .۲

۲_ مَنْ أکْثَرَ الاِسْتِرسالَ نَدِمَ.

.Confiding less in people [and not telling them your secrets] is more judicious .٣

٣ــ قِلَّهُ الاِسْتِرسالِ إلَى النَّاسِ أحْزَمُ.

The Messenger And His Message

The Messenger and His Message الرسول وأدبه والكتاب

By the intelligence of the messenger and his etiquette, the intelligence of the sender .١ .[of the message] is gauged

١ــ بِعَقلِ الرَّسولِ وأدَبِهِ يُسْتَدَلُّ على عَقْلِ المُرْسِلِ.

A person's messenger is the interpreter of his reason, and his written message is .٢ .more conveying than his speech

٢ــ رَسُولُ الرَّجُلِ تَرْجُمانُ عَقْلِهِ، وكِتابُهُ أبْلَغُ مِنْ نُطْقِهِ.

You messenger .٣

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is the interpreter of your intellect, and your tolerance is an indication of your .forbearance

۳_ رَسُولُکَ تَرْجُمانُ عَقْلِکَ، واحْتِمالُکَ دَلیلُ حِلْمِکَ.

Your messenger is the gauge of your nobility, and your pen is the most eloquent .۴ .thing that speaks on your behalf

۴_ رَسُولُکَ میزانُ نُبْلِکَ، وقَلَمُکَ أبْلَغُ مَنْ یَنْطِقُ عَنْکَ.

Rectitude And Right Guidance

Rectitude and Right Guidance الرُّشد والإِسترشاد والمسترشد

Indeed the intelligent one who is heedless strays from the path of right guidance .۱ .and the one who strives with seriousness [to find it] gets it

۱_ لَقَدْ أخْطَاءَ العاقِلُ اللاّهی الرُّشْدَ، وأصابَهُ ذُوالاِجْتِهادِ والجِدِّ.

.You will never know rectitude until you know the one who has abandoned it .۲

۲_ لَنْ تَعْرِفُوا الرُّشْدَ حتّی تَعْرِفُوا الَّذی تَرَکَهُ.

.[One who seeks right guidance becomes knowledgeable [about it .۳

۳_ مَنِ اسْتَرشَدَ عَلِمَ.

.One who seeks right guidance from the deviated, goes astray .۴

۴_ مَنِ اسْتَرشَدَ غَوِیّاً ضَلَّ.

.One who opposes his reason follows his desires .۵

۵_ مَنْ خالفَ رُشْدَهُ تَبِـعَ هَواهُ.

.The best of paths is [the path of] right guidance .۶

۶_ أفْضَلُ السُّبُلِ الرُّشْدُ.

.It is possible for the seeker of right guidance to attain it .٧

٧_ قدْ أصابَ المُسْترْشِدُ.

.One who is truthful to you about yourself has indeed guided you aright .٨

٨_ مَنْ أصْدَقَکَ فی نَفْسِکَ فَقَدْ أرْشدَکَ.

.There is no going astray with right guidance .٩

٩_ لاضَلالَ مَعَ إرشاد.

One who is successful in his [attaining] rectitude acquires provisions for his .١٠ .Hereafter

١٠_ مَنْ وُفِّقَ لِرَشادِهِ تَزَوَّدَ لِمَعادِهِ.

Being Pleased And Satisfied

Being Pleased and Satisfied الرّضا والراضی

.One who is pleased with the decree [of Allah] is at ease .١

١_ مَنْ رَضِیَ بِالقَضاءِ

اِسْتَراحَ.

۲. The thing which is most befitting of true faith is being satisfied [with what has been decrees] and total submission [to Allah].

۲ــ أجدَرُ الأشياءِ بِصِدقِ الإيمانِ اَلرِّضا والتَّسْليمُ.

۳. Satisfaction is abundance while disappointment is agony.

۳ــ الرِّضا غَناءٌ والسُّخْطُ عَناءٌ.

۴. Satisfaction dispels sadness.

۴ــ اَلرِّضا يَنْفى الحَزَنَ.

۵. Satisfaction [with the decree of Allah] is the fruit of certitude.

۵ــ اَلرِّضا ثَمَرَهُ اليَقينِ.

۶. Satisfaction with the decree of Allah makes great calamities easy [to bear].

۶ــ اَلرِّضا بِقَضاءِ اللّهِ يُهَوِّنُ عَظيمَ الرَّزايا.

۷. If you have made a covenant [to believe in Allah] then be satisfied with that which has been decreed against you and for you, and do not have hope in anyone other than Allah, the Glorified, and await that which is brought to you by [divine] decree.

۷ــ إنْ عَقَدْتَ أيْمانَكَ فَارْضَ بِالمَقْضِيِّ عَلَيكَ ولَكَ ولا تَرْجُ أحَداً إلاَّ اللّهَ سُبْحانَهُ، وانْتَظِرْ ما أتاكَ بِهِ القَدَرُ.

۸. Indeed if you are pleased with the decree [of Allah], your lives will become enjoyable and you will attain prosperity.

۸ــ إنَّكُمْ إنْ رَضيتُمْ بِالقَضاءِ طابَتْ عَيْشَتُكُمْ وفُزْتُمْ بِالغَناءِ.

۹. When what you want does not happen, then do not fret about how you were [and be satisfied with the decree of Allah].

۹ــ إذا لَمْ يَكُنْ ما تُريدُ، فلا تُبَلْ كَيفَ كُنْتَ.

.By satisfaction with the decree of Allah, the strength of [one’s] certitude is evinced .۱۰

۱۰_ بِالرِّضا بِقَضاءِ اللّهِ يُسْتَدَلُّ على حُسْنِ اليَقينِ.

Seek the pleasure of Allah and fear His displeasure, and let your heart become .۱۱ .unsettled by [your] fear of Him

۱۱_ تَوَخَّ رِضَا اللّهِ، وتَوَقَّ سَخَطَهُ، وزَعْزِعْ

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قَلْبَکَ بِخَوفِهِ.

۱۲. Seek the pleasure of Allah by being satisfied with His decree.

۱۲ــ تَحَرَّ رِضَا اللّهِ بِرِضاکَ بِقَدَرِهِ.

۱۳. Seek the pleasure of Allah, and keep away from His displeasure, for indeed there is none who can save you from His retribution and there is nothing that can make you needless of His forgiveness, and there is no refuge for you from Him except with Him.

۱۳ــ تَحَرَّ رِضا اللّهِ، وتَجَنَّبْ سَخَطَهُ، فَإِنَّهُ لايَدَ(ىْ) لَکَ بِنَقِمَتِهِ، ولا غِنى بِکَ عَنْ مَغفِرَتِهِ، ولا مَلْجَأَ لَکَ مِنْهُ إلاَّ إلَيهِ.

۱۴. The fruit of satisfaction is prosperity.

۱۴ــ ثَمَرَهُ الرِّضا الغَناءُ.

۱۵. The pinnacle of worship is satisfaction [with the decree of Allah].

۱۵ ــ رَأسُ الطّاعَهِ الرِّضا.

۱۶. The cornerstone of contentment is satisfaction [with the decree of Allah].

۱۶ــ رَأسُ القَناعَهِ الرِّضا.

۱۷. Remain satisfied in times of difficulty and ease.

۱۷ــ عَلَيْکَ بِالرِّضا فِى الشِّدَّهِ والرَّخاءِ.

۱۸. Whoever is pleased with [Allah's] decree, his life becomes pleasant.

۱۸ــ مَنْ رَضِىَ بِالقَضاءِ طابَتْ عيشَتُهُ.

۱۹. One who is satisfied with the decree [of Allah] takes the changing circumstances [of his life] lightly.

۱۹ــ مَنْ رَضِىَ بِالقَدَرِ اسْتَخَفَّ بِالغِيَرِ.

۲۰. Whoever is satisfied with what has been decreed, his certitude is strengthened.

۲۰_ مَنْ رَضِیَ بِالمَقْدُورِ قَوِیَ یَقینُهُ.

One whose satisfaction with what is decreed is good, his patience in [times of] .۲۱ .tribulation will be good

۲۱_ مَنْ حَسُنَ رِضاهُ بِالقَضاءِ حَسُنَ صَبْرُهُ عَلَی البَلاءِ.

One who is pleased with the share allotted to him by Allah does not grieve for that .۲۲ .which escapes him

۲۲_ مَنْ رَضِیَ بِقِسْمِ اللّهِ لَمْ یَحزَنْ علی ما فاتَهُ.

One who is satisfied with .۲۳

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.what Allah has allotted for him does not become sad about what others possess

٢٣_ مَنْ رَضِىَ بِما قَسَمَ اللّهُ لَهُ لَمْ يَحْزَنْ على ما فى يَدِ غَيْرِهِ.

.Whoever is not satisfied with the decree [of Allah], disbelief seeps into his religion .٢۴

٢۴_ مَنْ لَمْ يَرْضَ بِالقَضاءِ دَخلَ الكُفْرُ دينَهُ.

From the most excellent faith is being pleased with whatever [divine] decree . ٢۵ .brings

٢۵_ مِنْ أفضَلِ الإيمانِ الرِّضا بِما يَأتى بِهِ القَدَرُ.

Allah, the Glorified, does not pass any decree for the servant who is satisfied with it .٢۶ .but that there is benefit in it for him

٢۶_ ما قَضَى اللّهُ سُبْحانَهُ على عَبْد قَضاءً فَرَضِىَ بِهِ إلاّ كانَتِ الخِيَرَهُ لَهُ فيهِ.

Allah, the Glorified, does not repel any of the afflictions of this world and . ٢٧ chastisements of the Hereafter from the believer except because of his satisfaction .with His decree and his good patience in the face of His trials

٢٧_ ما دَفَعَ اللّهُ سُبْحانَهُ عَنِ المُؤمِنِ شَيْئاً مِنْ بَلاءِ الدُّنيا وعَذابِ الآخرَهِ إلاّ بِرِضاهُ بِقَضائِهِ، وحُسْنِ صَبْرِهِ على بَلائِهِ.

!What a good companion of faith satisfaction is .٢٨

٢٨_ نِعْمَ قَرينُ الإيمانِ الرِّضا.

!What a good expeller of sadness satisfaction with [divine] decree is .٢٩

٢٩_ نِعمَ الطّارِدُ لِلْهَمِّ الرِّضا بِالقَضاءِ.

.He who is satisfied with the decree [of Allah] has acquired abundance .٣٠

٣٠_ نالَ الغِنى مَنْ رَضِىَ بِالقَضاءِ.

.[There is no submission like satisfaction [with what has been decreed .٣١

۳۱_ لا إسْلامَ كَالرِّضا.

.Nothing takes away poverty like satisfaction and contentment .۳۲

۳۲ _ لايُذْهِبُ الفاقَهَ مِثلُ الرِّضا، والقُنوعِ.

,It behoves one who is pleased with the decree of Allah .۳۳

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.the Glorified, to rely upon Him

۳۳_ يَنْبَغى لِمَنْ رَضِىَ بِقَضاءِ اللّهِ سُبْحانَهُ أنْ يَتوَكَّلَ علَيه.

.The pleasure of Allah, the Glorified, is the nearest goal that can be achieved .۳۴

۳۴_ رِضَا اللّهِ سُبْحانَهُ أقْرَبُ غايَه تُدْرَكُ.

.The pleasure of Allah, the Glorified, is linked to His obedience .۳۵

۳۵_ رِضَا اللّهِ سُبْحانَهُ مَقْرونٌ بِطاعَتِهِ.

The sign that Allah, the Glorified, is pleased with His servant is his (the servant's) .۳۶ .satisfaction with that which He, the Glorified, has decreed for or against him

۳۶_ علامَهُ رِضَا اللّهِ سُبْحانَهُ عَنِ العَبْدِ رِضاهُ بِما قَضى بِهِ سُبْحانَهُ لَهُ وَعلَيْهِ.

.The highest goal is in [attaining] the pleasure of Allah .۳۷

۳۷_ فى رِضَا اللّهِ غايَهُ المَطْلُوبِ.

How can the heart that is inclined to this world be capable of being satisfied [with .۳۸ !?[what has been decreed

۳۸_ كَيفَ يَقْدِرُ على إعْمالِ الرِّضا اَلقَلْبُ المُتَوَلِّهُ بِالدُّنيا؟!

.Satisfaction suffices as abundance .۳۹

۳۹_ كفى بِالرِّضا غِنىً.

Whoever prefers the pleasure of the All-Powerful Lord, then let him speak with .۴۰ .words of justice in the presence of the tyrannical ruler

۴۰_ مَنْ آثَرَ رِضا رَبّ قادِر فَلْيَتَكَلَّمْ بِكَلِمَهِ عَدْل عِنْدَ سُلْطان جائر.

Whoever seeks the pleasure of Allah at the expense of displeasing the people, .۴۱ .Allah will turn his dispraiser among the people into his praiser

۴۱_ مَنْ طَلَبَ رِضَا اللّهِ بِسَخَطِ النَّاسِ رَدَّ اللّهُ ذامَّهُ مِنَ النّاسِ حامِداً.

One who hastens towards the actions that please Allah, the Glorified, and delays .۴۲ acts of disobedience to Him has indeed perfected [his] obedience.

۴۲_ مَنْ بادَرَ إلى مَراضِي اللّهِ سُبْحانَهُ، وتَأَخَّرَ عَنْ مَعاصيهِ فَقَدْ أَكْمَلَ الطّاعَةَ.

Allah! Grant us .۴۳

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your pleasure and make us needless of having to stretch out our hands to other than .you

۴۳_ هَبِ اللّهُمَّ لَنا رِضاكَ، وأغْنِنا عَنْ مَدِّ الأيْدى إلى سِواكَ.

Whoever seeks the pleasure of people by displeasing Allah, Allah will turn the one .۴۴ .who praises him among the people into one who dispraises him

۴۴_ مَنْ طَلَبَ رِضا النّاسِ بِسَخَطِ اللّهِ رَدَّ اللّهُ حامِدَهُ مِنَ النّاسِ ذامّاً.

How great is the wrongdoing of the one who seeks the pleasure of the creation by .۴۵ .angering the Creator

۴۵_ ما أعْظَمَ وِزرَ مَنْ طَلَبَ رِضَى المَخْلُوقينَ بِسَخَطِ الخالِقِ.

.One who is pleased with what has been decreed becomes content with little .۴۶

۴۶_ مَنْ رَضِىَ بِالمَقْدُورِ اِكْتَفى بِالمَيْسُورِ.

.One who is satisfied with his portion will not be angered by anyone .۴۷

۴۷_ مَنْ رَضِىَ بِقِسْمِهِ لَمْ يُسْخِطْهُ أحَدٌ.

.One who is pleased with his state will not be affected by jealousy .۴۸

۴۸_ مَنْ رَضِىَ بِحالِهِ لَمْ يَعْتَوِرْهُ الحَسَدُ.

The one who is pleased with the action of a group is like one who participates in it .۴۹ with them, and for everyone who participates in falsehood there are two sins: the sin .of being pleased with it and the sin of acting upon it

۴۹_ الرّاضى بِفِعلِ قَوم كالدّاخِلِ فيهِ مَعَهُمْ ولِكُلِّ داخِل فى باطِل إثمانِ: إثمُ الرِّضا بِهِ وإثمُ العَمَلِ بِهِ.

.Every satisfied one is at ease .۵۰

۵۰_ كُلُّ راض مُسْتَريحٌ.

.Be pleased [with Allah's decree] and He will be pleased with you .۵۱

۵۱ـ کُنْ راضیاً تَکَنْ مَرضِیّاً.

.Always be pleased with what is brought by [divine] decree .۵۲

۵۲ـ کُنْ أبَداً راضیاً بِما یَأتی

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بِهِ القَدَرُ.

.One who is satisfied with his [allotted] portion is at ease .۵۳

۵۳ـ مَنْ رَضِیَ بِقِسْمِهِ اِسْتراحَ.

Desire And Longing

الرّغبه Desire And Longing

.[Desire is the key to difficulty [and hardship .۱

۱ـ اَلرَّغْبَهُ مِفْتاحُ النَّصَبِ.

.The fruit of desire is hardship .۲

۲ـ ثَمرهُ الرَّغْبَهِ التَّعَبُ.

.Your longing for the one who has no interest in you is a humiliation .۳

۳ـ رَغْبَتُکَ فی زاهِد فیکَ ذُلٌّ.

One who desires your company when you advance [in rank] wishes to keep away .۴ .from you when you fall

۴ـ مَنْ رَغِبَ فیکَ عِندَ إقْبالِکَ زَهِدَ فیکَ عِنْدَ إدْبارِکَ.

(One who desires that you remain alive has clutched on to your cord.(۱ .۵

۵ـ مَنْ رَغِبَ فی حَیاتِکَ فَقَدْ تَعَلَّقَ بِحِبالِکَ.

.One who desires that which is with Allah, his prostrations and bowings increase .۶

۶ـ مَنْ رَغِبَ فیما عِنْدَ اللّهِ کَثُرَ سُجُودُهُ ورُکُوعُهُ.

.One who desires that which is with Allah makes his actions sincere .۷

۷ـ مَنْ رَغِبَ فیما عِندَ اللّهِ أخْلَصَ عَمَلَهُ.

.One who desires that which is with Allah attains his hopes .۸

۸ــ مَنْ رَغِبَ فيما عِندَاللّهِ بَلَغَ آمالَهُ.

Indeed if you desire [closeness to] Allah, you will become prosperous and will be .۹ saved, whereas if you desire the [attainment of this] world, you will be at a loss and .will be destroyed

۹ــ إنَّكُمْ إنْ رَغِبْتُمْ إلَى اللّهِ غَنِمْتُمْ ونَجَوْتُمْ وإنْ رَغِبْتُمْ إلَى الدُّنيا خَسِرْتُمْ وهَلَكْتُمْ.

Leniency And Gentleness

الرِّفق واللين Leniency And Gentleness

.Leniency is the key to rightness and the trait of the people of understanding .۱

۱ــ اَلرِّفْقُ مِفْتاحُ الصَّوابِ، وشيمَةُ ذَوى الألباب.

Leniency makes difficulties bearable and eases the harshness .۲

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Some commentators say that this means that just by wishing that someone remain -۱ .alive, a link is established with that person

.of situations

۲ــ اَلرِّفْقُ يُيَسِّرُ الصِّعابَ، ويُسَهِّلُ شَديدَ الأسبابِ.

.Leniency is the infusion of goodness and the symbol of success .۳

۳ــ اَلرِّفْقُ لِقاحُ الصَّلاحِ، وعُنْوانُ النَّجاحِ.

.Be lenient and you shall gain success .۴

۴ــ اُرْفُقْ تُوَفَّقْ.

.The best thing is gentleness .۵

۵ــ أفْضَلُ شَيْء الرِّفْقُ.

.The greatest [form of] piety is gentleness .۶

۶ــ أكبَرُ البِرِّ الرِّفْقُ.

.Leniency is the key to success .۷

۷ــ الرِّفْقُ مِفْتاحُ النَّجاحِ.

.Leniency is the key to rightness .۸

۸ــ الرِّفْقُ مِفتاحُ الصَّوابِ.

.Gentleness blunts the edge of opposition .۹

۹ــ الرِّفْقُ يَفُلُّ حَدَّ المُخالَفَهِ.

.Leniency is the symbol of nobility .۱۰

۱۰ــ الرِّفْقُ عُنْوانُ النُّبْلِ.

.Leniency is the symbol of aptness .۱۱

۱۱ــ الرِّفْقُ عُنْوانُ سَداد.

.With leniency there is auspiciousness .۱۲

۱۲ــ اليُمْنُ مَعَ الرِّفْقِ.

.Leniency leads to peace .۱۳

۱۳ــ الرِّفْقُ يُؤَدّى إلَى السِّلْمِ.

(Gentleness is the brother of a believer.(۱ .۱۴

۱۴ــ الرِّفْقُ أخُو المُؤْمِنِ.

Being lenient with one's subjects [and dependents] stems from an honourable .۱۵ .disposition

۱۵ــ الرِّفْقُ بِالأتْباعِ مِنْ كَرَمِ الطِّباعِ.

.When you punish, be lenient .۱۶

۱۶ــ إذا عاقَبْتَ فَارْفُقْ.

.When leniency is unsuitable, then harshness is lenience .۱۷

۱۷ــ إذا كانَ الرِّفْقُ خُرْقاً كانَ الخُرْقُ رِفْقاً.

.Through leniency, magnanimity is completed .۱۸

۱۸ــ بِالرِّفْقِ تَتِمُّ المُرُوءَهُ.

.Through gentleness, goals are achieved .۱۹

۱۹ــ بِالرِّفْقِ تُدْرَكُ المَقاصِدُ.

.[Through gentleness, difficulties become easy [to bear .۲۰

۲۰ــ بِالرِّفْقِ تَهُونُ الصِّعابُ.

.Through gentleness, companionship lasts longer .۲۱

۲۱_ بِالرِّفْقِ تَدُومُ الصُّحْبَهُ.

.[The pinnacle of knowledge is leniency [and compassion .۲۲

۲۲_ رَأسُ العِلْمِ الرِّفْقُ.

.The cornerstone of politics is employing leniency .۲۳

۲۳_ رَأسُ السِّياسَهِ اِسْتِعمالُ الرِّفْقِ.

.The gentleness of a person and his generosity endear him to his enemies .۲۴

۲۴_ رِفْقُ المَرْءِ وسَخاؤُهُ يُحَبِّبُهُ إلى أعْدائِهِ.

Adopt leniency, for indeed it is the key to rightness and the .۲۵

.Meaning that it never separates from a believer -۱

.quality of the people of understanding

۲۵_ عَلَيكَ بِالرِّفْقِ فَإِنَّهُ مِفْتاحُ الصَّوابِ وسَجِيَّهُ اُولِى الألبابِ.

Adopt gentleness, for whoever is gentle in his actions, his matters will be . ۲۶ .[successfully] completed

۲۶_ عَلَيكَ بِالرِّفقِ، فَمَنْ رَفَقَ فى أفعالِهِ تَمَّ أمْرُهُ.

.How many difficulties are made easy with gentleness .۲۷

۲۷_ كَمْ مِنْ صَعْب تَسْهَلُ بِالرِّفْقِ.

Let the most favoured of people in your sight be the one who is the most lenient in .۲۸ .his actions

۲۸_ لِيَكُنْ أحْظَى النَّاسِ عِندَكَ أعْمَلَهُمْ بِالرِّفقِ.

Be gentle with the one who is harsh with you, for he will soon become gentle with .۲۹ .you

۲۹_ لِنْ لِمَنْ غالَظَكَ فَإِنَّهُ يُوشِكُ أنْ يَلينَ لَكَ.

.One who acts with leniency, prospers .۳۰

۳۰_ مَنْ عامَلَ بِالرِّفقِ غَنِمَ.

.One who treats others with gentleness, gains success .۳۱

۳۱_ مَنْ عامَلَ بِالرِّفقِ وُفِّقَ.

.One who employs leniency, prospers .۳۲

۳۲_ مَنِ اسْتَعْمَلَ الرِّفْقَ غَنِمَ.

.Whoever employs gentleness, the hard becomes soft for him .۳۳

۳۳_ مَنِ اسْتَعْمَلَ الرِّفْقَ لانَ لَهُ الشَّديدُ.

.One who proceeds with leniency in his matters, acquires his objectives from them .۳۴

۳۴_ مَنْ تَرَفَّقَ فِی الأُمورِ، أدْرَکَ أَرَبَهُ مِنْها.

.[One who employs leniency causes sustenance to flow [in abundance .۳۵

۳۵_ مَنِ اسْتَعمَلَ الرِّفْقَ اِسْتَدَرَّ الرِّزقَ.

.Gentleness does not exist in anything but that it beautifies it .۳۶

۳۶_ ما کانَ الرِّفْقُ فی شَیء إلاّ زانَهُ.

!What a good companion leniency is .۳۷

۳۷_ نِعمَ الرَّفیقُ الرِّفْقُ.

.The best quality is employing leniency .۳۸

۳۸_ نِعمَ الخَلیقَهُ اِسْتِعْمالُ الرِّفْقِ.

.The best policy is leniency .۳۹

۳۹_ نِعمَ السِّیاسَهُ الرِّفْقُ.

.There is no regret for the one who is very lenient .۴۰

۴۰_ لا نَدَمَ لِکَثیرِ الرِّفْقِ.

.Violence and gentleness do not go together .۴۱

۴۱_

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لا يَجْتَمِعُ العُنْفُ والرِّفْقُ.

.There is no quality more honourable than leniency .۴۲

۴۲_ لاسَجِيَّهَ أشْرَفُ مِنَ الرِّفْقِ.

Self–Scrutiny

المراقبه Self–Scrutiny

.May Allah have mercy on the servant who scrutinizes his sins and fears his Lord .۱

۱_ رَحِمَ اللّهُ عَبْداً راقَبَ ذَنْبَهُ، وخافَ رَبَّهُ.

Mode Of Transport

المَركَب Mode Of Transport

.A comfortable mode of transport is one of the two comforts .۱

۱_ المَرْكَبُ الهَنیءُ أحَدُ الراحَتَينْ.

The Souls

الأرواح The Souls

In the Hereafter] the souls are held at ransom by the weight of their sins and have] .۱ become certain of their unseen fates. Neither can good acts be added [to their record] nor are they given warning about their evil deeds [rather, the harsh punishment of .[hell awaits them

۱_ فَالأرْواحُ مُرْتَهَنَهٌ بِثِقْلِ أعْبائِها، مُوْقِنَهٌ بِغَيْبِ أنْبائِها، لا تُسْتَزادُ مِنْ صالِحِ عَمَلِها، ولا تُسْتَعْتَبُ مِنْ سَيِّءِ زَلَلِها.

Peace Of Mind

الراحه Peace Of Mind

.Peace of mind is in abstinence from worldly pleasures .۱

۱ـ الرَّاحَهُ فِى الزُّهدِ.

۲. How close is peace of mind to hardship [and discomfort]!

۲ـ ما أقْرَبَ الرَّاحَهَ مِنَ التَّعَبِ.

The Intended Objective

The Intended Objective المراد

۱. Sometimes the intended objective may be acquired.

۱ـ قَدْ يُدْرَکُ المُرادُ.

Discipline

Discipline الرياضه

۱. That which infuses discipline is the study of wisdom and overcoming [bad] habits.

۱ـ لِقاحُ الرِّياضَهِ دِراسَهُ الحِکْمَهِ وغَلَبَهُ العادَهِ.

۲. Discipline is not beneficial except in a woken soul.

۲ـ لا تَنْجَعُ الرِّياضَهُ إلاّ فى نَفْس يَقِظَه (يقِظه وهِمَّه).

Restraint

Restraint الازدجار

۱. He who has no desistance has no restraint.

۱ـ لا ازْدِجارَ لِمَنْ لا إقْلاعَ لهُ.

Charity

Charity الزکاه

۱. Fortify [and protect] your wealth by [giving] charity.

۱_ حَصِّنُوا أمْوالَكَمْ

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بِالزَّكاهِ.

.And charity [was prescribed as] a means of sustenance .٢

٢ــ والزَّكاهَ تَسَبُّباً (تَسْبيباً) للرِّزقِ.

.One who pays his zakāt is protected from the greediness of his soul .٣

٣ــ مَنْ أدّى زَكوهَ مالِهِ وُقِیَ شُحَّ نَفْسِهِ.

Lapses

الزّلل Lapses

.Whoever looks at his own lapses, the faults of others seem trivial to him .١

١ــ مَنْ أَبْصَرَ زَلَّتَهُ صَغُرَتْ عِندَهُ زَلَّهُ غَيْرِهِ.

.Whoever is blind to his own lapses, the errors of others seem great to him .٢

٢ــ مَنْ عَمِیَ عَنْ زَلَّتِهِ اِسْتَعْظَمَ زَلَّهَ غَيْرِهِ.

.Lapses are a cause of regret .٣

٣ــ الزَّلَلُ مَنْدَمَهٌ.

The lapse of one who is [evidently] pious is the worst of lapses and the sickness of .۴
.ignobility is the most repulsive of sicknesses

۴ــ زَلَّهُ المُتَوَقّی أشَدُّ زَلَّه، وعِلَّهُ اللُّؤْمِ أقْبَحُ عِلَّه.

.[The slip of the foot is the easiest to recover from [unlike other lapses .۵

۵ــ زَلَّهُ القَدَمِ أهْوَنُ اسْتِدْراک.

Adultery

الزنا Adultery

.The most despised of creatures in the sight of Allah is the old adulterer .۱

۱_ أبْغَضُ الخَلائِقِ إلَی اللّهِ الشَّیخُ الزّانِی.

The abandoning of adultery is [prescribed] for safeguarding the descendants and .۲ .the renouncing of homosexuality is a means of increasing the progeny

۲_ وتَرْکَ الزِّنا تَحْصیناً لِلأنْساب وتَرْکَ اللِّواطِ تَکْثیراً للنَّسْلِ.

.A dignified person would never commit adultery .۳

۳_ ما زَنی غَیُورٌ قَطُّ.

.A chaste person does not commit adultery .۴

۴_ ما زَنی عَفیفٌ.

The Wife

الزوجه The Wife

.A righteous wife is one of the two [lofty] acquisitions .۱

۱_ الزَّوجَهُ الصّالِحَهُ أحَدُ الکَسْبَیْنِ.

.An agreeable wife is one of the two comforts .۲

۲_ الزَّوجَهُ المُوافِقَهُ إحدَی الرّاحَتَینِ.

The worst of wives is .۳

.[the one who does not comply [with her husband’s wishes

٣ــ شَرُّ الزَّوْجاتِ مَنْ لا تُواتى(لا تُوانى).

.The death of one’s wife is the sadness of the hour .۴

۴ــ مَوْتُ الزَّوجَهِ حُزْنُ ساعَه.

Provision

الزاد Provision

Indeed, you have been commanded to decamp and have been shown your . ١ provision [for the journey], so take from this world the provisions that you can hold on .to (or that will protect you) tomorrow

١ــ ألا وقَدْ اُمِرْتُم بِالظَّعْنِ، ودُلِلْتُمْ عَلَى الزَّادِ، فَتَزَوَّدُوا مِنَ الدُّنيا ما تَحُوزونَ (تَحْرُزُونَ) بِهِ أنْفُسَكُمْ غداً.

.Verily the wasting of provisions is from corruption .٢

٢ــ إنَّ مِنَ الفَسادِ إضاعَهَ الزَّادِ.

Take provisions from the days of transience for the everlasting [abode], for you .٣ have been shown your provision and commanded to decamp and [have been] driven .upon the course

٣ــ تَزَوَّدُوا مِنْ أيّامِ الفَناءِ لِلبَقاءِ، فَقَدْ دُلِلْتُمْ علَى الزَّادِ، واُمِرْتُمْ بِالظَّعْنِ، وَحُثِثْتُمْ عَلَى المَسيرِ.

Take from this world the provisions that you can hold on to (or that will protect you) .۴ .tomorrow and take from the transient for the everlasting

۴ــ تَزَوَّدُوا مِنَ الدُّنيا ما تَحْرُزُونَ (تَحوزُونَ) بِهِ أنْفُسَكُمْ غداً، وخُذُوا مِنَ الفَناءِ للبَقاءِ.

.The provision of a person for the Hereafter is piety and God-wariness .۵

۵ــ زادُ المَرْءِ إلَى الآخرَهِ الوَرَعُ، والتُّقى.

You must be well prepared and ready, and increase in your provision [for the . ۶

.[Hereafter

۶_ عَلَيْكَ بِحُسْنِ التَأَهُّبِ والاِسْتِعْدادِ، والاِستِكْثارِ مِنَ الزَّادِ.

I am amazed at the one who knows that he will surely be moving away from his .۷ !?world, how can he not acquire a goodly provision for his Hereafter

۷_

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عَجِبْتُ لِمَنْ عَرَفَ أنَّهُ مُنْتَقِلٌ عَنْ دُنیاهُ کَیْفَ لایُحسِنُ التَّزَوُّدَ لأخراهُ.

.۸ Every person is approaching that which he has sent forward and will be recompensed for his actions.

۸ــ کُلُّ امْرِءٍ عَلی ما قَدَّمَ قادِمٌ وبِما عَمِلَ مَجْزِیٌّ.

.۹ As you send forth, so you shall find [waiting for you in the Hereafter].

۹ــ کَما تُقَدِّمُ تَجِدُ.

.۱۰ As you sow, so shall you reap.

۱۰ــ کَما تَزْرَعُ تَحْصُدُ.

.۱۱ Let your provision be God-wariness.

۱۱ــ لِیَکُنْ زادُکَ التَّقوی.

.۱۲ Wasting of provision is from corruption.

۱۲ــ مِنَ الفَسادِ إضاعَةُ الزّادِ.

.۱۳ That which you send forth today is what you shall come upon tomorrow, so make arrangements for your arrival and send forth [provisions] for your day.

۱۳ــ ما قَدَّمْتَ الیَومَ تَقْدِمْ علَیْهِ غَداً، فَامْهَدْ لِقَدَمِکَ، وقَدِّمْ لِیومِکَ.

Renunciation Of Worldly Pleasures

Renunciation Of Worldly Pleasures(۱) الزهد والزاهدین

.۱ Renunciation of worldly pleasures is the better of the two comforts.

۱ــ اَلزُّهْدُ أفْضَلُ الراحَتَینِ.

.۲ Renunciation of worldly pleasures is the attribute of the God-wary and the quality of the repentant.

۲ـ اَلزُّهْدُ شِيمَهُ الْمُتَّقينْ، وسَجيَّهُ الأَوّابينَ.

Renunciation of worldly pleasures means cutting short [one's] aspirations and . ۳ .performing actions with sincerity

۳ـ اَلزُّهْدُ تَقْصيرُ الآمالِ، وإخْلاصُ الأعْمالِ.

Renunciation of worldly pleasures is rarely found [among the people] and is the . ۴ loftiest thing that is observed; it is praised by everyone but left [unpractised] by the .majority of people

۴ـ اَلزُّهْدُ أقَلُّ ما يُوجَدُ، وأجَلُّ ما يُعْهَدُ، ويَمْدَحُهُ الكُلُّ، ويَتْـرُكُهُ الجُلُّ.

.Renounce the pleasures of this world and [divine] mercy will descend upon you .۵

۵ـ اِزْهَدْ فِی الدُّنيا، تَنْزِلْ عَلَيْکَ الرَّحْمَهُ.

Turn away from your [vain desires in this] world .۶

Zuhd is a term that means being uninterested in and indifferent towards worldly - ۱ pleasures, material wealth etc. and it is considered to be one of the qualities of the .pious people

and you will be happy with your place of return [in the Hereafter] and will reform your [final] abode.

۶ـ اِعْزِفْ عَنْ دُنیاکَ تَسْعَدْ بِمُنْقَلَبِکَ وتُصْلِحْ مَثْواکَ.

٧. Renounce [vain] pleasures in this world and Allah will show you its flaws, and do not be negligent, for you are not neglected.

٧ـ اِزْهَدْ فِی الدُّنیا یُبَصِّرْکَ اللّهُ عُیُوبَها، ولا تَغْفُلْ فَلَسْتَ بِمَغْفول عَنکَ.

٨. The best act of worship is renouncing worldly pleasures.

٨ـ أفْضَلُ العِبادَهِ الزَّهادَهُ.

٩. The first step of asceticism is renouncing worldly pleasures.

٩ـ أوَّلُ الزُّهدِالتَّزَهُّدُ.

١٠. The best [form of] renunciation of worldly pleasures is concealing [one's] asceticism.

١٠ـ أفْضَلُ الزُّهْدِ إخْفاءُ الزُّهدِ.

١١. The best garment (or better than wearing the garment) of this world is renouncing it.

١١ـ أحْسَنُ مَلابِسِ(مِنْ مُلابَسَهِ) الدُّنیا رَفْضُها.

١٢. The one who is most deserving of renouncing worldly pleasures is he who knows the flaws of this world.

١٢ـ أحَقُّ النّاسِ بِالزَّهادَهِ مَنْ عَرَفَ نَقْصَ الدُّنیا.

١٣. Verily the renunciation of ignorance is proportionate to the desire for [knowledge and] intelligence.

١٣ـ إنَّ الزُّهْدَ فِی الجَهْلِ بِقَدْرِ الرَّغبَهِ فِی العَقلِ.

Verily the renunciation of a tyrant’s reign is to the extent of the desire for the reign .۱۴ .of a just ruler

۱۴_ إنَّ الزُّهدَ فِی وِلایَهِ الظّالِمِ بِقَدْرِ الرَّغْبَهِ فی وِلایَهِ العادِلِ.

Verily, renunciation of worldly pleasures means shortening aspirations, being . ۱۵ grateful for blessings and keeping away from that which is forbidden; and if this [practice] leaves you then let not the forbidden overcome your patience and do not forget to be thankful for your blessings, for Allah, the Glorified, has left no room

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for excuse through manifest and clear proofs and books that are open and .unambiguous

۱۵ــ إنَّ الزَّهـادَةَ قَصِـيرُ الأمَلِ، والشُّكْرُ علَى النِّعَمِ والوَرَعُ عَنِ المَحارِمِ، فإنْ غَرَبَ ذلِكَ عَنْكُمْ فلا يَغْلِبِ الحَرامُ صَبْرَكُمْ، وَلا تَنْسَوا عِنْدَ النِّعَمِ شُكْرَكُمْ، فَقَدْ أعْذَرَ اللّهُ سُبْحانَهُ إلَيْكُم بِحُجَج مُسْفِرَه ظاهِرَه، وكُتُب بارِزَهِ العُذرِ واضِحَه.

.Renunciation of worldly pleasures is affluence .۱۶

۱۶ــ الزُّهدُ ثَرْوَةٌ.

The root of renunciation of worldly pleasures is the desire for that which is with .۱۷ .Allah

۱۷ــ أصْلُ الزُّهْدِ حُسْنُ الرَّغْبَهِ فيما عِندَ اللّهِ.

.Renunciation of worldly pleasures is the fruit of religion .۱۸

۱۸ــ اَلزُّهْدُ ثَمَرَهُ الدِّينِ.

.Renunciation of worldly pleasures is the fruit of certitude .۱۹

۱۹ــ اَلزُّهْدُ ثَمَرَهُ اليَقينِ.

.Renunciation of worldly pleasures is the root of religion .۲۰

۲۰ــ اَلزُّهْدُ أصْلُ الدِّينِ.

.Renunciation of worldly pleasures is the foundation of certitude .۲۱

۲۱ــ اَلزُّهْدُ أساسُ اليَقينِ.

.Renunciation of worldly pleasures is a profitable trade .۲۲

۲۲ــ اَلزُّهْدُ مَتْجَرٌ رابِــحٌ.

.Renunciation of worldly pleasures is a quality of the sincere .۲۳

۲۳ــ اَلزُّهْدُ سَجِيَّهُ المُخلِصينَ.

.Renunciation of worldly pleasures is the key to goodness .۲۴

۲۴_ الزُّهْدُ مِفْتاحُ صَلاح.

.Renunciation of worldly pleasures means shortening aspirations .۲۵

۲۵_ اَلزُّهدُ قَصْرُ الأمَلِ.

.Renunciation of worldly pleasures leads to asceticism .۲۶

۲۶_ اَلتَّزَهُّدُ يُؤَدّى إلَى الزُّهدِ.

Renunciation of worldly pleasures means not seeking that which is absent until .۲۷ .that which is present [and available] perishes

۲۷ _ الزُّهْدُ أنْ لاتَطْلُبَ المَفْقُودَ حتّى يَعْدُمَ المَوْجُودُ.

.Renunciation of worldly pleasures is the greatest comfort .۲۸

۲۸_ اَلزُّهْدُ فِى الدُّنيا اَلرّاحَهُ العُظْمى.

.If you desire the eternal, then renounce the pleasures of the evanescent world .۲۹

۲۹_ إنْ كُنْتُمْ فِى البَقاءِ راغِبينَ، فَازْهَدُوا فى عالَمِ الفَناءِ.

If you renounce .۳۰

worldly pleasures, you will be free from the wretchedness of this world and .prosperous in the everlasting abode

۳۰_ إنْ كُنْتمْ زَهَدْتُمْ خَلَصْتُمْ مِنْ شَقاءِ الدُّنيا، وفُزْتُمْ بِدارِ البَقاءِ.

Through renunciation of worldly pleasures, wisdom is brought forth .۳۱.

۳۱_ بِالزُّهدِ تُثْمِرُ الحِكْمَهُ.

The fruit of renouncing worldly pleasures is repose .۳۲.

۳۲_ ثَمَرَهُ الزُّهدِ الرّاحَهُ.

Complete renunciation of worldly pleasures is from the best [act of] faith while .۳۳ .desire for this world corrupts conviction

۳۳_ حُسْنُ الزُّهْدِ مِنْ أفْضَلِ الإيمانِ، والرَّغْبَهُ فِى الدُّنيا تُفْسِدُ الإيقانَ.

The foundation of generosity is renunciation of worldly pleasures .۳۴.

۳۴_ رَأسُ السَّخاءِ الزُّهْدُ فِى الدُّنيا.

Your renunciation of this world will save you and your desire for it will cause you to .۳۵ .fall into destruction

۳۵_ زُهْدُکَ فِى الدُّنيا يُنْجيکَ، ورَغْبَتُکَ فيها تُرْديکَ.

A person's renunciation of that which perishes is proportionate to his certainty .۳۶ .about that which is everlasting

۳۶_ زُهْدُ المَرْءِ فيما يَفْنى على قَدْرِ يَقينِهِ بِما يَبْقى.

Restraining the soul from the pleasures of this world is the praiseworthy . ۳۷ .asceticism

۳۷_ ظَلَفُ النَّفْسِ عَنْ لَذّاتِ الدُّنيا هُوَ الزُّهْدُ المَحْمُودُ.

Espouse the renunciation of worldly pleasures, for indeed it helps the religion .۳۸.

۳۸_ عَلَیکَ بِالزُّهْدِ فَإنَّهُ عَوْنُ الدّینِ.

How can one who does not know the value of the Hereafter renounce worldly .۳۹ !?pleasures

۳۹_ کَیْفَ یَزهَدُ فِی الدُّنیا مَنْ لا یَعْرِفُ قَدْرَ الآخِرَهِ؟!

How can one who has not killed off his lustful desires reach the essence of .۴۰ !?asceticism

۴۰_ کَیفَ یَصِلُ إلی حَقیقَهِ الزُّهدِ مَنْ لَمْ یُمِتْ شَهْوَتَهُ؟!

Let your renunciation be of that thing which perishes and disappears, for indeed .۴۱ neither will it

.remain for you nor will you remain for it

۴۱_ لِيَكُنْ زُهْدُكَ فيما يَنْفَدُ ويَزُولُ، فَإِنَّهُ لا يَبْقى لَكَ وَلا تَبْقى لَهُ.

.He who renounces worldly pleasures will never become poor .۴۲

۴۲_ لَنْ يَفْتَقِرَ مَنْ زَهِدَ.

.[Whoever renounces worldly pleasures, tribulations become easy for him [to bear .۴۳

۴۳_ مَنْ زَهِدَ هانَتْ عَلَيْهِ المِحَنُ.

.One who renounces pleasures in this world fortifies [and protects] his religion .۴۴

۴۴_ مَنْ زَهِدَ فِى الدُّنيا حَصَّنَ دينَهُ.

.Whoever renounces this world, it will not elude him .۴۵

۴۵_ مَنْ زَهِدَ فِى الدُّنيا لَمْ تَفُتْهُ.

.By renouncing worldly pleasures, the fruit of wisdom comes forth .۴۶

۴۶_ مَعَ الزُّهْدِ تُثْمِرُ الحِكْمَةُ.

.Never renounce anything until you know what it is .۴۷

۴۷_ لاتَزْهَدَنَّ فى شَىء حَتّى تَعْرِفَهُ.

.There is no asceticism like refraining from that which is forbidden .۴۸

۴۸_ لا زُهْدَ كَالكَفِّ عَنِ الحَرامِ.

There is no benefit in the asceticism of one who does not renounce avarice and .۴۹
.adorn himself with piety

۴۹_ لايَنْفَعُ زُهْدُ مَنْ لَمْ يَتَخَلَّ عَنِ الطَّمَعِ، ويَتَحَلَّ بِالوَرَعِ.

Verily the hearts of those who renounce worldly pleasures weep even when they .۵۰
laugh, and their sadness intensifies even when they are [apparently] happy, and their

self-loathing increases even though they are [apparently] delighted with what they .are given

۵۰_ إنَّ الزّاهِدينَ فِی الدُّنیا لَتَبْکی قُلُوبُهُمْ وإنْ ضَحِکُوا، ویَشْتَدُّ حُزْنُهمْ وإنْ فَرِحُوا، ویَکْثُرُ مَقْتُهُمْ أنْفُسَهُمْ وإنِ اغْتُبِطُوا بِما أُوتُوا.

When the one who renounces worldly pleasures flees from the people, seek him .۵۱ .out

۵۱_ إذاهَرَبَ الزّاهِدُمِنَ النَّاسِ فَاطْلُبْهُ.

.When the one who renounces worldly pleasures seeks people, flee from him .۵۲

۵۲_ إذا طَلَبَ الزّاهِدُ النَّاسَ فَاهْرُبْ مِنْه.

Be .۵۳

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one who renounces that which the ignorant ones desire.

۵۳ـ كُنْ زاهِداً فيما يَرْغَبُ فيهِ الجَهُولُ.

۵۴. Blessed be the ones who renounce pleasures in the world and desire the [bounties of the] Hereafter. These are the ones who have taken the earth as their carpet, its dust as their beds, its water as their perfume, the Qur'an as their inner garment and supplication as their outer garment, and have subscribed themselves to the ways of the Messiah, Isa son of Maryam ('a).

۵۴ـ طُوبى لِلزّاهِدينَ فِى الدُّنيا، الرّاغِبينَ فِى الآخِرَهِ، أُولئكَ اتَّخَذُوا الأرْضَ بِساطاً، وتُرابَها فِراشاً، ومائَها طيباً، والقُرآنَ شِعاراً،وَ الدُّعاءَ دِثاراً، وقَرَضُوا الدُّنيا على مِنهاجِ المَسيحِ عيسَى بْنَ مَريَمَ ـ على نبيِّنا وَآله وعلَيهِ السّلامُ.

۵۵. One who neither despairs over the past nor becomes overjoyed with the future has taken asceticism from both its sides.

۵۵ـ مَنْ لَمْ يَأْسَ عَلَى الماضى وَلَمْ يَفْرَحْ بِالآتى فَقَدْ أخَذَ الزُّهْدَ بِطَرَفَيْهِ.

۵۶. One who renounces [the pleasures of] this world makes light of the tribulations [he faces in it].

۵۶ـ مَنْ زَهِدَ فِى الدُّنْيا اِسْتَهانَ بِالمَصائِبِ.

۵۷. One who renounces [the pleasures of] this world frees himself and pleases his Lord.

۵۷ـ مَنْ زَهِدَ فِى الدُّنيا أعْتَقَ نَفْسَهُ وأرْضى رَبَّهُ.

۵۸. One who renounces [the pleasures of] this world will be delighted by the garden of the abode [of perpetual bliss in the Hereafter].

۵۸ـ مَنْ زَهِدَ فِى الدُّنيا قَرَّتْ عَيْنُهُ بِجَنَّهِ المَأوى.

۵۹. One who does not renounces [the pleasures of] this world will not have a share in the Garden of the Abode.

۵۹ـ مَنْ لَمْ يَزْهَدْ فِى الدُّنيا لَمْ يَكُنْ

لَهُ نَصیبٌ فی جَنَّهِ المَأوی.

.Repose is in renouncing worldly pleasures .۶۰

۶۰_ الرَّاحَهُ فِي الزُّهدِ.

Look at the world with the eyes of the abstinent, parting one and do not look at it .۶۱ .with the eyes of the adoring, attached one

۶۱_ أُنْظُر إلی الدُّنیا نَظَرَ الزّاهِدِ المُفارِقِ، ولا تَنْظُرْ إلَیْها نَظَرَ العاشِقِ الوامِقِ.

Renounce the pleasures of this world and turn away from it, and be careful that .۶۲ death does not descend upon you (while you are a runaway from your Lord in its pursuit thereby becoming wretched or) while your heart is attached to anything of it .as a result of which you are destroyed

۶۲_ اِزْهَدْ فِی الدُّنیا، واعْزِفْ عَنْها، وإیّاکَ أنْ یَنْزِلَ بِکَ المَوْتُ (وأنْتَ ابِقٌ مِنْ رَبِّکَ فی طَلَبِها فَتَشْقی) وقَلْبُکَ مُتَعَلِّقٌ بِشَیء مِنْها فَتَهْلِکَ.

Visiting

Visiting الزّیاره

.Visiting [one’s brothers in faith] on a regular basis is protection from lethargy .۱

۱_ إغْبابُ الزِّیارَهِ أمانٌ مِنَ المَلالَهِ.

Visit those who are obedient to Allah for His sake and take guidance from those who .۲ .have been vested with His authority

۲_ زُرْ فِی اللّهِ أهْلَ طاعَتِهِ، وخُذِ الهِدایَهَ مِنْ أهْلِ وِلایَتِهِ.

Visit each other for the sake of Allah, sit [and mingle] with each other for the sake of .۳ .Allah, give for the sake of Allah and withhold for the sake of Allah

۳_ زُورُوا فِی اللّهِ، وجالِسُوا فِی اللّهِ، واعْطُوا فِی اللّهِ، وامْنَعُوا فِی اللّهِ.

.One whose visits increase, his cheerfulness decreases .۴

۴ـ مَنْ كَثُرَتْ زِيارَتُهُ قَلَّتْ بَشاشَتُهُ.

Adornment

Adornment الزِّينَهُ

۱. Adornment is in righteous probity, not in elegant

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.clothing

١ـ الزِّينَهُ بِحُسْنِ الصَّوابِ، لابِحُسْنِ الثيابِ.

Begging And Asking People

Begging And Asking People السُؤال والطّلب عن الناس

١. Begging weakens the tongue of the speaker, breaks the heart of the courageous hero, puts the free honourable one in the position of a humbled slave, takes away the radiance of one's face and wipes out one's sustenance.

١ـ السُّؤالُ يُضْعِفُ لِسانَ المُتَكَلِّمِ، ويَكْسِرُ قَلْبَ الشُّجاعِ البَطَلِ، وَيُوقِفُ الحُرَّ العَزيْزِ مَوْقِفَ العَبْدِ الذَّليلِ، ويُذْهِبُ بَهاءَ الوَجْهِ، ويَمْحَقُ الرِّزْقَ.

٢. Begging is the collar of humiliation, it takes the honour away from the honourable and the stature away from the noble.

٢ـ المَسْئَلَهُ طَوْقُ المَذَلَّهِ، تَسْلُبُ العَزيزَ عِزَّهُ، والحَسيبَ حَسَبَهُ.

٣. Humiliation [and disgrace] is in asking from people.

٣ـ الذُّلُّ فى مَسْئَلَهِ النَّاسِ.

۴. Begging is the key to poverty.

۴ـ المَسْئَلَهُ مِفْتاحُ الفَقْرِ.

۵. The bane of asking [others] is lack of success [in getting what one asks for].

۵ـ آفَهُ الطَّلَبِ عَدَمُ النَّجاحِ.

۶. If you want to be obeyed [or your request to be granted] then ask for that which is feasible.

۶ـ إذا أَرَدْتَ أنْ تُطاعَ فَاسْأَلْ ما يُسْتَطاعُ.

٧. Let your request be for a thing, the charm of which will last for you long after the

.negative consequences [of your asking] have ended

۷_ لِیَکُنْ مَسْأَلَتُکَ ما یَبْقی لَکَ جَمالُهُ ویُنْفی عَنْکَ وَبالُهُ.

.One who asks properly is aided .۸

۸_ مَنْ أَحْسَنَ المَسْأَلَهَ أُسْعِفَ.

.Whoever asks [from] other than Allah deserves to be deprived .۹

۹_ مَنْ سَأَلَ غَیْرَ اللّهِ اِسْتَحَقَ الحِرْمانَ.

.One who increases his requests from people is humiliated .۱۰

۱۰_ مَنْ أَکْثَرَ مَسْئَلَهَ النَّاسِ ذَلَّ.

One who asks for that which he does not .۱۱

deserve is faced with deprivation.

۱۱ـ مَنْ سَألَ ما لايَسْتَحِقُّ قُوبِلَ بِالحِرمانِ.

۱۲. One who repeats his request to the people, they get irritated by him.

۱۲ـ مَنْ تَكَرَّرَ سُؤالُهُ لِلنّاسِ ضَجَرُوهُ.

۱۳. One who asks for that which is above his rank deserves to be deprived.

۱۳ـ مَنْ سَألَ فَوْقَ قَدْرِهِ اِسْتَحَقَّ الحِرْمانَ.

۱۴. When one does not protect his dignity from [the humiliation of] asking you, then preserve your honour by not turning him away.

۱۴ـ مَنْ لَمْ يَصُنْ وَجْهَهُ عَنْ مَسْألَتِكَ فَأكْرِمْ وَجْهَكَ عَنْ رَدِّهِ.

۱۵. Your countenance is like frozen water that is melted by asking; so [be careful and] consider whose presence you are melting it in.

۱۵ـ وَجْهُكَ ماءٌ جامِدٌ يُقَطِّرُهُ السُّؤالُ، فَانْظُرْ عِنْدَ مَنْ تُقَطِّرُهُ.

۱۶. Do not ask the one from whom you fear deprival.

۱۶ـ لا تَسْألْ مَنْ تَخافُ مَنْعَهُ.

۱۷. Never turn away the beggar, even if he exceeds the limits.

۱۷ـ لاتَرُدَّنَّ السّائِلَ وَإنْ أسْرَفَ.

۱۸. Do not turn away the beggar and safeguard your magnanimity by not depriving him.

۱۸ـ لا تَرُدَّ السّائِلَ وصُنْ مُرُوَّتَكَ عَنْ حِرْمانِهِ.

۱۹. There is no humiliation like asking [for something from others].

۱۹ـ لا ذُلَّ كَالطَّلَبِ.

There is nothing more tormenting than having to ask from the ignorant out of .۲۰ .desperation

۲۰_ لا شَيْءَ أوْجَعُ مِنَ الاِضْطِرارِ إلى مَسْئَلَهِ الأغْمارِ.

Verily you are in greater need of the reward for that which you give than the asker .۲۱ .is [in need] of that which he takes from you

۲۱_ إنَّكُمْ إلى إجْراءِ (جَزاءِ) ما أعْطَيْتُمْ أشَدُّ حاجَهً مِنَ السّائِلِ إلى ما أخَذَ مِنْكُمْ.

Verily you will gain more joy by [the reward .۲۲

of] what you have given than the one who seeks from you gains in what he has received from you.

۲۲_ إنَّكُمْ أغْبَطُ بِما بَذَلْتُمْ مِنَ الرّاغِبِ إلَيْكُمْ فيما وَصَلَهُ مِنْكُمْ.

۲۳. Give the beggar before he asks, for indeed if you make it necessary for him to ask, then you will have taken from his dignity that which is greater than what you have given him.

۲۳_ اِبْدأِ السّائِلَ بِالنَّوالِ قَبْلَ السُّؤالِ، فَإنَّکَ إنْ أحْوَجْتَهُ إلى سُؤالِكَ أخَذْتَ مِنْ حُرِّ وَجْهِهِ أفْضَلَ مِمّا أعْطَيْتَهُ.

۲۴. Give your wealth generously to the one who has sacrificed his self-respect for you, for indeed the sacrificing of self-respect cannot be matched by anything.

۲۴_ أُبْذُلْ مالَكَ لِمَنْ بَذَلَ لَکَ وَجْهَهُ، فَإنَّ بَذْلَ الوَجْهِ لايُوازِيهِ شَيْءٌ.

۲۵. Give generously when you are asked.

۲۵_ اِسْمَحُوا إذا سُئِلْتُمْ.

۲۶. Seeking one's need from he who is not worthy [of being asked] is harder than death.

۲۶_ أشَدُّ مِنَ المَوْتِ طَلَبُ الحاجَهِ مِنْ غَيْرِ أهْلِها.

۲۷. What an evil trait importunity is!

۲۷_ بِئْسَ الشّيمَهُ الإلحاحُ.

۲۸. Sacrificing one's dignity by begging is greater [in value] than the extent of one's need, even if it is great and even if it is granted.

۲۸_ بَذْلُ ماءِ الوَجْهِ فِی الطَّلَبِ أعْظَمُ مِنْ قَدْرِ الحاجَهِ وإنْ عَظُمَتْ وَأُنْجِحَ فيهَا الطَّلَبُ.

۲۹. Sacrificing one's dignity in front of the wicked is the greatest death.

۲۹ _ بَذْلُ الوَجْهِ إلَى اللِّئامِ اَلمَوْتُ الأكْبَـرُ.

Question And Answer

السؤال والجواب Question And Answer

.Make your address polite and you will hear a polite reply .١

١ــ أجمِلُوا فِى الخِطابِ تَسْمَعُوا جَميلَ الجَوابِ.

One who hastens to reply does not .٢

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.[arrive at the right [answer

۲ــ مَنْ أسْرَعَ فِی الجَوابِ لَمْ یُدْرِکِ الصَّوابَ.

.Giving correct reply is an evidence of merit .۳

۳ــ مِنْ بُرهانِ الفَضْلِ صائِبُ الجَوابِ.

.A discourteous reply stems from a discourteous address .۴

۴ــ نَکیرُ الجَوابِ مِنْ نَکیرِ الخِطابِ.

When one is asked about that which he knows not, he should never feel ashamed to .۵
.say: I do not know

۵ــ لا یَسْتَحْیِیَنَّ أحَدٌ إذا سُئِلَ عَمّا لا یَعْلَمُ أنْ یَقُولَ: لا أعْلَمُ.

.Do not use harsh words [or foul language] even if you are unable to reply .۶

۶ــ لا تُسیِ اللَّفْظَ وإنْ ضاقَ عَلَیْکَ الجَوابُ.

Never ask about that which has not [yet] happened, for in that which has already .۷
.[come about there is enough knowledge [that one can gain

۷ــ لا تَسْئَلُنَّ عَمّا لَمْ یَکُنْ فَفِی الَّذی قَدکانَ عِلْمٌ کاف.

Do not be offensive in your address thereby being offended by the rudeness of the .۸
.reply

۸ــ لا تُسِیءِ الخِطابَ فَیَسُوءَکَ نَکیرُ الجَوابِ.

.One who abandons the words “I don’t know” comes upon his [place of] destruction .۹

۹ــ مَنْ تَرَکَ قَوْلَ «لا أدری» أُصیبَ مَقاتِلُهُ.

.The person most prepared to [give a] reply is one who does not get angry .۱۰

۱۰ــ أحْضَرُ النّاسِ جَواباً مَنْ لَمْ یَغْضَبْ.

.Ask and you will learn .۱۱

۱۱_ اِسْأَلْ تَعْلَمْ.

When you ask, ask in order to learn and do not ask in order to embarrass [the one .۱۲ whom you are asking]. Indeed the ignorant one who learns is similar to a learned .person and verily the learned one who is oppressive is similar to an ignorant person

۱۲_ إذا سَأَلْتَ فَاسأَلْ

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تَفقُّهاً، ولا تَسْألْ تَعَنُّتاً، فَإنَّ الجاهِلَ المُتَعَلِّمَ شَبيهٌ بِالعالِمِ، وإنَّ العالِمَ المُتَعَسِّفَ شَبيهٌ بِالجاهِلِ.

If you are ignorant then learn, and when you are asked about that which you do .۱۳ .not know then say: Allah and His Prophet know better

۱۳ــ إذا كُنْتَ جاهِلاً فَتَعَلَّمْ، وإذا سُئِلْتَ عَمّا لا تَعْلَمْ فَقُلْ: اَللّهُ ورَسُولُهُ أعْلَمُ.

.Too much asking leads to restlessness .۱۴

۱۴ــ كَثْرَةُ السُّؤالِ تُورِثُ المَلالَ.

.One who asks, learns .۱۵

۱۵ــ مَنْ سَألَ عَلِمَ.

.One who asks, benefits .۱۶

۱۶ــ مَنْ سَألَ اِسْتَفادَ.

.One who asks properly, learns .۱۷

۱۷ــ مَنْ أحْسَنَ السُّؤالَ عَلِمَ.

.One who asks in his young age, answers in his old age .۱۸

۱۸ــ مَنْ سَألَ فی صِغَرِهِ أجابَ فی كِبَرِهِ.

Causes And Means

الأسباب والوسائل Causes And Means

The means by which an incapable person achieves his goal is the same one (means) .۱ .that makes the powerful person incapable to achieving what he seeks

۱ــ السَّبَبُ الَّذی أدْرَكَ بِهِ العاجِزُ بُغْيَتَهُ، هُوَ الَّذی أعْجَزَ القّادِرَ عَنْ طَلِبَتِهِ.

.The firmest rope that you can hold on to is the rope between you and Allah .۲

۲ــ أوْثَقُ سَبَب أخَذْتَ بِهِ سَبَبٌ بَيْنَكَ وبَيْنَ اللّهِ.

.For everything there is a cause .٣

٣_ لِكُلِّ شَیْء سَبَبٌ.

The strongest means [of gaining success in this world and the next] is having . ۴ .excellent [qualities and] merits

۴_ أقْوَی الوَسائِلِ حُسْنُ الفَضائِلِ.

The best means [to achieve closeness to Allah] is refraining from anger and keeping .۵ .[away from the humiliation of asking [others

۵_ أفْضَلُ سَبَب کَفُّ الغَضَبِ، والتَّنَزُّهُ عَنْ مَذَلَّهِ الطَّلَبِ.

Competition

Competition المسابقه

If you must be competitors, then compete with each other in establishing .١

.the ordinances of Allah and in enjoining good

۱ــ إنْ كُنْتُمْ لامُحالَهَ مُتَسابِقينَ فَتَسابَقُوا إلى إقامَهِ حُدوُدِ اللّهِ، والأمْرِ بِالمَعْرُوفِ.

Prostration And Bowing

السّجود والركوع Prostration And Bowing

The physical prostration is putting the foreheads on the earth and placing the palms .۱ and knees on the ground along with the toes of the feet, with complete .submissiveness of the heart and sincerity of intention

۱ــ اَلسُّجُودُ الجِسْمانی: هُوَ وَضْعُ عَتائِقِ الوُجُوهِ عَلَی التُّرابِ، واسْتِقْبالُ الأرْضِ بِالراحَتَینِ والكَفَّیْنِ (وَالرُّكْبَتَینِ)، وأطْرافِ القَدَمَیْنِ مَعَ خُشُوعِ القَلْبِ وإخْلاصِ النّیَّهِ.

The spiritual [aspect of] prostration is emptying the heart of [love for] that which .۲ perishes, proceeding with firm resolution in endeavouring towards the everlasting, removing pride and fanaticism, cutting off worldly ties and adorning oneself with the .etiquettes of the Prophet

۲ــ وَالسُّجودُ النَّفْسانی: فَراغُ القَلْبِ مِنَ الفانیاتِ، والإقْبالُ بِكُنْهِ الهِمَّهِ عَلَی الباقیاتِ، وخَلْعُ الكِبْرِ والحَمِیَّهِ، وقَطْعُ العَلائِقِ الدُّنْیوِیَّهِ، والتَّحَلّی بِالخَلائِقِ النَبَوِیَّهِ.

.What good forms of worship Prostration (sujūd) and bowing (rukū’) are .۳

۳ــ نِعْمَ العِبادَهُ السُّجُودُ والرُّكُوعُ.

Prison

السّجن Prison

.The prison is one of the two [types of] graves .۱

۱ــ السِّجْنُ أحَدُ القَبْرَیْنِ.

Displeasure

السَّخَط Displeasure

١. One whose displeasure is much, his pleasure is not known.

١_ مَنْ كَثُرَ سَخَطُهُ لَمْ يُعْرَفْ رِضاهُ.

٢. One whose displeasure is much is not admonished.

٢_ مَنْ كَثُرَ سَخَطُهُ لَمْ يُعْتَبْ.

٣. How ugly is displeasure and how nice pleasure is!

٣_ ما أقْبَحَ السُّخْطَ وأحْسَنَ الرِّضى.

۴. Displeasure is enough of a suffering.

۴_ كَفى بِالسَّخَطِ عَناءً.

۵. Whoever is displeased with what has been destined, adversity befalls him.

۵_ مَنْ تَسَخَّطَ بِالمَقْدُورِ حَلَّ بِهِ المَحْذُورُ.

۶. Do not

.be upset by the displeasure of the one who is pleased with falsehood

۶_ لا تَكْرَهُوا سُخْطَ مَنْ يُرْضيهِ الباطِلُ.

Be wary of the displeasure of the One aside from whose obedience nothing can .۷ save you, and aside from whose disobedience nothing can destroy you, and aside from whose mercy nothing can accommodate you; and turn to Him and trust in Him.Be wary of the displeasure of the One aside from whose obedience nothing can save you, and aside from whose disobedience nothing can destroy you, and aside .from whose mercy nothing can accommodate you; and turn to Him and trust in Him

۷_ تَوَقَّ سَخَطَ مَنْ لايُنْجيكَ إلاَّ طاعَتُهُ، ولايُرْديكَ إلاّ مَعْصِيَتُهُ، وَلايَسَعُكَ إلاّ رَحْمَتُهُ، والْتَجِئْ إلَيْهِ، وتَوَكَّلْ عَلَيْهِ.

Generosity

Generosity السخاء

.Generosity earns love [of people] and adorns one's character .۱

۱_ السَّخاءُ يَكْسِبُ المَحَبَّة، ويَزينُ الأخْلاقَ.

.Generosity is one of the two felicities .۲

۲_ السَّخاءُ أحَدُ السَّعادَتَيْنِ.

.Generosity clears away sins and attracts the love of the hearts .۳

۳_ السَّخاءُ يُمَحِصُّ الذُّنُوبَ، ويَجْلِبُ مَحَبَّةَ القُلُوبِ.

Generosity and courage are honourable instincts which Allah, the Glorified, puts in .۴ .the one whom He loves and has subjected to trials

۴_ السَّخاءُ، والشَجاعَهُ، غَرائِزُ شَريفَهٌ، يَضَعُهَا اللّهُ سُبْحانَهُ فيمَنْ أحَبَّهُ، وامْتَحَنَهُ.

Generosity means being open-handed with your [own] wealth while being cautious .۵ .with the wealth of others

۵_ السَّخاءُ أنْ تَكُونَ بِمالِكَ مُتَبَرِّعاً وعَنْ مالِ غَيرِكَ مُتَوَرِّعاً.

Generosity is that which one gives [himself], for if he gives after being asked, then it .۶
.is [a result of] shame and embarrassment

۶_ السَّخاءُ ما كانَ ابْتِداءً فَإنْ كانَ

p: ۴۰۹

عَنْ مَسْئَلَه فَحَياءٌ وتَذَمُّمٌ.

۷. Generosity is the fruit of the intellect and contentment is the evidence of nobility.

۷_ السَّخاءُ ثَمَرَةُ العَقْلِ، والقَناعَةُ بُرْهانُ النُّبْلِ.

۸. Generosity and shame are the best characteristics.

۸_ السَّخاءُ والحَياءُ أفْضَلُ الخُلْقِ.

۹. The most courageous of people is the most generous of them.

۹_ أشْجَعُ النَّاسِ أسْخاهُمْ.

۱۰. The most honourable of qualities is generosity, and the most universal in benefit is justice.

۱۰_ أكْرَمُ الأخْلاقِ السَّخاءُ، وأعَمُّها نَفْعاً العَدْلُ.

۱۱. The best [form of] generosity is for you to be open-handed with your wealth while being cautious with the wealth of others.

۱۱_ أفْضَلُ السَّخاءِ أنْ تَكُونَ بِمالِکَ مُتَبَرِّعاً، وعَنْ مالِ غَيْرِکَ مُتَوَرِّعاً.

۱۲. Verily the generosity of keeping oneself away from that which others possess is better than the generosity of giving.

۱۲_ إنَّ سَخاءَ النَّفْسِ عَمّا فی أيْدِی النّاسِ لأفْضَلُ مِنْ سَخاءِ البَذْلِ.

۱۳. The best thing by which praise is gained, is generosity; and the thing that draws forth the most abundant, lasting benefits is charity.

۱۳_ إنَّ أفْضَلَ مَا اسْتُجْلِبَ بِهِ الثَّناءُ، اَلسَّخاءُ، وإنَّ أجْزَلَ مَا اسْتُدِرَّتْ بِهِ الأرْباحُ الباقِيَهُ، اَلصَّدَقَهُ.

۱۴. Generosity is a [righteous] trait; honour is a virtue.

۱۴_ السَّخاءُ سَجِيَّهٌ، الشَّـرَفُ مَزِيَّهٌ.

.Generosity is a [virtuous] quality .۱۵

۱۵_ السَّخاءُ خُلْقٌ.

.Generosity is the adornment of a human being .۱۶

۱۶_ السَّخاءُ زَيْنُ الإنْسانِ.

.Generosity sows [the seeds of] love .۱۷

۱۷_ اَلسَّخاءُ يَزْرَعُ المَحَبَّهَ.

.Generosity is the most honourable habit .۱۸

۱۸_ اَلسَّخاءُ أشْرَفُ عادَه.

.Generosity is a quality of the Prophets .۱۹

۱۹_ اَلسَّخاءُ خُلُقُ الأنْبِياءِ.

.Generosity bears the fruit of [spiritual] purity .۲۰

۲۰_ اَلسَّخاءُ يُثْمِرُ الصَّفاءَ.

.Generosity covers up [one's] faults .۲۱

۲۱_ اَلسَّخاءُ سِتْرُ العُيُوبِ.

.Generosity earns praise .۲۲

۲۲_

اَلسَّخاءُ يَكْسِبُ الحَمْدَ.

.Generosity is the symbol of magnanimity and nobility .۲۳

۲۳ـ اَلسَّخاءُ عُنْوانُ المُرُوَّهِ والنُّبْلِ.

.Through generosity, actions become beautiful .۲۴

۲۴ـ بِالسَّخاءِ تُزانُ الأفْعالُ.

.Through generosity, faults are hidden .۲۵

۲۵ـ بِالسَّخاءِ تُسْتَرُ العُيُوبُ.

Adorn yourself with generosity and piety, for these two are the embellishments of .۲۶
.faith and the most honourable of your traits

۲۶ـ تَحَلَّ بِالسَّخاءِ والوَرَعِ فَهُما حِلْيَهُ الإيمانِ وأشْرَفُ خِلالِكَ.

.The best generosity is that which corresponds to the situations of need .۲۷

۲۷ـ خَيْرُ السَّخاءِ ما صادَفَ مَوْضِعَ الحاجَهِ.

.Generosity is the cause of adoration .۲۸

۲۸ـ سَبَبُ المَحَبَّهِ السَّخاءُ.

.The cause of ascendancy is generosity .۲۹

۲۹ـ سَبَبُ السِّيادَهِ السَّخاءُ.

.The disgrace of generosity is extravagance .۳۰

۳۰ـ شَيْنُ السَّخاءِ السَّرَفُ.

.He who holds back from giving has oppressed generosity .۳۱

۳۱ـ ظَلَمَ السَّخاءَ مَنْ مَنَعَ العَطاءَ.

.Espouse generosity, for indeed it is the fruit of the intellect .۳۲

۳۲_ عَلَيْكَ بِالسَّخاءِ فَإنَّهُ ثَمَرَهُ العَقْلِ.

Espouse generosity and good etiquette for verily these two [traits] increase . ۳۳ .sustenance and bring about adoration

۳۳_ عَلَيْكُمْ بِالسَّخاءِ وحُسْنِ الخُلْقِ، فَإنَّهُما يَزيدانِ الرِّزْقَ، ويُوجِبانِ المَحَبَّهَ.

.One’s generosity is proportionate to one’s magnanimity .۳۴

۳۴_ على قَدْرِ المُرُوءَهِ تَكُونُ السَّخاوَهُ.

.Cover up your faults with generosity for it is indeed a covering for faults .۳۵

۳۵_ غَطُّوا مَعائِبَكُمْ بِالسَّخاءِ فَإنَّهُ سِتْرُ العُيُوبِ.

.In generosity there is affection .۳۶

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۳۳_ عَلَيْكُمْ

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.In generosity there is affection .۶۱

۳۶_ فِی السَّخاءِ اَلمَحَبَّهُ.

.Abundance of generosity increases [one’s] friends and reforms [one’s] enemies .۶۲

۳۷_ كَثْرَهُ السَّخاءِ تُكْثِرُ الأوْلِياءَ وتَسْتَصْلِحُ الأعْداءَ.

If you were to see generosity in the form of a man, you would surely see him as a .۶۳
.handsome person, pleasing to look at

۳۸_ لَوْ رَأيْتُمُ السَّخاءَ رَجُلًا، لَرَأيْتُمُوهُ حَسَناً يَسُـرُّ النّاظِرينَ.

When there is neither generosity nor shame in a person, then death is better for .۶۴
.him than life

۳۹_ مَنْ لَمْ يَكُنْ لَهُ سَخاءٌ ولا حَياءٌ، فَالمَوْتُ خَيْرٌ لَهُ مِنَ الحَياهِ.

!What a good trait generosity is .۶۵

۴۰_ نِعْمَ السَّجِیَّهُ السَّخاءُ.

.There is no merit like generosity .۶۶

۴۱_ لا فَضيلَهَ كَالسَّخاءِ.

(There can be no generosity with nothingness.(۱ .۶۷

۴۲_ لاسَخاءَ معَ عَدَم.

.Generosity is showing affection to the beggar and giving open-handedly .۶۸

۴۳_ اَلسَّخاءُ حُبُّ السَّائِلِ وبَذْلُ النائِلِ.

Aptness

السَّداد Aptness

.[One who acts aptly, acquires [success .۱

۱_ مَنْ عَمِلَ بِالسَّدادِ مَلَکَ.

Mirage

السَّراب Mirage

One who strives in seeking a mirage, his hardship is prolonged and his thirst .۱ .increases

۱_ مَنْ سَعی فی طَلَبِ السَّرابِ طالَ تَعَبُهُ، وکَثُرَ عَطَشُهُ.

One who hopes to quench his thirst from a mirage, his hope will be dashed and he .۲ .will die of thirst

۲_ مَنْ أَمَّلَ الرِّیَّ مِنَ السَّرابِ، خابَ أَمَلُهُ وماتَ بِعَطَشِهِ.

One who is deceived by the mirage [of .۳

.Meaning one has to possess something in order to be generous with it -۱

.this world], the means [of attaining prosperity in the Hereafter] are cut off for him

۳ـ مَنْ غَرَّهُ السَّرابُ تَقَطَّعَتْ بِهِ الأسْبابُ.

Dismissal

Dismissal السَّراح

۱. Dismissal with kindness is one of the two reliefs.

۱ـ حُسْنُ السَّراحِ أحَدُ الرّاحَتَيْنِ.

Inward Thoughts And Feelings

Inward Thoughts And Feelings السرائر

۱. The goodness of inward thoughts is evidence of the soundness of insight.

۱ـ صَلاحُ السَّرائِرِ بُرْهانُ صِحَّهِ البَصائِرِ.

۲. Blessed is the one whose inward thoughts are good, whose outward [character] is righteous and who does not harm the people.

۲ـ طُوبى لِمَنْ صَلُحَتْ سَريرَتُهُ، وحَسُنَتْ عَلانِيَتُهُ، وعَـزَلَ عَنِ النَّاسِ شَرَّهُ.

۳. When the consciences are being reformed, the hidden rancour becomes evident.

۳ـ عِنْدَ تَصْحيحِ الضَّمائِرِ يَبْدُو غِلُّ السَّرائِرِ.

۴. When the outward gets corrupted, the inward also get corrupted.

۴ـ عِنْدَ فَسادِ العَلانِيَهِ تَفْسُدُ السَّريرَهُ.

۵. One whose inward [feeling] is good, his outward [character] is righteous.

۵ـ مَنْ حَسُنَتْ سَريرَتُهُ حَسُنَتْ عَلانِيَتُهُ.

۶. One whose inward [feeling] is good [and honourable] is not afraid of anyone.

۶ــ مَنْ حَسُنَتْ سَريرَتُهُ لَمْ يَخَفْ أحَداً.

Secret And Confidential Discussions

السّــرُّ والنّجوى Secret And Confidential Discussions

Protect your affair and do not give away your secret in marriage to whoever .۱ !proposes

۱ــ اِحْفَظْ أمْرَكَ، ولا تُنْكِحْ خاطِباً سِرَّكَ.

Keep your secret to yourself and neither entrust it to a judicious one who may err .۲ .[nor to an ignorant one who may betray [your trust

۲ــ اِنْفَرِدْ بِسِرِّكَ، وَلا تُودِعْهُ حازِماً فَيَزِلَّ، ولاجاهِلًا فَيَخُونَ.

The best secret discussion is that which is founded on religion and God-wariness, .۳ and is based on following the path of guidance and opposing vain

.desires

۳ــ أفْضَلُ النَّجْوى، ماكانَ عَلَى الدّينِ والتُّقى، وأسْفَرَ عَنِ اتِّباعِ الهُدى، ومُخالَفَهِ الهَوى.

.Man is more protective of his secret .۴

۴ــ اَلمَرْءُ أحْفَظُ لِسِــرِّهِ.

.[Divulging [secrets] is the trait of outsiders [not that of believing Muslims .۵

۵ــ اَلإذاعَهُ شيمَهُ الأغْيارِ.

.Divulging the secret that has been entrusted to you is a [form of] betrayal .۶

۶ــ إذاعَهُ سِرّ أُودِعْتَهُ غَدْرٌ.

Three people are not to be trusted with a secret: the woman, the telltale and the .۷
.fool

۷ــ ثَلاثٌ لا يُسْتَوْدَعْنَ سِرّاً: المَرْأهُ، والنَّمّامُ،وَ الأحمَقُ.

Your secret is a source of happiness for you if you conceal it but if you divulge it, it is .۸
.your destruction

۸ــ سِرُّکَ سُرُورُکَ إنْ کَتَمْتَهُ وإنْ أذَعْتَهُ کانَ ثُبورکَ.

.He who divulges his secrets does not remain safe .۹

۹ــ لا يَسْلَمُ مَنْ أذاعَ سِرَّهُ.

.Your secret is your prisoner but if you divulge it, you become its prisoner .۱۰

۱۰ــ سِرُّکَ أسيرُکَ فَإنْ أفْشَيْتَهُ صِرْتَ أسيرَهُ.

Be stingy with your secrets and do not divulge the secret that has been entrusted .۱۱
.to you, for indeed divulging [it] is betrayal

۱۱ــ کُنْ بِأسْرارِکَ بَخيلاً، وَلا تُذِعْ سِرّاً أُودِعْتَهُ، فَإنَّ الإذاعَهَ خِيانَهٌ.

۱۲. Every time the keepers of secrets increase, [chances of] its divulgence becomes greater.

۱۲_ کُلَّما کَثُرَ خُزّانُ الأسْرارِ کَثُرَ ضِیاعُها.

۱۳. One who conceals the secret [that has been entrusted to him] is loyal and trustworthy.

۱۳_ کاتِمُ السِّـرِّ وَفیٌّ أمینٌ.

۱۴. If a person were to use his intellect, he would protect his secret from the one who has revealed [another's secret] to him and would not inform anyone of it.

۱۴_ لَوْ عَقَلَ المَرْءُ عَقْلَهُ لأحْرَزَ

p: ۴۱۵

سِـرَّهُ عَمَّنْ أفْشاهُ إلَيْهِ ولَمْ يُطْلِعْ أحداً علَيهِ.

١٥. One who reveals your secret has ruined your affair.

١٥ـ مَنْ أفْشى سِرَّكَ ضَيَّعَ أمْرَكَ.

١٦. One who conceals his secret has the choice [of doing as he wills with it] in his hand.

١٦ـ مَنْ كَتَمَ سِرَّهُ كانَتِ الخِيَرَةُ بِيَدِهِ.

١٧. One who entrusts his secret to an unreliable person has forfeited his secret.

١٧ـ مَنْ أسَرَّ إلى غَيْرِ ثِقَه ضَيَّعَ سِرَّهُ.

١٨. One who divulges a secret that has been entrusted to him has betrayed [a trust].

١٨ـ مَنْ أفْشى سِرّاً أُسْتُودِعَهُ (أُودِعَهُ) فَقَدْ خانَ.

١٩. Whoever is weak in keeping his own secret, he will be even weaker in keeping the secret of others.

١٩ـ مَنْ ضَعُفَ عَنْ سِرِّهِ (شَرِّهِ) فَهُوَ عَنْ سِرِّ غَيْرِهِ أضْعَفُ.

٢٠. One who is too weak to protect his [own] secret will not be strong enough to protect the secret of others.

٢٠ـ مَنْ ضَعُفَ عَنْ حِفْظِ سِرِّهِ لَمْ يَقْوَ لِسِرِّ غَيْرِهِ.

٢١. One who safeguards his secret from you has actually accused you [of being untrustworthy].

٢١ـ مَنْ حَصَّنَ سِرَّهُ مِنْكَ فَقَدِ اتَّهَمَكَ.

٢٢. From the ugliest form of betrayal is divulging a secret.

٢٢ـ مِنْ أقْبَحِ الغَدْرِ إذاعَةُ السِّـرِّ.

٢٣. I have never blamed anyone for divulging my secret when I was more

.[unaccommodating of it than him [by revealing it to him in the first place

۲۳_ مالُمْتُ أحَداً علی إذاعَهِ سِــرّی إذْ کُنْتُ بِهِ أضْیَقَ (مِنْهُ).

.The basis of a secret is its concealment .۲۴

۲۴_ مِلاکُ السِّــرِّ سَتْــرُهُ.

.Do not entrust your secret to one who has no trustworthiness .۲۵

۲۵_ لا تُوْدِعَنَّ سِرَّکَ مَنْ لا أمانَهَ لَهُ.

Do not .۲۶

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.confide in the one who would divulge your secret

۲۶_ لاتَثِقْ بِمَنْ يُذيعُ سِرَّکَ.

Do not inform your wife and your servant about your secret as they will [use it to] .۲۷ .subjugate you

۲۷_ لا تُطْلِعْ زَوْجَکَ،وَ عَبْدَکَ عَلى سِـرِّکَ، فَيَسْتَرِقّاکَ.

.Do not confide in the ignorant one with any secret that he is unable to conceal .۲۸

۲۸_ لا تُسِرَّ إلَى الجاهِلِ شَيْئاً لا يُطيقُ كِتْمانَهُ.

One whose breast cannot accommodate his secret has no preservation (or . ۲۹ .(prudence

۲۹_ لا حِرْزَ(لاحَزْمَ) لِمَنْ لا يَسَعُ سِرَّهُ صَدْرُهُ.

.The speech of every gathering is [supposed to be] rolled up with its carpet .۳۰

۳۰_ حَديثُ كُلِّ مَجْلِس يُطْوى مَعَ بِساطِهِ.

If you gain confidence in your close friend then safeguard some of your affairs and .۳۱ conceal some of your secrets [from him], for it is possible that you may regret .[revealing it all to him] sometime in the future

۳۱_ إنِ اسْتَنَمْتَ إلى وَدُودِکَ فَأحْرِزْ لَهُ مِنْ أمْرِکَ واسْتَبْقِ لَهُ مِنْ سِرِّکَ ما لَعَلَّکَ أنْ تَنْدِمَ علَيْهِ وَقْتاً ما.

Happiness And Putting Joy In The Hearts

Happiness And Putting Joy In The Hearts السرور وادخال السرور

.Happiness opens up the spirit and stimulates vitality .۱

۱_ اَلسُّرُورُ يَبْسُطُ النَّفْسَ ويُثيرُ النِّشاطَ.

.At times happiness becomes roiled .۲

۲_ رُبَّما تَنَغَّصَ السُّرُورُ.

.Perhaps [the joy of] happiness may turn bitter .۳

۳ــ قَدْ یَتَنَغَّصُ السُّرُورُ.

.[Every joy [in this world] turns sour [eventually .۴

۴ــ کُلُّ سُرُور مُتَنَغِّصٌ.

No one puts joy in a [believer's] heart except that Allah creates a grace from that .۵ joy, so whenever any calamity befalls him, it (the grace) flows over it just like the flowing of

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water until it expels the calamity from him just as the unfamiliar camel is expelled .from the group of camels

۵ــ ما أوْدَعَ أحَـدٌ (ما مِنْ أحَـد أوْدَعَ) قَلْبـاً سُـرُوراً إلاّـ خَلَقَ اللّهُ مِنْ ذلِكَ السُّرُورِ لُطْفاً، فَإذا نَزَلَتْ بِهِ نائِبَةٌ جَرى إلَيْها كَالماءِ فِى انْحِدارِهِ حَتّى يَطْرُدَها عَنْهُ كَما تَطْرُدُ الغَريبَهُ مِنَ الإبِلِ.

Extravagance

Extravagance الإسراف

.Extravagance is blameworthy in everything except in doing good deeds .١

١ــ اَلإسْرافُ مَذْمُومٌ فى كُلِّ شَىْء إلاّ فى أفْعالِ الخَيْرِ.

Verily giving this wealth where it has no right to be given is wastefulness and .٢ .extravagance

٢ــ ألا وإنَّ إعْطاءَ هذا المالِ فى غَيرِ حَقِّهِ تَبْذيرٌ وإسْرافٌ.

.The ugliest [form of] giving is extravagance .٣

٣ــ أقْبَحُ البَذْلِ السَّــرَفُ.

.The refusal of the economizer is better than the granting of the extravagant .۴

۴ــ إنَّ مَنْعَ المُقْتَصِدِ أحْسَنُ مِنْ عَطاءِ المُبَذِّرِ.

Verily the withholding of preserver is more graceful than the giving of the .۵ .squanderer

۵ــ إنَّ إمْساكَ الحافِظِ أجْمَلُ مِنْ بَذلِ المُضَيِّعِ.

.Extravagance wipes out the plentiful .۶

۶ــ اَلإسْرافُ يُفْنِى الجَزيلَ.

.Extravagance depletes the abundant .٧

٧ــ اَلإسْرافُ يُفْنِى الكَثيرَ.

.Wastefulness is the symbol [and cause] of poverty .۸

۸_ اَلتَّبْذيرُ عُنْوانُ الفاقَهِ.

.Wastefulness is a penniless companion .۹

۹_ اَلتَّبْذيرُ قَرينٌ مُفْلِسٌ.

.Abandon extravagance by economizing, and recall [your] tomorrow today .۱۰

۱۰_ ذَرِ الإسْرافَ مُقْتَصِداً، واذْكُرْ فِى اليَوْمِ غَداً.

Eschew extravagance, for neither is the generosity of the extravagant praised nor .۱۱
.[is his indigence sympathized [with

۱۱_ ذَرِ السَّـرَفَ فَإِنَّ المُسْرِفَ لا يُحْمَدُ جُودُهُ، ولا يُرْحَمُ فَقْرُهُ.

.The cause of poverty is extravagance .۱۲

۱۲_ سَبَبُ الفَقْرِ الإسْرافُ.

You must abandon wastefulness and extravagance, and adopt the qualities .۱۳

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of justice and equity.

۱۳ـ عَلَيْکَ بِتَرْکِ التَّبْذيرِ وَالإسْرافِ وَالتَّخَلُّقِ بِالعَدْلِ والإنْصافِ.

۱۴. Extravagance is censured in everything except in performance of virtuous acts and excessiveness in obedience [and worship of Allah].

۱۴ـ فی کُلِّ شَیْء يُذَمُّ السَّرَفُ إلاّ فی صَنايعِ المَعْرُوُفِ والمُبالَغَهُ فِي الطّاعَهِ.

۱۵. Then shun extravagance by economizing, and recall today [what you will need] tomorrow; hold on to wealth [only] to the extent of your necessity and send forth the surplus for the day when you will need it.

۱۵ـ فَدَعِ الإسْرافَ مُقْتَصِداً، واذْكُرْ فِی اليَوْمِ غَداً، وأمْسِکْ مِنَ المالِ بِقَدْرِ ضَرُورَتِکَ، وَقَدِّمِ الفَضْلَ لِيَوْمِ حاجَتِکَ.

۱۶. Wastefulness is enough of an extravagance.

۱۶ـ کَفی بِالتَّبْذيرِ سَرَفاً.

۱۷. Too much extravagance destroys.

۱۷ـ کَثْرَهُ السَّرَفِ تُدَمِّرُ.

۱۸. There is no honour in extravagance.

۱۸ـ لَيْسَ فی سَرَف شَرَفٌ.

۱۹. One who takes pride in wastefulness will be humiliated by indigence.

۱۹ـ مَنِ افْتَخَرَ بِالتَّبْذيرِ اِحْتَقَرَ بِالإفْلاسِ.

۲۰. That which is above sufficiency is extravagance.

۲۰ـ ما فَوْقَ الکَفافِ إسْرافٌ.

۲۱. There is no ignorance like wastefulness.

۲۱ـ لاجَهْلَ کَالتَّبْذيرِ.

.There is no affluence with extravagance .۲۲

۲۲ـ لا غِنى مَعَ إسْراف.

Woe be to the extravagant! How far he is from reforming himself and setting right .۲۳
!his affair

۲۳ـ وَيْحَ المُسْرِفِ، ما أبْعَدَهُ عَنْ صَلاحِ نَفْسِهِ وَاِسْتِدْراكِ أمْرِهِ.

Theft

Theft السّرقه

.And the shunning of theft [has been prescribed] as a means of instilling virtue .۱

۱ـ ومُجانَبَهَ السِّرْقَهِ، إيجاباً لِلْعِفَّهِ.

Aid

Aid المساعده

.Aid your brother in every situation, and go with him wherever he goes .۱

۱ـ ساعِدْ أخاكَ عَلى كُلِّ حال، وزُلْ مَعَهُ حَيْثُما زالَ.

Felicity

Felicity السَّعاده

Felicity is that .۱

.which leads [one] to success

۱ـ السَّعادةُ ما أفْضَتْ إلَى الفَوْزِ.

.The signs of felicity are sincerity [of intentions] in action .۲

۲ـ أماراتُ السَّعادَةِ إخْلاصُ العَمَلِ.

.Having a heart that is free of rancour and jealousy is from the felicity of a servant .۳

۳ـ خُلُوُّ الصَّدْرِ مِنَ الغِلِّ وَالحَسَدِ مِنْ سَعادَةِ العَبْدِ.

.Felicity is gained by hastening good deeds and pure [and virtuous] actions .۴

۴ـ دَرَكُ السَّعادَةِ بِمُبادَرَةِ الخَيْراتِ والأعْمالِ الزّاكياتِ.

.The felicity of a person is [in] contentment and satisfaction .۵

۵ـ سَعادَةُ المَرْءِ اَلقَناعَةُ واَلرِّضا.

.The felicity of a man is in safeguarding his faith and working for his Hereafter .۶

۶ـ سَعادَةُ الرَّجُلِ فی إحْرازِ دينِهِ والعَمَلِ لآخِرَتِهِ.

It is enough of a felicity for a person that he be deemed trustworthy in religious and .۷
.worldly affairs

۷ـ كَفی بِالمَرْءِ سَعادَةً أنْ يُوثَقَ بِهِ فی أُمُورِ الدّينِ والدُّنيا.

It is enough of a felicity for a person to turn away from that which perishes and .۸
.become occupied with that which is everlasting

۸ـ كَفی بِالمَرْءِ سَعادَةً أنْ يَعْزِفَ عَمّا يَفْنی، ويَتَوَلَّهَ بِما يَبْقی.

You will never know the sweetness of felicity until you taste the bitterness of .۹
.misfortune

۹ـ لَنْ تُعْرَفَ حَلاوَةُ السَّعادَةِ حتّی تُذاقَ مَرارَةُ النَّحْسِ.

.It is part of felicity to be granted success in performing righteous deeds .۱۰

۱۰ـ مِنَ السَّعادَهِ التَّوفيقُ لِصالِحِ الأعْمالِ.

It is from the perfection of felicity for one to strive for the betterment of the [whole] .۱۱ .community

۱۱ـ مِنْ كَمالِ السَّعادَهِ السَّعْىُ فى صَلاحِ الجُمْهُورِ.

.Successfully attaining what is sought is part of felicity .۱۲

۱۲ـ مِنَ السَّعادَهِ نُجْحُ الطَّلِبَهِ.

From the felicity of a .۱۳

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person is his showing benevolence to those who are deserving of it.

۱۳ـ مِنْ سَعادَهِ المَرْءِ أنْ يَضَعَ مَعْرُوفَهُ عِنْدَ أهْلِهِ.

۱۴. A person does not attain felicity except through the obedience of Allah, the Glorified, and a person does not become wretched except by disobeying Allah.

۱۴ـ لا يَسْعَدُ امْرُءٌ إلاّ بِطاعَهِ اللّهِ سُبْحانَهُ، ولايَشْقَى امْرُءٌ إلاّ بِمَعْصِيَهِ اللّهِ.

۱۵. No one attains felicity except by upholding the bounds of Allah and no one becomes wretched except by disregarding them.

۱۵ـ لا يَسْعَدُ أحَدٌ إلاّ بِإقامَهِ حُدُودِ اللّهِ ولايَشْقى أحَدٌ إلاّ بِإضاعَتِها.

۱۶. It is from the felicity of a person that his good turns are done to one who thanks him and his benevolence is shown to one who is not ungrateful to him.

۱۶ـ مِنْ سَعادَهِ المَرْءِ أنْ تَكُونَ صَنايِعُهُ عِنْدَ مَنْ يَشْكُرُهُ ومَعْرُوفُهُ عِنْدَ مَنْ لا يَكْفُرُهُ.

۱۷. He who makes his brothers miserable does not gain felicity.

۱۷ـ ما سَعِدَ مَنْ شَقى إخْوانُهُ.

۱۸. How close are felicities to misfortunes!

۱۸ـ ما أقْرَبَ السُّعُودَ مِنَ النُّحُوسِ.

۱۹. How far is repose in ease and inactivity from acquiring felicity!

۱۹ـ هَيْهاتَ مِنْ نَيْلِ السَّعادَهِ اَلسُّكُونُ إلَى الهُوَيْنا والبِطالَهِ.

۲۰. When the presentation [of deeds] in front of Allah, the Glorified, takes place, felicity is differentiated from wretchedness.

۲۰ـ عِنْدَ العَرْضِ عَلَى اللّهِ سُبْحانَهُ تَتَحَقَّقُ السَّعادَهُ مِنَ الشَّقاءِ.

The Felicitous

The Felicitous –السعيد

.The felicitous is one who considers that which is lost [to him] as insignificant .۱

۱_ السَعِيدُ مَنِ اسْتَهانَ بِالمَفْقُودِ.

Felicitous is one who fears the punishment [of Allah] so he has faith, and hopes for .۲ divine reward so he does

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.good deeds

۲ـ اَلسَّعيدُ مَنْ خافَ العِقابَ فَامَنَ، ورَجا الثَّوابَ فَأحْسَنَ.

Verily the most felicitous of people is one who has an exhorter in himself [that urges .۳ him] to obey Allah.

۳ـ إنَّ أسْعَدَ النّاسِ مَنْ كانَ لَهُ مِنْ نَفْسِهِ بِطاعَهِ اللّهِ مُتَقاض.

.Felicitous is one who makes his obedience [and worship] sincere .۴

۴ـ اَلسَّعيدُ مَنْ أخْلَصَ الطّاعَهَ.

If you would like to be the most felicitous of people through what you have learnt, .۵ then act upon it.

۵ـ إنْ أحْبَبْتَ أنْ تَكُونَ أسْعَدَ النّاسِ بِما عَلِمْتَ فَاعْمَلْ.

Indeed only he is felicitous who fears divine punishment so he safeguards himself, .۶ and hopes for divine reward so he does good, and longs for Paradise so he wakes up [to worship] in the night.

۶ـ إنَّما السَّعيدُ مَنْ خافَ العِقابَ فَأَمِنَ، ورَجا الثَّوابَ فَاحْسَنَ،وَ اشْتاقَ إلَى الجَنَّهِ فَادَّلَجَ.

Striving And Seeking

السعی والإسراع والطلب-Striving and Seeking

Rolling up one's clothes [in preparation] for serious work is from [one's] good . ۱ fortune.

۱ـ التَّشَمُّرُ لِلْجِدِّ مِنْ سَعادَهِ الجَدِّ.

.Seek and you shall find .۲

۲ـ أُطْلُبْ تَجِدْ.

.It is upon you to strive but it is not upon you to succeed .۳

۳ــ عَلَيْکَ بِالسَّعِی ولَيْسَ عَلَيْکَ بِالنُّجْحِ.

Never will your striving for that which improves you and earns divine reward be .۴ .wasted

۴ــ لَنْ يَضيعَ مِنْ سَعْيِکَ ما أصْلَحکَ وأکْسَبَکَ الأجْرَ.

.[One who hastens his pace arrives at the place of rest [and repose .۵

۵ــ مَنْ أسْرَعَ المَسيرَ أدْرَکَ المَقيلَ.

.One whose efforts are good, his place in the Hereafter will be good .۶

۶ــ مَنْ حَسُنَتْ مَساعيهِ طابَتْ مَراعيهِ.

Strive to free your necks [from the shackles .۷

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.of this world] before the doors of ransom are shut

٧ــ اِسْعَوْا فی فِکاكِ رِقابِکُمْ قَبْلَ أنْ تُغْلَقَ رَهائِنُها.

Whoever hastens to the people with that which they dislike, they will speak about .٨ .him that which they do not know

٨ــ مَنْ أسْرَعَ إلَی النّاسِ بِما یَکْرَهُونَ قالُوا فیهِ ما لایَعْلَمُونَ.

.Many a person strives in that which is harmful for him .٩

٩ــ رُبَّ ساعٍ فیما یَضُرُّهُ.

.Many a person is awake so that another can sleep .١٠

١٠ــ رُبَّ ساهِرٍ لِراقِد.

.[Many a person strives for one who is seated [doing nothing .١١

١١ــ رُبَّ ساعٍ لِقاعِد.

Travel

Travel السَّفر-

.Travelling is one of the two torments .١

١ــ اَلسَّفَرُ أحَدُ العَذابَیْنِ.

The Envoy

The Envoy -السفیر

The lies of an envoy give rise to corruption, cause the failure of the intended .١ .objective, nullify judiciousness and invalidate firm resolution

١ــ کِذْبُ السَّفیرِ یُوَلِّدُ الفَسادَ، ویُفَوِّتُ المُرادَ ویُبْطِلُ الحَزْمَ،وَ یَنْقُضُ العَزْمَ.

Spilling Blood

Spilling blood سفک الدِّماء–

Spilling blood without just cause invites the descending of divine wrath and the .۱ .cessation of blessings

۱_ سَفْكُ الدِّماءِ بِغَيْرِ حَقِّها يَدْعُوا إلى حُلُولِ النِقْمَهِ وزَوالِ النِّعْمَهِ.

The Ships Of Salvation

Ships of Salvation –سفن النَّجاه

.Cut through the waves of discord by [embarking on] the ships of salvation .۱

۱_ شُقُّوا أمْواجَ الفِتَنِ بِسُفُنِ النَّجاهِ.

Dimwittedness

Dimwittedness–السَّفه

.Beware of dimwittedness for verily it causes one to be deserted by his friends .۱

۱_ إيّاكَ والسَّفَهَ فَإنَّهُ يُوحِشُ الرِّفاقَ.

.Dimwittedness is idiocy .۲

۲_ اَلسَّفَهُ خُرْقٌ.

.Dimwittedness [and insolence] is an offence .۳

۳_ اَلسَّفَهُ جَريرَهٌ.

.Dimwittedness is the key to ridicule .۴

۴_ اَلسَّفَهُ مِفْتاحُ السِّبابِ.

.Dimwittedness attracts evil .۵

۵_ اَلسَّفَهُ يَجْلُبُ الشَّـرَّ.

Shun dimwittedness, for verily it belittles .۶

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.a person and dishonor's him

۶_ دَعِ السَّفَهَ فَإنَّهُ يُزْرى بِالمَرْءِ ويَشينُهُ.

.The weapon of ignorance is dimwittedness .۷

۷_ سِلاحُ الجَهْلِ السَّفَهُ.

.Dimwittedness is enough as a disgrace .۸

۸_ كَفى بِالسَّفَهِ عاراً.

.Increased dimwittedness brings about ill feelings and gives rise to hatred .۹

۹_ كَثْرَةُ السَّفَهِ تُوجِبُ الشَّنَ آنَ وتَجْلُبُ البَغْضاءَ.

.Dimwittedness is not like intelligence .۱۰

۱۰_ لَيْسَ السَّفَهُ كَالحِلْمِ.

The Dimwit

The Dimwit- السّفيه والسفهاء

.The wise person gets most fatigued when he speaks to a dimwit .۱

۱_ أعْيى ما يَكُونُ الحَكيمُ إذا خاطَبَ سَفيهاً.

.The most dim-witted of all fools is the one who boasts with foul language .۲

۲_ أسْفَهُ السُّفَهاءِ المُتَبَجِّحُ بِفُحْشِ الكَلامِ.

.One who enters the circle of dimwits is debased .۳

۳_ مَنْ داخَلَ السُّفَهاءَ حُقِّرَ.

.One who censures a dimwit has exposed himself to insult .۴

۴_ مَنْ عَذَلَ سَفِيهاً فَقَدْ عَرَّضَ لِلسَّبِّ نَفْسَهُ.

.Refraining from replying a dimwit is the best reply you can give him .۵

۵_ تَرْكُ جَوابِ السَّفيهِ أبْلَغُ جَوابِهِ.

.The dimwit does not know the right of the wise one .۶

۶_ لا يَعْرِفُ السَّفيهُ حَقَّ الحَليمِ.

.Nothing corrects the dimwit but bitter [and harsh] speech .۷

۷_ لايُقَوِّمُ السَّفيهَ إلاّ مُرُّ الكَلامِ.

.Accompanying the dimwit corrupts one's character .۸

۸_ مُقارَنَهُ السُّفَهاءِ تُفْسِدُ الخُلْقَ.

Maladies

Maladies- الأسْقام

(It is from the [good] health of the bodies that maladies originate.(۱) .۱

۱_ مِنْ صِحَّهِ الأجْسامِ تَوَلُّدُ الأسْقامِ.

.There is no affliction greater than the unrelenting physical ailment .۲

۲_ لا رَزِيَّهَ أعْظَمُ مِنْ دَوامِ سُقْمِ الجَسَدِ.

.There is no escape for bodies from maladies .۳

۳_ لَيْسَ لِلأَجْسامِ نَجاهٌ مِنَ الأسْقامِ.

Calmness and Solemnity

Calmness and Solemnity-السكينه والوقار

.Solemnity is the ornament of the intellect .۱

۱_

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۱ - Because when one is healthy, he tends to forget that he can fall sick and does or consumes things that make him sick.

اَلوَقارُ حِلْيَهُ العَقْلِ.

.Solemnity supports (or gives rise to) forbearance .٢

٢ــ اَلوَقارُ يُنْجِدُ (نَتيجَهُ) الحِلْمِ.

.Calmness is a sign of intelligence .٣

٣ــ السَّكينَهُ عُنْوانُ العَقْلِ.

.Solemnity is evidence of nobility .۴

۴ــ اَلوَقارُ بُرْهانُ النُّبْلِ.

.If you act with solemnity you will be honored .۵

۵ــ إنْ تَوَقَّرْتَ أُكْرِمْتَ.

.Through solemnity, one's reverence increases .۶

۶ــ بِالوَقارِ تَكْثُرُ الهَيْبَهُ.

.Espouse calmness, for indeed it is the best embellishment .٧

٧ــ عَلَيْكَ بِالسَّكينَهِ فَإنَّها أفْضَلُ زينَه.

Be solemn when among the people and oft-remembering [of Allah and His bounties] .٨
.when alone

٨ــ كُنْ فِى المَلاءِ وَقُوراً، وَكُنْ فِى الخَلاءِ ذَكُوراً.

.Let solemnity be your trait, for one whose silliness increases is scorned .٩

٩ــ لِتَكُنْ شيمَتُكَ الوَقارَ فَمَنْ كَثُرَ خُرْقُهُ اُسْتُرْذِلَ.

.One who acts with solemnity is revered .١٠

١٠ــ مَنْ تَوَقَّرَ وُقِّرَ.

.One whose solemnity increases, his exaltedness increases .۱۱

۱۱ــ مَنْ كَثُرَ وَقارُهُ، كَثُرَتْ جَلالَتُهُ.

.Espousing solemnity protects one from the lowliness of impetuousness .۱۲

۱۲ــ مُلازَمَهُ الوَقارِ تُؤْمِنُ دَناءَهَ الطَّيْشِ.

.Calmness is an excellent quality .۱۳

۱۳ــ نِعْمَ الشّيمَهُ السَّكينَهُ.

.Solemnity is an excellent trait .۱۴

۱۴ــ نِعْمَ الشّيمَهُ الوَقارُ.

.The solemnity of a man adorns him and his silliness tarnishes him .۱۵

۱۵ــ وَقارُ الرَّجُلِ يَزينُهُ، وخُرْقُهُ يَشينُهُ.

.The solemnity of an elderly person is a light and an embellishment .۱۶

۱۶ــ وَقارُ الشَّيْبِ(الرَّجُلِ) نُورٌ وزينَهٌ.

.The solemnity of old age is more beloved to me than the vigor of youth .۱۷

۱۷ــ وَقارُ الشَّيْبِ أحَبُّ إلَيَّ مِنْ نَضارَهِ الشَّبابِ.

The Preceding

السَّلف–The Preceding

Many a thing that has been sent ahead (or has been pillaged) returns back [as it was .۱
.[before

۱ــ رُبَّ سَلَف (سَلَب) عادَ خَلَفاً.

Salāms And Greetings

السلام والتحيّه-Salams and Greetings

۱. The most miserly of people

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.is the only who is stingy with his Salām

١ــ أبْخَلُ النَّاسِ مَنْ بَخِلَ بِالسَّلامِ.

.Offering greetings is one of the virtuous morals and traits .٢

٢ــ بَذْلُ التَّحِيَّهِ مِنْ حُسْنِ الأخْلاقِ والسَّجِيَّهِ.

Peace and Reconciliation

السِّلم والمسالمه-Peace and Reconciliation

.Peace is the fruit of forbearance .١

١ــ اَلسِّلْمُ ثَمَرَهُ الحِلْمِ.

.Peace is the cause of security and the sign of steadfastness .٢

٢ــ اَلسِّلْمُ عِلَّهُ السَّلامَهِ وعَلامَهُ الاِسْتِقامَهِ.

Be peaceful with people and you will be safe; work for the Hereafter and you will be .٣ .successful

٣ــ سالِمِ النّاسَ تَسْلَمْ، واعْمَلْ للآخِرَهِ تَغْنَمْ.

Whoever is peaceful with the people, his friends increase and his enemies .۴ ?decrease

۴ــ مَنْ سالَمَ النّاسَ كَثُرَ أصْدِقائُهُ وقَلَّ أعْدائُهُ.

.Whoever is peaceful with the people, his faults remain hidden .۵

۵ــ مَنْ سالَمَ النّاسَ سُتِرَتْ عُيُوبُهُ.

.One who is peaceful with the people gains security .۶

۶ــ مَنْ سالَمَ النّاسَ رَبِــحَ السَّلامَهَ.

One who is pleased to live peacefully with the people will be safe from their .٧

.adversities

۷_ مَنْ رَضِیَ مِنَ النّاسِ بِالمُسالَمَهِ سَلِمَ مِنْ غَوائِلِهِمْ.

I found the reconciliation that does not weaken Islam to be more beneficial than .۸ .war

۸_ وَجَدْتُ المُسالَمَهَ مالَمْ یَکُنْ وَهْنٌ فِی الإسْلامِ أنْجَعَ مِنَ القِتالِ.

.There is no outcome sounder than the outcomes of peace .۹

۹_ لاعاقِبَهَ أسْلَمُ مِنْ عَواقِبِ السِّلْمِ.

Islam

الإسلام-Islam

Islam means submission [to the will of Allah], and submission means certitude, and .۱ certitude means attestation, and attestation means confirmation, and confirmation .means execution, and execution means action

۱_ الإسْلامُ هُوَ التَّسلیمُ، والتَّسْلیمُ هُوَ الیَقینُ،وَ الیَقینُ هُوَ التَّصْدیقُ، وَالتَّصْدیقُ هُوَ الإقْرارُ، والإقْرارُ هُوَ الأداءُ، والأداءُ هُوَ العَمَلُ.

Verily Islam has a .۲

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goal, so strive towards its goal and proceed towards Allah by fulfilling that which He has ordained upon you of His rights.

٢ـ إنَّ للإسْلامِ غايَةً فَانْتَهُوا إلى غايَتِهِ، واخْرُجُوا إلَى اللّهِ مِمّا افْتَرَضَ عَلَيْكُمْ مِنْ حُقُوقِهِ.

٣. Islam is the most illuminated course.

٣ـ اَلإسْلامُ أبْلَجُ المَناهِجِ.

٤. And he ('a) said about Islam: It is an instruction for the resolute, a sign for the one who examines it [carefully], a lesson for the one who takes heed and a salvation for the one who accepts it.

٤ـ وقال ـ عليه السّلام ـ فى ذكرِ الإسْلامِ: تَبْصِرَةٌ لِمَنْ عَزَمَ، وآيَةٌ لِمَنْ تَوَسَّمَ، وَعِبْرَةٌ لِمَنِ اتَّعَظَ، ونَجاةٌ لِمَنْ صَدَّقَ.

٥. The embellishment of Islam is performing righteous actions.

٥ـ زينَةُ الإسْلامِ إعْمالُ الإحْسانِ.

٦. Allah has prescribed Islam for you and has made its laws easy, and He has strengthened its pillars against those who wage war with it.

٦ـ شَرَعَ اللّهُ لَكُمُ الإسْلامَ، فَسَهَّلَ شَرايِعَهُ، وأعَزَّ أرْكانَهُ على مَنْ حارَبَهُ.

٧. The outward side of Islam is radiant and its inward aspect is elegant.

٧ـ ظاهِرُ الإسْلامِ مُشْرِقٌ، وباطِنُهُ مُونِقٌ.

٨. The objective of Islam is [complete] submission [to the will of Allah].

٨ـ غايَةُ الإسْلامِ التَّسليمُ.

٩. Islam [has been prescribed] as a security form dangers.

٩ـ وَالإسْلامَ أماناً مِنَ المَخاوِفِ.

١٠. The basis of Islam is truthfulness [in speech].

۱۰_ مِلاکُ الإسْلامِ صِدْقُ اللِّسانِ.

.There is no fortress better fortified than Islam .۱۱

۱۱_ لامَعْقِلَ أمْنَعُ مِنَ الإسْلامِ.

.Islam is in need of faith .۱۲

۱۲_ یَحْتاجُ الإسْلامُ إلَی الإیمانِ.

.[Become a Muslim and you shall be safe [in the Hereafter .۱۳

۱۳_ أسْلِمْ تَسْلَمْ.

The Muslims

المسلمون-The Muslims

The best .۱

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of all Muslims in practicing Islam is he whose efforts are for his Hereafter and whose .[fear [of Allah's wrath] is balanced with his hope [in His mercy

١ـ أَفْضَلُ الْمُسْلِمينَ إِسْلاماً مَنْ كانَ هَمُّهُ لأُخْراهُ،وَ اعْتَدَلَ خَوْفُهُ وَرَجاهُ.

.Verily the Muslims (or the believers) are humble .٢

٢ـ إِنَّ الْمُسْلِمينَ (الْمُؤْمِنين) مُسْتَكينُونَ.

One who accepts Islam [and submits to the will of Allah] remains safe [in the .٣ .[Hereafter

٣ـ مَنْ أَسْلَمَ سَلِمَ.

.One who practices Islam properly is [truly] guided .۴

۴ـ هُدِیَ مَنْ حَسُنَ إِسْلامُهُ.

Submission To The Will Of Allah

المسالمه مع اللّه والتسليم والإنقياد-Submission to the Will of Allah

.[Submission means not blaming [Allah for what happens .١

١ـ اَلتَّسليمُ أَنْ لاتَتَّهِمَ.

.If you submit your soul to Allah, your soul remains safe .٢

٢ـ إِنْ أَسْلَمْتَ نَفْسَكَ لِلّهِ سَلِمَتْ نَفْسُكَ.

.[The practice of the righteous people is complete submission [to the will of Allah .٣

٣ـ سُنَّهُ الأَبـْرارِ حُسْنُ الإِسْتِسْلامِ.

.Submit to Allah and your Hereafter will be saved .۴

۴ـ سالِمِ اللّهَ تَسْلَمْ أُخْراكَ.

Submit yourselves to the command of Allah and the command of His chosen .۵

.servant, for verily you will never go astray with submission

۵ـ سَلِّمُوا لأمْرِ اللّهِ، وَلِامْرِ وَلِيِّهِ، فَإنَّكُمْ لَنْ تَضِلُّوا مَعَ التَّسْليمِ.

The end result of [complete] submission [to the will of Allah] is success in reaching .۶ the Abode of Bounties.

۶ـ غايَهُ التَّسْليمِ الفَوْزُ بِدارِ النَّعيمِ.

.In submission there is faith .۷

۷ـ فِی التَّسْليمِ إيمانٌ.

Guided is the one who submits to the guidance of Allah and His Prophet and the one .۸ vested with His authority.

۸ـ هُدِیَ مَنْ سَلَّمَ مَقادَتَهُ إلَی اللّهِ وَ رَسُوْلِهِ وَ وَلِیِّ أمْرِهِ.

There is .۹

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.no faith better than surrendering to the will of Allah

۹_ لا إيمانَ أفْضَلُ مِنَ الاِسْتِسْلامِ.

.Verily if you submit to Allah, you will be safe and successful .۱۰

۱۰_ إنَّکَ إنْ سالَمْتَ اللّهَ سَلِمْتَ وَفُزْتَ.

.The root of faith is complete submission to the command of Allah .۱۱

۱۱_ أصْلُ الإيمانِ حُسْنُ التَّسْليمِ لِأمْرِ اللّهِ.

.One who submits to Allah remains safe .۱۲

۱۲_ مَنْ سالَمَ اللّهَ سَلِمَ.

Whoever surrenders to Allah will be granted security by Him and whoever wages .۱۳ .war with Allah will be destroyed by Him

۱۳_ مَنْ سالَمَ اللّهَ سَلَّمَهُ وَمَنْ حارَبَ اللّهَ حَرَبَهُ.

Security

Security-السّلامه

.[One who seeks security remains steadfast [on the straight path .۱

۱_ مَنْ طَلَبَ السَّلامَهَ لَزِمَ الاِسْتِقامَهَ.

.One who desires security should adopt moderation .۲

۲_ مَنْ أرادَ السَّلامَهَ فَعَلَيْهِ بِالقَصْدِ.

.One who wishes for security keeps himself steadfast on the straight path .۳

۳_ مَنْ رَغِبَ فِی السَّلامَهِ ألْزَمَ نَفْسَهُ الاِسْتِقامَهَ.

One who loves security must prefer poverty [over wealth] and one who loves .۴ .comfort must prefer abstinence from pleasures in this world

۴ــ مَنْ أحَبَّ السَّلامَهَ فَلْيُؤثِرِ الفَقْرَ، وَمَنْ أحَبَّ الرَّاحَهَ فَلْيُؤْثِرِ الزُّهْدَ فِی اِلدُّنیا.

One who has three [qualities] in him, will remain safe both in this world and the next: .۵ He enjoins good and follows it himself, He forbids evil and keeps away from it himself, and he preserves the boundaries [and ordinances] of Allah, the Sublime and the .Exalted

۵ــ مَنْ کانَ فیه ثَلاثٌ سَلِمَتْ لَهُ الدُّنیا وَالآخِرَهُ: یَأمُرُ بِالمَعْرُوفِ وَیَأْتَمِرُ بِهِ، وَ یَنْهی عَنِ المُنْکَرِ وَیَنْتَهی عَنْهُ وَیُحافِظُ عَلی حُدُودِ اللّهِ جَلَّ وَعَلا.

There is no preservation more averting .۶

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.[of harm] than security [that is granted by Allah]

۶_ لا وِقايَهَ أمْنَعُ مِنَ السَّلامَهِ.

.[There is no attire more appealing than security [and well-being .۷

۷_ لالِباسَ أجْمَلُ مِنَ السَّلامَهِ.

.Many a person remains safe after regret .۸

۸_ رُبَّ سالِم بَعْدَ النَّدامَهِ.

The One Who Surrenders

المستسلم -The One Who Surrenders

.Everyone who surrenders [to Allah] is protected .۱

۱_ كُلُّ مُسْتَسْلِم مُوَقًّى.

.One who surrenders [to Allah] remains safe .۲

۲_ مَنِ اسْتَسْلَمَ سَلِمَ.

.[One who surrenders himself to Allah is supported [by Him .۳

۳_ مَنِ اسْتَسْلَمَ إلَى اللّهِ اِسْتَظْهَرَ.

.[One who submits his affair to Allah is supported [by Him .۴

۴_ مَنْ سَلَّمَ أمْرَهُ إلَى اللّهِ اِسْتَظْهَرَ.

.The one who surrenders [to Allah] is protected .۵

۵_ اَلْمُسْتَسْلِمُ مُوَقًّى.

Forgetfulness

السلوّ والنسيان-Forgetfulness

.[Forgetfulness is the reaper of longing [and desire .۱

۱ـ اَلسُّلُوُّ حاصِدُ الشَّوْقِ.

One who forgets about what has been robbed from him, it is as if he has not been .۲ .robbed

۲ـ مَنْ سَلا عَنِ المَسْلُوبِ كَأنْ لَمْ يُسْلَبْ.

Condolences and Congratulations

التسليه والتّهنيه-Condolences and Congratulations

He ('a) consoled a man whose son passed away and [at the same time] was blessed .۱ with the birth of [another] son saying: May Allah make your reward great [for your patience] in that which He took away, and may His blessings be with you in that which .[He has bestowed [upon you

۱ـ وَ عَزّى ـ عَليه السّلامُ ـ رَجُلاً ماتَ لَهُ وَلَدٌ وَ رُزِقَ لَهُ وَلَدٌ فقالَ: عَظَّمَ اللّهُ أجْرَكَ فيما أبادَ، وَبارَكَ لَكَ فيما أفادَ.

Mien

السَّمْت-Mien

!How good a guidance having a good mien is .۱

۱ـ نِعْمَ الدَّلالَهُ حُسْنُ السَّمْتِ.

Hearing and Sight

السَّمع والبصر-Hearing and Sight

,Allah .۱

the Glorified, has granted you with hearing so that it may heed [and comprehend] that which is concerns it and with sight so that what is dark for it may be brought to light [[and seen clearly]].

١ــ جَعَلَ اللّهُ سُبْحانَهُ لَكُمْ أسْماعاً لِتَعِیَ ماعَناها، وَ أبْصاراً لِتَجْلُوَ مِنْ عَشاها.

Listening and The Listener

الإستماع والسامع والمستمع-Listening and the listener

١. May Allah have mercy on the servant who hears a ruling so he heeds it, is invited to the right path so he approaches it, and holds on to the guide so he is saved.

١ــ رَحِمَ اللّهُ عَبْداً سَمِعَ حُكْماً فَوَعى، وَ دُعِیَ إلى رَشاد فَدَنى، وَ أخَذَ بِحُجْزَهِ هاد فَنَجا.

٢. Knowledge is not ruined except by the miscomprehension of the listener.

٢ــ لا یُؤْتَى العِلْمُ اِلاّمِنْ سُوءِ فَهْمِ السّامِعِ.

٣. Listen and you will learn; remain silent and you will be safe.

٣ــ اِسْمَعْ تَعْلَمْ، وَ اصْمُتْ تَسْلَمْ.

۴. One who listens well benefits quickly.

۴ــ مَنْ أحْسَنَ الاِسْتِماعَ تَعَجَّلَ الاِنْتِفاعَ.

۵. Do not desire for everything that you hear, for this suffices as gullibility (or foolishness).

۵ــ لاتَطْمَعْ فی كُلِّ ما تَسْمَعُ، فَكَفى بِذلِكَ غِرَّةً (خُرْقاً).

۶. Train your ears to listen well and do not pay attention to that which does not increase anything useful for you by listening to it, for verily this corrodes the hearts and leads to dispraise.

۶ــ عَوِّدْ أُذُنَكَ حُسْنَ الاِسْتِماعِ، وَ لاتُصْغِ إلى ما لایَزیدُ فی صَلاحِكَ اِسْتِماعُهُ، فَإنَّ ذلِكَ یُصْدِئُ القُلُوبَ وَیُوجِبُ المَذامَّ.

.The listener is a partner of the speaker .۷

۷_ السَّامِعُ شَرِيكُ القائِلِ.

Righteous Practices

السنه الصالحه-Righteous Practices

Do not discontinue the good .۱

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practices that have been [previously] acted upon, and which the people have become familiar with, and which the masses have found suitable.

١ــ لا تَنْقُضْ سُنَّةً صالِحَةً عُمِلَ بِها، وَ اجْتَمَعَتِ الأُلْفَةُ لَها، وَ صَلَحَتِ الرَّعِيَّةُ عَلَيْها.

Doing Wrong To Others

الإساءه-Doing Wrong to Others

١. Beware of doing wrong [to others], for indeed it is a vile quality and verily the one who hurts others will surely be thrown into hell because of his wrongs.

١ــ إيّاكَ وَ الإساءَةَ، فَإنَّها خُلْقُ اللِّئامِ، وَإنَّ المُسِيءَ لَمُتَرَدٌ فی جَهَنَّمَ بِإساءَتِهِ.

٢. Verily if you do wrong [to others] then you are only debasing and harming yourself.

٢ــ إنَّكَ إنْ أسَأتَ فَنَفْسَكَ تَمْتَهِنُ، وَ إيّاها تَغْبِنُ.

٣. Counter the wrongs [of others] by doing good [to them].

٣ــ ضادُّوا الإسائَةَ بِالإحْسانِ.

۴. One who is thanked for doing wrong is [actually] mocked for it.

۴ــ مَنْ شُكِرَ عَلَى الإسائَةِ سُخِرَ بِهِ.

۵. One who wrongs his subjects pleases his enviers.

۵ــ مَنْ أساءَ إلى رَعِيَّتِهِ سَــرَّ حُسّادَهُ.

۶. One who wrongs others brings upon himself a severe reprisal.

۶ــ مَنْ أساءَ اِجْتَلَبَ سُوءُ الجَزاءِ.

٧. Whoever treats people badly, they requite him with the same treatment.

٧ــ مَنْ عامَلَ النّاسَ بِالإساءَةِ كافَؤُهُ بِها.

٨. One who proceeds in the course of his offences stumbles in his progress.

۸ـ مَنْ جَرى فى مَيْدانِ إساءَتِهِ كَبا فى جَرْيِهِ.

Do not wrong the person who does good to you, for one who wrongs the person .۹ .[who does him a favour will be denied favours [in the future

۹ـ لا تُسِئْ إلى مَنْ أحْسَنَ إلَيْكَ، فَمَنْ أساءَ إلى مَنْ أحْسَنَ إلَيْهِ مُنِعَ الإحْسانُ.

[Whoever wrongs his [own .۱۰

.family, no hope [of any goodness] can be attached to him

١٠ــ مَنْ أساءَ إلى أهْلِهِ لَمْ يَتَّصِلْ بِهِ تَأْميلٌ.

Procrastination

Procrastination-التسويف

١. How many a person has postponed doing something until death falls upon him!

١ــ كَمْ مِنْ مُسَوِّف بِالعَمَلِ حتّى هَجَمَ عَلَيْهِ الأجَلُ.

٢. The one who delays seeking repentance is in the greatest danger of the onslaught of death.

٢ــ مُسَوِّفُ نَفْسِهِ بِالتَّوْبَهِ مِنْ هُجُومِ الأجَلِ عَلى أعْظَمِ الخَطَرِ.

٣. One who procrastinates in seeking repentance has no faith.

٣ــ لا دِينَ لِمُسَوِّف بِتَوْبَتِهِ.

Eminence And The Eminent

Eminence and Eminent-السَّــيِّد والسُّؤدد

١. The eminent one is envied and the munificent one is loved and adored.

١ــ اَلسَّــيِّدُ مَحْسُودٌ، وَ الجَوادُ مَحْبُوبٌ مَوْدُودٌ.

٢. The eminent person is one who bears the burdens of his brothers and is neighborly to his neighbor.

٢ــ اَلسَّــيِّدُ مَنْ تَحَمَّلَ أثْقالَ إخْوانِهِ، وَ أحْسَنَ مُجاوَرَهَ جيرانِهِ.

٣. The eminent person is one who neither flatters nor deceives, nor is he beguiled by greedy ambitions.

٣ــ اَلسَّــيِّدُ مَنْ لا يُصانِعُ، وَلا يُخادِعُ، وَلا تَغُرُّهُ المَطامِعُ.

The eminent person is one who bears the responsibility of providing [for others] and .۴ .is generous with his assistance

۴_ اَلسَّـیِّدُ مَنْ تَحَمَّلَ المَؤُنَه، وَجادَ بِالمَعُونَهِ.

.The completion of eminence is in taking the initiative to do good to others .۵

۵_ تَمامُ السُّؤْدَدِ اِبْتِداءُ الصَّنایِـعِ.

The eminent among the people in this world are the generous ones and in the .۶ .Hereafter, the God-wary

۶_ سادَهُ النّاسِ فِی الدُّنیا الأسْخیاءُ، وَفِی الآخِرَهِ الأتْقیاءُ.

.[The excellence of the eminent ones is in [their] devout worship [of Allah .۷

۷_ فَضیلَهُ السّادَهِ حُسْنُ العِبادَهِ.

Righteous action, aiding the aggrieved and inviting .۸

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guests [to one’s home] are instruments [and means] of eminence.

۸ـ فِعْلُ المَعْرُوفِ، وَ إغاثَهُ المَلْهُوفِ، وَ إقْراءُ الضُّيُوفِ آلَهُ السّيادَهِ.

۹. One whose brothers have to turn to other than him [for their needs] has not attained eminence.

۹ـ لَمْ يَسُدْ مَنِ افْتَقَرَ إخْوانُهُ إلى غَيْرِهِ.

۱۰. Listening to the complaint of the aggrieved is part of eminence.

۱۰ـ مِنَ السُّؤْدَدِ الصَّبْرُ، لِاسْتِماعِ شَكْوَى المَلْهُوفِ.

۱۱. He who does not grant generously has not perfected [his] eminence.

۱۱ـ ما أكْمَلَ السِّيادَهَ مَنْ لَمْ يَسْمَحْ.

۱۲. He whose brothers need to turn to other than him [for help] has not achieved eminence.

۱۲ ـ ماسادَ مَنِ احْتاجَ إخْوانُهُ إلى غَيْرِهِ.

۱۳. There is no honour like eminence.

۱۳ـ لا شَـرَفَ كَالسُّؤْدَدِ.

۱۴. There is no eminence with vengeance.

۱۴ـ لا سُؤْدَدَ مَعَ انْتِقام.

۱۵. There is no eminence in one who has a bad character.

۱۵ـ لا سُؤْدَدَ لِسَيِّءِ الخُلْقِ.

۱۶. He who does not support [and provide for] his brothers does not gain eminence.

۱۶ـ لا يَسُودُ مَنْ لايَحْتَمِلُ إخْوانَهُ.

۱۷. There is no eminence in the one who lacks generosity.

۱۷_ لاسِيادَةَ لِمَنْ لاسَخاءَ لَهُ.

Eminence is not perfected except by bearing the burdens [of others] and doing .۱۸ good turns.

۱۸_ لايَكْمُلُ السُّؤْدَدُ إلاّ بِتَحَمُّلِ الأثْقالِ وَ إسْداءِ الصَّنايِـعِ.

Markets

Markets-الأسواق

Be wary of the sitting in the marketplaces, for indeed they are the locations of .۱ mischief and the visiting places of Satan.

۱_ إيّاكَ وَ مَقاعِدَ الأسْواقِ، فَإنَّها مَعارِضُ الفِتَنِ، وَمَحاضِرُ الشَيْطانِ.

The gatherings of the marketplaces are the visiting places of Satan .۲

۲_ مَجالِسُ الأسْواقِ مَحاضِرُ الشَّيْطانِ.

Night Vigil

Night Vigil-السَّهَر

Night vigil is one of the two lives .۱

۱_

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اَلسَّهَرُ أَحَدُ الْحَياتَيْنِ.

.[Night vigil is the garden of those who yearn [nearness of Allah .۲

۲ـ اَلسَّهَرُ رَوْضَهُ الْمُشْتاقينَ.

.Night vigil is the insignia of the pious and the quality of those who yearn .۳

۳ـ سَهَرُ اللَّيْلِ شِعارُ الْمُتَّقينَ، وَ شيمَهُ الْمُشتاقينَ.

Keeping vigil at night in the remembrance [and worship] of Allah is the devotion of .۴ .the Gnostics and the delight of the Near Ones

۴ـ سَهَرُ الْعُيُونِ بِذِكْرِ اللّهِ خُلْصانُ الْعارِفينَ، وَ حُلْوانُ الْمُقَرَّبينَ.

Keeping vigil at night in the worship of Allah is the spring of the friends [of Allah] and .۵ .the garden of the felicitous

۵ـ سَهَرُ اللَّيْلِ فى طاعَهِ اللّهِ رَبيعُ الأَوْلياءِ، وَرَوْضَهُ السُّعَداءِ.

Keeping vigil at night in the remembrance [and worship] of Allah is the prize of the .۶ .friends [of Allah] and the practice of the God-wary

۶ـ سَهَرُ اللَّيلِ(العيُونِ) بِذِكْرِ اللّهِ غَنِيمَهُ الأَوْلياءِ، وَ سَجِيَّهُ الأَتْقياءِ.

Keeping vigil at night in the remembrance of Allah is the opportunity of the felicitous .۷ .[and the promenade of the friends [of Allah

۷ـ سَهَرُ الْعُيُونِ بِذِكْرِ اللّهِ فُرْصَهُ السُّعَداءِ، وَ نُزْهَهُ الأَوْلياءِ.

Keep vigil at night and make your stomachs lean; and take away from your bodies .۸ .so that you may be generous with it upon your souls

۸ـ أَسْهِرُوا عُيُونَكُمْ، وَ ضَمِّرُوا بُطُونَكُمْ، وَ خُذُوا مِنْ أَجْسادِكُمْ تَجُودُوا بِها عَلى أَنْفُسِكُمْ.

The best of worship is staying awake at night in the remembrance of Allah, the .۹ .Glorified

٩ـ أفْضَلُ العِبادَهِ سَهَرُ العُيُونِ بِذِكْرِ اللّهِ سُبْحانَهُ.

!What a good helper of worship night vigil is .١٠

١٠ـ نِعْمَ عَوْنُ العِبادَهِ السَّهَرُ.

Facilitation

Facilitation–التَّسَهُّل

Facilitating [and .١

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.making things easy for others] makes sustenance flow abundantly

١ـ اَلتَسَهُّلُ يُدِرُّ الأَرْزاقَ.

Mode Of Conduct

السيره-Mode of Conduct

.The most loathsome mode of conduct is inequity .١

١ـ أقْبَحُ السِّيَرِ الظُّلْمُ.

.Through an equitable conduct, the adversary is overpowered .٢

٢ـ بِالسِّيرَهِ العادِلَهِ يُقْهَرُ الْمُناوى.

.Good conduct is the sign of a good conscience .٣

٣ـ حُسْنُ السِّيرَهِ عُنْوانُ حُسْنِ السَّريرَهِ.

.Good conduct is the beauty of power and the fortress of authority .۴

۴ـ حُسْنُ السِّيرَهِ جَمالُ القُدْرَهِ وَ حِصْنُ الاِمْرَهِ.

.One whose conduct is evil, his demise makes the people happy .۵

۵ـ مَنْ ساءَتْ سيرَتُهُ سَرَّتْ مَنِيَّتُهُ.

.One whose conduct is evil will never be safe at any time .۶

۶ـ مَنْ ساءَتْ سيرَتُهُ لَمْ يَأْمَنْ أبَداً.

Woe be to the one whose conduct is evil, whose authority is oppressive, and who .٧ tyrannizes and infringes upon the rights [of those who are under him].

٧ـ وَيْلٌ لِمَنْ ساءَتْ سيرَتُهُ، وَ جارَتْ مَلَكَتُهُ وَ تَجَبَّرَ وَ اعْتَدى.

Administrative Policies

السیاسات-Administrative Policies

.[The most difficult of administrative policies is the removal of habits [and customs .۱

۱_ أصْعَبُ السِّیاساتِ نَقْلُ الْعاداتِ.

.Tyranny is indeed an evil administrative policy .۲

۲_ بِئْسَ السِّیاسَهُ الْجَوْرُ.

The beauty of politics is [maintaining] justice in authority and pardoning despite .۳ .[having power [to punish

۳_ جَمالُ السِّیاسَهِ العَدْلُ فِی الاِمْرَهِ، وَ العَفْوُ مَعَ الْقُدْرَهِ.

.Good administration is the mainstay of the citizenry .۴

۴_ حُسْنُ السِّیاسَهِ قِوامُ الرَّعِیَّهِ.

.Good administration makes leadership last .۵

۵_ حُسْنُ السِّیاسَهِ یَسْتَدیمُ الرِّیاسَهَ.

.One whose administration is good, obeying him becomes obligatory .۶

۶_ مَنْ حَسُنَتْ سِیاسَتُهُ وَجَبَتْ طاعَتُهُ.

.One whose administration is good, his leadership lasts .۷

۷_ مَنْ حَسُنَتْ سیاسَتُهُ دامَتْ رِیاسَتُهُ.

One who falls .۸

.short in administration [and politics] is poor in [and incapable of] leadership

۸ـ مَنْ قَصُرَ عَنِ السِّیاسَهِ صَغُرَ عَنِ الرِّیاسَهِ.

.The foundation of administration is justice .۹

۹ـ مِلاکُ السِّیاسَهِ الْعَدْلُ.

.There is no leadership like [practicing] justice in administration .۱۰

۱۰ـ لارِیاسَهَ کَالعَدْلِ فِی السِّیاسَهِ.

.Sovereignty is administration .۱۱

۱۱ـ اَلْمُلْکُ سِیاسَهٌ.

.One who aspires to rise to power is patient in the face of the torment of politics .۱۲

۱۲ـ مَنْ سَما إلَی الرِّیاسَهِ صَبَـرَ عَلی مَضَضِ السِّیاسَهِ.

Youth

الشَّباب-Youth

Two things whose value is not understood except by the one who has lost them are .۱
.youth and health

۱ـ شَیْئانِ لایَعْرِفُ فَضْلَهُما إلاّ مَنْ فَقَدَهُما الشَّبابُ وَالْعافِیَهُ.

.The ignorance of a youth is excused and his knowledge is undermined .۲

۲ـ جَهْلُ الشّابِّ مَعْذُورٌ، وَ عِلْمُهُ مَحْقُورٌ.

Are those who are the prime of youth awaiting anything other than the stooping of .۳
?old age

۳ـ هَلْ یَنْتَظِرُ أهْلُ غَضاضَهِ (بِضاضَهِ)الشَّبابِ إلاّ حَوانِیَ الْهَرَمِ.

.Youthfulness and senility do not go together .۴

۴_ لا تَجْتَمِعُ الشَّبيبَهُ وَ الهَرَمُ.

Overeating And Gluttony

الشبع والبطنه-Overeating and Gluttony

Be wary of gluttony, for whoever persists in it, his maladies increase and his dreams .۱ .get corrupted

۱_ إيّاکَ وَ الْبِطْنَهَ، فَمَنْ لَزِمَها کَثُرَتْ أسْقامُهُ، وَ فَسَدَتْ أحْلامُهُ.

Be wary of gluttony, for indeed it causes hardening of the heart, sluggishness in .۲ .prayer and corruption of the body

۲_ إيّاکُمْ وَ الْبِطْنَهَ، فَإنَّها مِقْساهٌ لِلْقَلْبِ مَکْسَلَهٌ عَنِ الصَّلاهِ مَفْسَدَهٌ لِلْجَسَدِ.

.Gluttony prevents astuteness .۳

۳_ اَلبِطْنَهُ تَمْنَعُ الفِطْنَهَ.

.One who is cloyed by gluttony is obstructed by it from astuteness .۴

۴_ مَنْ کَظَّتْهُ الْبِطْنَهُ حَجَبَتْهُ عَنِ الْفِطْنَهِ.

.There is no astuteness with gluttony .۵

۵_ لا فِطْنَهَ

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مَعَ بِطْنَه.

.Gluttony and astuteness do not go together .۶

۶_ لا تَجْتَمِعُ الفِطْنَهُ وَالْبِطْنَهُ.

.Overeating corrupts wisdom .۷

۷_ التُّخْمَهُ تُفْسِدُ الْحِكْمَهَ.

.Gluttony obstructs astuteness .۸

۸_ البِطْنَه تَحْجُبُ الْفِطْنَهَ.

.Eating to one's fill corrupts piety .۹

۹_ اَلشَّبَعُ يُفْسِدُ الْوَرَعَ.

When the stomach gets filled with the permissible, the heart becomes blind to .۱۰ .righteousness

۱۰_ إذا مُلِئَ البَطْنُ مِنَ الْمُباحِ عَمِىَ الْقَلْبُ عَنِ الصَّلاحِ.

!What an evil companion of piety overeating is .۱۱

۱۱_ بِئْسَ قَرينُ الْوَرِعِ الشَّبَعُ.

.Habitual overeating leads to a variety of ailments .۱۲

۱۲_ إدْمانُ الشِّبَعِ يُورِثُ أنْواعَ الْوَجَعِ.

.Overeating brings about insolence and corrupts piety .۱۳

۱۳_ اَلشِّبَعُ يُورِثُ الأشَرَ، و يُفْسِدُ الْوَرَعَ.

.One who increases his overeating is cloyed by his gluttony .۱۴

۱۴_ مَنْ زادَ شَبْعَهُ كَظَّتْهُ الْبِطْنَهُ.

.Overeating and performing one’s obligation do not go together .۱۵

۱۵_ لا تَجْتَمِعُ الشَّبَعُ وَ الْقِيامُ بِالمُفْتَرَضِ.

!How helpful to sins overeating is .۱۶

۱۶_ نِعْمَ عَوْنُ الْمَعاصى الشِّبَعُ.

You must avoid habitual overeating, for verily it induces maladies and foments .۱۷ .diseases

۱۷_ إيّاكَ وَ إدْمانَ الشِّبَعِ، فَإنَّهُ يُهَيِّجُ الأسْقامَ، وَ يُثيرُ الْعِلَلَ.

Vilification

الشَّتم-Vilification

.One who informs you of your vilification has [himself] vilified you .۱

۱_ مَنْ بَلَّغَكَ شَتْمَكَ فَقَدْ شَتَمَكَ.

Courage And The Courageous

الشجاع والشجاعه-Courage and the courageous

.Courage is one of the two honours .۱

۱_ اَلشَّجاعَهُ أحَدُ الْعِزَّيْنِ.

.Courage is a ready support and an evident merit .۲

۲_ اَلشَّجاعَهُ نُصْرَهٌ حاضِرَهٌ، وَ فَضيلَهٌ ظاهِرَهٌ.

.Courage is an embellishment, cowardice is a disgrace .۳

۳_ اَلشَّجاعَهُ زَيْنٌ، اَلجُبْنُ شَيْنٌ.

.Courage is present honour, cowardice is evident dishonour .۴

۴ـ اَلشَّجاعَهُ عِزٌّ حاضِرٌ، اَلْجُبْنُ ذُلٌّ ظاهِرٌ.

.The fruit of courage is a sense of honour .۵

۵ـ ثَمَرَهُ الشَّجاعَهِ الْغَيْرَهُ.

The alms-tax of courage is .۶

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.struggling in the way of Allah

۶_ زَکاهُ الشَّجاعَهِ الْجِهادُ فی سَبیلِ اللّهِ.

The courage of a man is proportionate to his ambition, and his sense of honour is .۷ equivalent to his zeal.

۷_ شَجاعَهُ الرَّجُلِ علی قَدْرِ هِمَّتِهِ، وَ غَیْرَتُهُ علی قَدْرِ حَمِیَّتِهِ.

.It is to the extent of [one's] zeal that courage is shown .۸

۸_ عَلی قَدْرِ الْحَمِیَّهِ تَکُونُ الشَّجاعَهُ.

.Fighting while dismounted [in battle] demonstrates the courage of champions .۹

۹_ مُعالَجَهُ النِّزالِ تُظْهِرُ شَجاعَهَ الأبْطالِ.

.The bane of courage is loss of resolve .۱۰

۱۰_ آفَهُ الشُّجاعِ إضاعَهُ الْحَزْمِ.

Difficulties

الشَّدائد-Difficulties

.Be patient in [the face of] difficulties and dignified in [times of] turbulent upheavals .۱

۱_ کُنْ فِی الشَّدائِدِ صَبُوراً، وَ فِی الزَّلازِلِ وَقُوراً.

.It is for difficult times that [the friendships of important] men are preserved .۲

۲_ لِلشَّدائِدِ تُدَّخَرُ الرِّجالُ.

.Be intent on [braving] difficulty when nothing will free you except difficulty .۳

۳_ اِعْتَزِمْ (اِعْتَرِمْ) بِالشِدَّهِ حینَ لایُغْنی عَنْکَ إلاَّ الشِدَّهُ.

Evil And The Wicked

الشَّـرّ والأشرار-Evil and the Wicked

Beware of surrounding yourself with evil, for you will be affected by it yourself .١ before [harming] your enemy and you will destroy your religion by it before conveying .it to others

١ـ إيّاكَ ومُلابَسَةَ الشَّـرِّ، فَإنَّکَ تُنيلُهُ نَفْسَکَ قَبْلَ عَدُوِّكَ، وتُهْلِكُ بِهِ دينَکَ قَبْلَ إيصالِهِ إلى غَيْرِكَ.

The greatest evil is in disparaging the painful advice of the compassionate, sincere .٢ .adviser and being deceived by the sweetness of the flattery of the malicious praiser

٢ـ أكْبَرُ(أكْثَرُ) الشَّـرِّ فِی الإسْتِخْفافِ بِمُولِمِ عِظَهِ المُشْفِقِ النّاصِحِ، وَالاِغْتِرارِ بِحَلاوَهِ ثَناءِ الْمادِحِ الْكاشِحِ.

.Verily in evil there is impudence .٣

٣ـ إنَّ فِی الشَّـرِّ لَوَقاحَهً.

Evil is .۴

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.impudence

۴_ اَلشَّـرُّ وَقاحَةٌ.

.Delaying of evil is advantageous to good .۵

۵_ تَأخيرُ الشَّـرِّ إفادَةُ خَيْر.

.Evil is [a cause of] regret .۶

۶_ اَلشَّـرُّ نَدامَةٌ.

.Evil makes its rider fall .۷

۷_ اَلشَّـرُّ يَكْبُو بِراكِبِهِ.

.Evil is the ugliest of gates .۸

۸_ اَلشَّـرُّ أقْبَحُ الأبْوابِ.

.Evil is pestilent speech .۹

۹_ اَلشَّـرُّ مَنْطِقٌ وَبِيٌّ.

.Evil is the symbol of destruction .۱۰

۱۰_ اَلشَّـرُّ (الشَّـرَهُ) عُنْوانُ الْعَطِبَ.

.Evil is the carrier of misdeeds .۱۱

۱۱_ اَلشَّـرُّ(الشَّرَهُ) حَمّالُ الآثامِ.

.Evil degrades and strikes down .۱۲

۱۲_ اَلشَّـرُّ يُزْرى ويُرْدى.

.(Evil is punishable and brings dishonour (or is requited .۱۳

۱۳_ اَلشَّـرُّ يُعاقَبُ عَلَيْهِ ويُخْزى (يُجْزى).

۱۴. Considering evil to be loathsome impels one to refrain from it.

۱۴ـ اِسْتِقْباحُ(اِسْتِفْتاحُ) الشَّـرِّ يَحْدُو عَلى تَجَنُّبِهِ.

۱۵. Delaying of evil is a benefit for good.

۱۵ـ تَأْخِيرُ الشَّـرِّ إفادَةُ خَيْرٍ.

۱۶. The consolidation of evil is in being deceived by respite [from chastisement] and reliance on [one's own] action.

۱۶ـ جِماعُ الشَّـرِّ فِى الاِغْتِرارِ بِالْمَهَلِ، والاِتِّكالِ عَلَى العَمَلِ.

۱۷. The consolidation of evil is in association with a wicked companion.

۱۷ـ جِماعُ الشَّـرِّ فى مُقارَنَهِ(مقارَفه) قَرينِ السُّوءِ.

۱۸. The attractiveness of evil is avarice.

۱۸ـ جَمالُ الشَّـرِّ الطَّمَعُ.

۱۹. The consolidators of evil are obstinacy and increased quarrelsomeness.

۱۹ـ جِماعُ الشَّـرِّ اللَّجاجُ، وكَثْرَهُ الْمُماراهِ.

۲۱. Many an evil may suddenly come upon you from whence you least expect it.

۲۰ـ رُبَّ شَـرّ فاجاكَ مِنْ حَيْثُ لا تَحْتَسِبُهُ.

۲۲. Increased wickedness is [a sign of] vileness and abjectness.

۲۱ـ زيادَهُ الشَّـرِّ دِناءَهٌ ومَذَلَّهٌ.

۲۳. Counter evil with good.

۲۲ـ ضادُّوا الشَّـرَّ بِالخَيْرِ.

۲۴. Obedience to the calls of the wicked corrupts the outcome of matters.

۲۳_ طاعَةُ دَواعِی الشُّـرُورِ تُفْسِدُ عَواقِبَ الأمُورِ.

.He who embarks on evil is successful in attaining it .۲۵

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ظَفِرَ بِالشَّـرِّ مَنْ رَكِبَهُ.

.[The doer of evil is worse than the evil [itself .۲۶

۲۵ــ فاعِلُ الشَّـرِّ شَـرٌّ مِنْهُ.

.Doing evil is a [means of] revilement .۲۸

۲۶ــ فِعْلُ الشَّـرِّ مَسَبَّةٌ.

.None shall be punished for an evil act except its doer .۲۹

۲۷ــ لَنْ يَلْقى جَزاءَ الشَّـرِّ إلاّ عامِلُهُ.

.There is nothing worse than evil except its retribution .۳۰

۲۸ــ لَيْسَ بِشَـرٍّ مِنَ الشَّـرِّ إلاّ عِقابُهُ.

There is nothing more corrupting for affairs or more destructive to the community .۳۱
.than evil

۲۹ــ لَيْسَ شَيْءٌ أفْسَدَ لِلأُمُورِ، ولا أبْلَغَ فی هَلاكِ الْجُمْهُورِ مِنَ الشَّـرِّ.

.He who does not wear the gown of good has not disrobed from evil .۳۲

۳۰ــ لَمْ يَتَعَرَّ مِنَ الشَّـرِّ مَنْ لَمْ يَتَجَلْبَبِ الْخَيْرَ.

.[One who plunges into the depths of evil meets with danger [and adversity .۳۳

۳۱ــ مَنِ اقْتَحَمَ لُجِجَ الشُّرُورَ لَقِيَ المَحْذُوْرَ.

.One who does evil has [actually] transgressed against his soul .۳۴

۳۲ــ مَنْ فَعَلَ الشَّـرَّ فَعَلى نَفْسِهِ اعْتَدى.

.One whose evil is too much, [even] his companion is not safe from him .۳۵

۳۳ــ مَنْ كَثُرَ شَـرُّهُ لَمْ يَأمَنْهُ مُصاحِبُهُ.

.Whoever abandons evil, the doors of good are opened for him .۳۶

۳۴ــ مَنْ تَرَکَ الشَّــرَّ فُتِحَتْ عَلَيْهِ أبْوابُ الْخَيْرِ.

One who lays the foundation of evil cause has [actually] instituted it against . ۳۷ .himself

۳۵ــ مَنْ أسَّسَ أساسَ الشَّــرِّ أسَّسَهُ عَلى نَفْسِهِ.

.One who provokes a latent evil, in it will be his own destruction .۳۸

۳۶ــ مَنْ أثارَ کامِنَ الشَّــرِّ کانَ فيهِ عَطَبُهُ.

.One who harbor's evil feelings [and ill will] for others has actually harmed himself .۳۹

۳۷ــ مَنْ أضْمَرَ الشَّــرَّ لِغَيْرِهِ فَقَدْ بَدَأَ بِهِ نَفْسَهُ.

Whoever strips his heart of .۴۰

.evil, his religion is secured and his conviction is confirmed

۳۸ـ مَنْ عَرى مِنَ الشَّــرِّ قَلْبُهُ سَلِمَ لَهُ دينُهُ، وَصَدَقَ يَقينُهُ.

.One who does not know the harmfulness of evil is not capable of desisting from it .۴۱

۳۹ـ مَنْ لَمْ يَعْرِفْ مَضَرَّةَ الشَّــرِّ لَمْ يَقْدِرْ عَلَى الإمْتِناعِ مِنْهُ.

?One who repels evil with good, triumphs .۴۲

۴۰ـ مَنْ دَفَعَ الشَّــرَّ بِالخَيْرِ غَلَبَ.

.[One who hates evil is safeguarded [from it .۴۳

۴۱ـ مَنْ كَرِهَ الشَّــرَّ عُصِمَ.

.One of the greatest deceptions is making evil appear good .۴۴

۴۲ـ مِنْ أعْظَمِ الْمَكْرِ تَحْسينُ الشَّــرِّ.

.The ‘evil’ that is followed by Paradise is not [really] evil .۴۵

۴۳ـ ما شَــرٌّ بَعْدَهُ الْجَنَّهُ بِشَــرّ.

.The foundation of evil is avarice .۴۶

۴۴ـ مِلاكُ الشَّــرِّ الطَّمَعُ.

.One who is cautious of evil is like the one who does good .۴۷

۴۵ـ مُتَّقِى الشَّــرِّ كَفاعِلِ الْخَيْرِ.

.Never count as good that by which you attain evil .۴۸

۴۶ـ لاتَعُدَّنَّ خَيْراً ما أدْرَكْتَ بِهِ شَــرّاً.

.It behooves the one who recognizes the wicked to disassociate himself from them .۴۹

۴۷ـ يَنْبَغى لِمَنْ عَرَفَ الأشرارَ أنْ يَعْتَزِلَهُمْ.

.The evil of a man is evinced by his increased greed and his intense avarice .۵۰

۴۸_ يُسْتَدَلُّ عَلی شَ_رِّ الرَّجُلِ بِکَثْرَهِ شَرَهِهِ وشِدَّهِ طَمَعِهِ.

!How bad a provision evil action is .۵۱

۴۹_ بِئْسَ الذُّخْرُ فِعْلُ الشَّ_رِّ.

.The most severely punished thing is evil .۵۲

۵۰_ أشَدُّ شَیْء عِقاباً الشَّ_رُّ.

.Evil is the riding mount of greed and vain desire is the riding mount of discord .۵۳

۵۱_ الشَّ_رُّ مَرْکَبُ الْحِرْصِ، والْهَوی مَرْکَبُ الْفِتْنَهِ.

.Evil is the ugliest of gates and its doer is the worst of companions .۵۴

۵۲_ اَلشَّ_رُّ أقْبَحُ الأبْوابِ، وفاعِلُهُ شَ_رُّ الأصْحابِ.

Evil .۵۵

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is concealed in everyone’s nature, so if its possessor overcomes it, it remains hidden .and if he doesn’t overcome it, it is manifested

۵۳_ اَلشَّــرُّ كامِنٌ فى طَبيعَهِ كُلِّ أحد، فَإنْ غَلَبَهُ صاحِبُهُ بَطَنَ، وإنْ لَمْيَغْلِبْهُ ظَهَرَ.

.Scythe the evil from the breasts of others be uprooting it from your [own] breast .۵۶

۵۴_ أُحْصُدِ الشَّــرَّ مِنْ صَدْرِ غَيْرِكَ بِقَلْعِهِ مِنْ صَدْرِكَ.

Efface evil from your heart, [and as a result] your soul will be purified and your .۵۷ .actions will be accepted

۵۵_ أُمْحُ الشَّــرَّ مِنْ قَلْبِكَ، تَتَزَكَّ نَفْسُكَ، ويُتَقَبَّلْ عَمَلُكَ.

.When you see evil then distance yourselves from it .۵۸

۵۶_ إذا رَأيْتُمُ الشَّــرَّ فَابْعُدُوا عَنْهُ.

.The one who gains victory by evil is [in actual fact] defeated .۵۹

۵۷_ اَلْغالِبُ بِالشَّــرِّ مَغْلُوبٌ.

.Keep away from evil, for verily more evil than the evil [itself] is its doer .۶۰

۵۸_ إجْتَنِبُوا الشَّــرَّ فَإنَّ شَــرّاً مِنَ الشَّــرِّ فاعِلُهُ.

.It is the habit of the wicked to trouble [their] friends .۶۱

۵۹_ عادَةُ الأشْرارِ أذِيَّهُ الرِّفاقِ.

.The habit of the wicked is harboring enmity for the righteous .۶۲

۶۰_ عادَةُ الأشْرارِ مُعاداهُ الأخْيارِ.

.Every victor who gains victory by evil is [in actual fact] defeated .۶۳

۶۱_ كُلُّ غالِب بِالشَّــرِّ مَغْلُوبٌ.

The wicked person does not think good of anyone because he does not see them .۶۴

.except through [the lenses of] his own nature

۶۲_ الشَّريرُ لايَظُنُّ بِأَحَد خَيْراً لِاَنَّهُ لا يَراهُ إلاّ بِطَبْعِ نَفْسِهِ.

Be wary of the wicked one during the coming of power [and authority], that he .۶۵ does not cause it to be taken away from you and during its departure [from you], that he

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.does not gather support against you

۶۳_ إحْذَرِ الشَّريرَ عِنْدَ إقْبالِ الدَّوْلَهِ لِئَلّا يُزيلَها عَنْکَ وعِنْدَ إدْبارِها لِئَلّا يُعينَ عَلَيْکَ.

.Be careful not to be deceived by the good act that the wicked one does by mistake .۶۶

۶۴_ إيّاکَ أنْ تَغْتَرَّ بِغَلَطِهِ شِـرّير بِالْخَيْرِ.

.Be careful not to be repelled by the evil act that the righteous one does by mistake .۶۷

۶۵_ إيّاکَ أنْ تَسْتَوْحِشَ مِنْ غَلَطِهِ خَيِّرٍ بِالشَّـرِّ.

.Keep away from the wicked and sit in the company the virtuous .۶۸

۶۶_ جانِبُوا الأشْرارَ وجالِسُوا الاٰخْيارَ.

.The coming to power of the wicked is the tribulation of the virtuous .۶۹

۶۷_ دُوَلُ الأشْرارِ مِحَنُ الاٰخْيارِ.

The most evil of all is one who is not ashamed of [his actions in front of] the people .۷۰
.and does not fear Allah, the Glorified

۶۸_ شَرُّ الأشْرارِ مَنْ لا يَسْتَحْيى مِنَ النّاسِ ولا يَخافُ اللّهَ سُبْحانَهُ.

.The most evil of all people is one who boasts about his evil .۷۱

۶۹_ شَـرُّ الأشْرارِ مَنْ يَتَبَجَّحُ بِالشَّـرِّ.

Honour And The Honourable

الشّرف وذو الشرف-Honor and the honorable

Honor is attained by earnest endeavors not by worn-out bones [of one's . ۱
(ancestors].(۱)

۱_ اَلشَّـرَفُ بِالْهِمَمِ العالِيَهِ لا بِالرِّمَمِ البالِيَهِ.

.The greatest honour is humility .۲

۲ـ أعْظَمُ الشَّـرَفِ التَّواضُعُ.

.The best honour is good etiquette .۳

۳ـ أفْضَلُ الشَّـرَفِ الأدَبُ.

.The most honourable of honours is knowledge .۴

۴ـ أشْـرَفُ الشَّـرَفِ العِلمُ.

.The best honour is doing good to others .۵

۵ـ أفْضَلُ الشَّـرَفِ بَذْلُ الإحْسانِ.

.The best honour is desisting from harming others and doing good to others .۶

۶ـ أفْضَلُ الشَّـرَفِ كَفُّ الأذى، وبَذْلُ الإحْسانِ.

.Honour is a virtue .۷

۷ـ اَلشَّـرَفُ مَزِيَّةٌ.

Honour is doing good to one's .۸

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.One should not consider himself honourable just because of his lineage -۱

.kinsfolk

۸ــ الشَّــرَفُ اِصْطِناعُ الْعَشيرَهِ.

Indeed honour is only attained by intellect and etiquette, not because of wealth and .۹ .lineage

۹ــ إنَّما الشَّــرَفُ بِالعَقْلِ والأدَبِ، لابِالْمالِ والْحَسَبِ.

.The ladder of honour is humility and generosity .۱۰

۱۰ــ سُلَّمُ الشَّــرَفِ التَّواضُعُ، والسَّخاءُ.

.[The honour of a believer is his faith and his prestige is by his obedience [to Allah .۱۱

۱۱ــ شَرَفُ الْمُؤْمِنِ إيمانُهُ، وعِزُّهُ بِطاعَتِهِ.

.The honour of a man is his integrity and his beauty is his magnanimity .۱۲

۱۲ــ شَرَفُ الرَّجُلِ نَزاهَتُهُ، وجَمالُهُ مُرُوَّتُهُ.

One who knows the significance of his honour safeguards it from the lowliness of .۱۳ .his base desires and falsity of his aspirations

۱۳ــ مَنْ عَرَفَ شَرَفَ مَعْناهُ صانَهُ عَنْ دَناءَهِ شَهْوَتِهِ وزُورِ مُناهُ.

.Holding on to comprehensive merit (or merits) is from the perfection of honour .۱۴

۱۴ــ مِنْ كَمالِ الشَّــرَفِ اَلأَخْذُ بِجَوامِعِ الفَضْلِ(الفَضائِلِ).

.Honour is not perfected except through generosity and humility .۱۵

۱۵ــ لايَكْمُلُ الشَّــرَفُ إلاّ بِالسَّخاءِ والتَّواضُعِ.

.The honourable person is the one whose attributes are honourable .۱۶

۱۶ــ الشَّريفُ مَنْ شَرُفَتْ خِلالُهُ.

.The peripheries are the sitting places of the honourable .۱۷

۱۷_ ألأطْرافُ مَجالِسُ الأشْرافِ.

The honourable person is not made reckless by the status he attains, even if it .۱۸ becomes as great as a mountain that is not shaken by strongest winds; and the lowly is made careless by the most inferior position, just as the grass that is moved by the passing breeze.

۱۸_ ذُوالشَّـرَفِ لاـ تُبْطِرُهُ مَنْزِلَةٌ نالَها، وإنْ عَظُمَتْ كالْجَبَلِ الَّذى لاـتُزَعْزِعُهُ الرِّياحُ، والدَّنِيُّ تُبْطِرُهُ أدْنى مَنْزِلَه كَالْكَلاءِ الَّذى يُحَرِّكُهُ مَرُّ النَّسيمِ.

.[The honourable one never oppresses [others .۱۹

۱۹_ ما جارَ شَريفٌ.

East And West

East

المشرق والمغرب-and West

He (‘a) was asked about the distance between the east and the west so he replied: .١ .It is a day’s journey for the sun

١ـ وسُئِلَ ـ عليهِ السّلامُ ـ عَنْ مَسافَهِ ما بَيْنَ الْمَشْرِقِ والْمَغْرِبِ؟ فَقالَ: مَسيرُ يَوْم لِلشَّمْسِ.

Polytheism

الشرک -Polytheism

.The most harmful thing is polytheism .١

١ـ أضَرُّ شَيْء الشِّـرْکُ.

.The smallest amount of showing off is polytheism .٢

٢ـ أيْسَرُ الرِّياءِ الشِّـرْکُ.

.Verily the slightest showing off is polytheism .٣

٣ـ إنَّ أدْنىَ الرِّياءِ شِرْکٌ.

.Ascribing partners [to Allah] is disbelief .۴

۴ـ اَلاْشْراکُ کُفْرٌ.

.The bane of faith is ascribing partners to Allah .۵

۵ـ آفَهُ الإيمانِ الشِّـرْکُ.

.The cause of destruction is polytheism .۶

۶ـ سَبَبُ الْهَلاکِ الشِّـرْکُ.

Partnership

الشرکه-Partnership

stablish partnership with the one to whom sustenance has drawn near, for verily he .۱ .is worthier of success and more befitting of prosperity

۱ـ شارِكُوا الَّذى قَدْ أقْبَلَ عَلَيْهِ الرِّزْقُ، فَإنَّهُ أجْدَرُ بِالْحَظِّ، وأخْلَقُ بِالْغِنى.

Voraciousness And The Voracious

الشَّـرَهُ والشَّرِهُ -Voraciousness and the voracious

.Voraciousness tarnishes the soul, corrupts the religion and debases chivalry .۱

۱ـ اَلشَّـرَهُ يَشينُ النَّفْسَ، ويُفْسِدُ الدِّينَ، ويُزْرى بِالْفُتُوَّهِ.

.Beware of voraciousness, for verily it is a destructive quality .۲

۲ـ اِحْذَرُوا الشَّـرَهَ فَإنَّهُ خُلْقٌ مُرْدى.

Beware of voraciousness, for how many a food has prevented numerous other .۳ ![foods [from being consumed

۳ـ اِحْذَرِ الشَّرَهَ، فَكَمْ مِنْ أكْلَه مَـنَعَتْ أكلات.

You must refrain from voraciousness, for indeed it corrupts piety and causes one to .۴ .enter the fire of hell

۴ـ إيّاكَ والشَّـرَهَ، فَإنَّهُ يُفْسِدُ الْوَرَعَ، ويُدْخِلُ النّارَ.

Refrain from voraciousness, for verily it is the root of every vileness and the .۵ .foundation of every depravity

۵ـ إيّاكَ والشَّـرَهَ، فَإنَّهُ

رَأسُ كُلِّ دَنِيَّه، وأَسُّ كُلِّ رَذيلَه.

۶. Beware of the vileness of voraciousness and greed, for verily it is the root of all evil, the plantation of disgrace, the debaser of the soul and the exhauster of the body.

۶ـ إيّاكُمْ ودَناءَةَ الشَّـرَهِ والطَّمَعِ، فَإِنَّهُ رَأسُ كُلِّ شَـرّ، ومَزْرَعَهُ الذُّلِّ، وَمُهِينُ النَّفْسِ، ومُتْعِبُ الْجَسَدِ.

۷. Voraciousness is [a cause of] ignominy.

۷ـ اَلشَّرَهُ مَذَلَّهٌ.

۸. Voraciousness invites [one] towards evil.

۸ـ اَلشَّـرَهُ داعِيَهُ الشَّـرِّ.

۹. Voraciousness is the beginning of avarice.

۹ـ اَلشَّـرَهُ أوَّلُ الطَّمَعِ.

۱۰. Voraciousness is the trait of the filthy.

۱۰ـ اَلشَّـرَهُ سَجيَّهُ الأرْجاسِ.

۱۱. Voraciousness increases anger.

۱۱ـ اَلشَّـرَهُ يُكْثِرُ الْغَضَبَ.

۱۲. Voraciousness is an accumulator of the worst faults.

۱۲ـ اَلشَّـرَهُ جامِعٌ لِمَساوِى الْعُيُوبِ.

۱۳. Voraciousness is the foundation of every evil.

۱۳ـ اَلشَّرَهُ أُسُّ كُلِّ شَـرّ.

۱۴. Voraciousness is from bad morals.

۱۴ـ اَلشَّـرَهُ مِنْ مَساوِى الأخْلاقِ.

١٥. Through voraciousness morals are tainted.

١٥ــ بِالشَّــرَهِ تُشانُ الأَخْلاقُ.

١٦. What a bad character trait voraciousness is!

١٦ــ بِئْسَ الطَّبْعُ الشَّــرَهُ.

١٧. The fruit of voraciousness is rushing towards faults [and vices].

١٧ــ ثَمَرَهُ الشَّــرَهِ اَلتَّهَجُّمُ عَلَى الْعُيُوبِ.

١٨. The cornerstone of [all] flaws is voraciousness.

١٨ــ رَأْسُ المَعائبِ الشَّــرَهُ.

١٩. The weapon of avarice is voraciousness.

١٩ــ سِلاحُ الْحِرْصِ الشَّــرَهُ.

٢٠. Counter voraciousness with chastity [and moderation].

٢٠ــ ضادُّوا الشَّــرَهَ بِالعِفَّهِ.

٢١. Voraciousness is enough of a destruction.

٢١ــ كَفى بِالشَّــرَهِ هُلْكاً.

٢٢. For everything there is a seed, and the seed of evil is voraciousness.

٢٢ــ لِكُلِّ شَيْء بَذْرٌ، وبَذْرُ الشَّــرِّ الشَّــرَهُ.

٢٣. There is no chastity with voraciousness.

٢٣ــ لَيْسَ مَعَ الشَّــرَهِ عَفافٌ.

٢٤. One whose soul is voracious becomes disgraced despite his affluence.

٢٤ــ مَنْ شَرِهَتْ نَفْسُهُ ذَلَّ مُوسِراً.

.Everything other than voraciousness is chastity .۲۵

۲۵_ مادُونَ الشَّرَهِ عَفافٌ.

Every voracious .۲۶

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.one is tormented

۲۶ـ كُلُّ شَــرِه مُعَنًّى.

.The voracious one will never be seen happy .۲۷

۲۷ـ لَنْ يُلْقَى الشَّــرَهُ راضِياً.

Satan

Satan-الشيطان

Be cautious of the enemy that enters the breast stealthily and whispers in the ears .۱ .secretly

۱ـ اِحْذَرُوا عَدُوّاً نَفَذَ فِى الصُّدُورِ خَفِيّاً، ونَفَثَ فِى الآذانِ نَجِيّاً.

Beware of the enemy of Allah, Iblīs, that he should not infect you with his disease [of .۲ evil] or entice you with his cavalry and his infantry, for he has aimed at you with the .arrow of [false] threats and shot at you from close range

۲ـ اِحْذَرُوا عَدُوَّ اللّهِ إبْلِيسَ أنْ يُعْدِيَكُمْ بِدائِهِ أوْ يَسْتَفِزَّكُمْ بِخَيْلِهِ ورَجِلِهِ، فَقَدْ فَوَّقَ لَكُمْ سَهْمَ الْوَعِيْدِ ورَماكُمْ مِنْ مَكان قَرِيب.

He (Satan) has made them (the people) the target of his arrows, the ground that he .۳ .steps on and the handle that he holds

۳ـ جَعَلَهُمْ مَرمى نَبْلِهِ، ومَوْطِأَ قَدَمِهِ، ومَأْخَذَ يَدِهِ.

They have taken Satan as the overseer of their affairs and he has made them his .۴ partners [in crime], so he hatches [his eggs] in their breasts and creeps and crawls into their laps. He sees with their eyes and speaks with their tongues. He leads them to misdeeds and adorns for them idle talk like the action of one whom Satan has made .partner in his domain and speaks falsehood through his tongue

۴ـ جَعَلُوا (اِتَّخَذُوا)الشَّيْطانَ لأمْرِهِمْ مالِكاً(مِلاكاً)، وجَعَلَهُمْ (اِتَّخَذَهُمْ) لَهُ أشْراكاً، فَفَرَّخَ فى صُدُورِهِمْ، وَدَبَّ ودَرَجَ فى حُجُورِهِمْ، فَنَظَرَ بِأعْيُنِهِمْ، ونَطَقَ بِألْسِنَتِهِمْ، ورَكِبَ بِهِمُ الزَّلَلَ، وزَيَّنَ لَهُمُ الْخَطَلَ فِعْلَ مَنْ شَرَكَهُ الشَّيْطانُ فى سُلْطانِهِ،وَ نَطَقَ بِالْباطِلِ

عَلى لِسانِه.

۵. Your Lord, the Glorified, called you but you turned away and fled, and Satan called you so you responded and drew closer [to him].

۵_ دَعاكُمْ رَبُّكُمْ سُبْحانَهُ فَنَفَرْتُمْ ووَلَّيْتُمْ، وَدَعاكُمُ الشَّيْطانُ فَاسْتَجَبْتُمْ وَأَقْبَلْتُمْ.

۶. Stand against Satan through struggle and overpower him by opposition, [by doing this] your souls will be purified and your statuses will be elevated in the sight of Allah.

۶_ صافُّوا الشَّيْطانَ بِالْمُجاهَدَهِ، وأغْلِبُوهُ بِالْمُخالَفَهِ تَزْكُوا أَنْفُسُكُمْ، وَتَعْلُوا عِنْدَ اللّهِ دَرَجاتُكُمْ.

۷. The deception of Satan allures and entices.

۷_ غُرُورُ الشَّيْطانِ يُسَوِّلُ، ويُطْمِعُ.

۸. Do not follow the claimants [of Islam] whose dirty water you drink along with your clean one, whose sicknesses you mix with your health and whose falsehood you allow to enter into your rightful matters.

۸_ لا تُطيعُوا الأدْعياءَ الَّذينَ شَـرِبْتُمْ بِصَفْوِكُمْ كَدَرَهُمْ وخَلَطْتُمْ بِصِحَّتِكُمْ مَرَضَهُمْ، وأدْخَلْتُمْ فى حَقِّكُمْ باطِلَهُمْ.

۹. Never allot a portion for Satan in your actions and do not give him access to your soul.

۹_ لا تَجْعَلَنَّ لِلشَّيْطانِ فى عَمَلِكَ نَصيباً، وَلا عَلى نَفْسِكَ سَبيلاً.

Being Occupied

Being Occupied-الاشتغال

۱. Occupy yourself with that which you are answerable for.

۱_ كُنْ مَشْغُولاً بِما أَنْتَ عَنْهُ مَسْؤُلٌ.

۲. One who is occupied by the unimportant loses that which is more important.

۲_ مَنِ اشْتَغَلَ بِغَيْرِ المُهِمِّ ضَيَّعَ الأَهَمَّ.

.He who puts Paradise and hell in front of him is [always] occupied .۳

۳ـ شُغِلَ مَنِ الْجَـنَّهُ والنّارُ أمامَهُ.

He one whose goal is salvation and attaining the pleasure of Allah is [always] . ۴ .occupied

۴ـ شُغِلَ مَنْ كانَتِ النَّجاهُ ومَرْضاتُ اللّهِ مَرامَهُ.

The Intercessor and Interceder

The Intercessor and the Interceder -الشفیع والشافع

The intercessor .۱

.[is the wing of the seeker [which helps him attain what he seeks

١ـ الشَّفيعُ جَناحُ الطّالِبِ.

.The interceder of a criminal is his humility in seeking pardon .٢

٢ـ شافِعُ الْمُجْرِمِ خُضُوعُهُ بِالْمَعْذِرَه.

.The interceder of a sinner is his admission (of guilt), his repentance and his apology .٣

٣ـ شافِعُ الْمُذْنِبِ إقْرارُهُ، وتَوْبَتُهُ اِعْتِذارُهُ.

The interceder of mankind [on the Day of Reckoning] acting upon the right and .adhering to the truth .۴

۴ـ شافِعُ الْخَلْقِ العَمَلُ بِالْحَقِّ، ولُزُومُ الصِّدْقِ.

Dissension

الشِّقاق-Dissension

.With dissension there is aversion .١

١ـ مَعَ الشِّقاقِ تَكُونُ النَّبْوَهُ.

Wretchedness

الشَّـقاء -Wretchedness

.Every wretchedness is [moving] towards ease .١

١ـ كُلُّ شَقاءٍ إلى رَخاء.

.Collecting the [wealth that is] forbidden is part of wretchedness .٢

٢ـ مِنَ الشَّقاءِ اِحْتِقابُ الحَرامِ.

.Corrupting one's Hereafter is from wretchedness .٣

۳ـ مِنَ الشَّقاءِ إفْسادُ المَعادِ.

.One of the signs of wretchedness is cheating one’s friend .۴

۴ـ مِنْ عَلامَهِ الشَّقاءِ غِشُّ الصَّديقِ.

.One of the signs of wretchedness is offending the virtuous .۵

۵ـ مِنْ عَلاماتِ الشَّقاءِ الإسائَهُ إلَى الأخْيارِ.

.It is from the wretchedness of a person for his certitude to get corrupted by doubt .۶

۶ـ مِنْ شَقاءِ المَرْءِ أنْ يُفْسِدَ الشَّکُ يَقينَهُ.

It is from wretchedness for a person to safeguard his world at the expense of his .۷
.religion

۷ـ مِنَ الشَّقاءِ أنْ يَصُونَ المَرْءُ دُنْياهُ بِدينِهِ.

.Corruption of intention is from wretchedness .۸

۸ـ مِنَ الشَّقاءِ فَسادُ النِّيَّهِ.

.Verily from wretchedness is corruption of one’s Hereafter .۹

۹ـ إنَّ مِنَ الشَّقاءِ إفْسادَ المَعادِ.

The Wretched

الشقی-The Wretched

The wretched is one who is proud of his condition and is beguiled by the deception .۱
.of his hopes

۱ـ اَلشقیُّ مَنِ اغْتَرَّ بِحالِهِ

وانْخَدَعَ لِغُرُورِ آمالِهِ.

.The most wretched among you are the most greedy among you .۲

۲_ أشْقاكُمْ أحْرَصُكُمْ.

The most wretched of [all] people is one who sells his religion for someone else's .۳ (worldly gain.(۱

۳_ أشْقَى النّاسِ مَنْ باعَ دينَهُ بِدُنْيا غَيْرِهِ.

How many a wretched person has been visited by his death while he is striving to .۴ .[acquire [worldly gain

۴_ كَمْ مِنْ شَقِيّ حَضَرَهُ أجَلُهُ وهُوَ مُجِدٌّ فِي الطَّلَبِ.

Gratitude And The Grateful

الشُّكر والشاكر-Gratitude and the grateful

.Gratitude is one of the two rewards .۱

۱_ اَلشُّكْرُ أحَدُ الجَزائَيْن.

Gratitude for blessings is a recompense for its past and a source of its [increase in .۲ .the] future

۲_ اَلشُّكْرُ عَلَى النِّعْمَهِ جَزاءٌ لِماضِيها، واجْتِلابٌ لآتيها.

Gratitude has greater value than a good action because the gratitude lasts while .۳ .the good action comes to an end

۳_ اَلشُّكْرُ أعْظَمُ قَدْراً مِنَ المَعْرُوفِ، لأنَّ الشُّكْرَ يَبْقى والمَعْرُوفَ يَفْنى.

.Be grateful and you will increase .۴

۴_ أُشْكُرْ تَزِدْ.

.Continue being grateful and the blessing upon you will continue .۵

۵_ اِسْتَدِمِ الشُّکْرَ، تَدُمْ عَلَیْکَ النِّعْمَهُ.

.Occupy yourself in being grateful for the blessing rather than being delighted by it .۶

۶_ اِشْتَغِلْ بِشُکْرِ النِّعْمَهِ عَنِ التَّطَرُّبِ بِها.

Look frequently at those over whom you have been given superiority, for verily this .۷ .is one of the gates [and means] of gratitude

۷_ أَکْثِرِ النَّظَرَ إلی مَنْ فُضِّلْتَ عَلَیْهِ، فَإنَّ ذلِکَ مِنْ أبْوابِ الشُّکْرِ.

Be grateful to the one who favours you and favour the one who is grateful to you, .۸ for indeed there is no end to favours when they are appreciated and there is no continuation

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.Since any worldly gains he has will be transferred to his heirs after his death -۱

.for them when they are unappreciated

۸ـ أُشْكُرْ مَنْ أنْعَمَ عَلَيْک، وأنْعِمْ على مَنْ شَكَرَک، فَإنَّهُ لازَوالَ لِلنِّعْمَهِ إذا شُكِرَتْ، ولابَقاءَ لَها إذا كُفِرَتْ.

Let the recompense for the blessing which has come upon you be the showing of .۹ .goodness to one who wrongs you

۹ـ اِجْعَلْ جَزاءَ النِّعْمَهِ عَلَيْکَ الاَحْسانَ إلی مَنْ أساءَ إلَيْک.

Be good neighbours to the blessings of religion and this world by showing gratitude .۱۰ .to the one who guides you to them

۱۰ـ أحْسِنُوا جُوارَ نِعَمِ الدّينِ والدُّنيا بِالشُّكْرِ لِمَنْ دَلَّ (دَلَّكُم)عَلَيْها.

.[Take advantage of gratitude, for the least of its benefits is increment [of blessings .۱۱

۱۱ـ اِغْتَنِمُوا الشُّكْرَ، فَأدْنی نَفْعِهِ الزِّيادَهُ.

The best thing that spoken loudly [in order that others may hear] is the gratitude .۱۲ .that is publicized

۱۲ـ أحْسَنُ السُّمْعَهِ شُكْرٌ يُنْشَرُ.

.The best gratitude for blessings is favoring others with them .۱۳

۱۳ـ أحْسَنُ شُكْرِ النِّعَمِ اَلإنْعامُ بِها.

The most deserving of those to whom you do good is the one who does not .۱۴ .disregard your good turn

۱۴ـ أحَقُّ مَنْ بَرِرْتَ مَنْ لايَغْفُلُ بِرَّک.

The most deserving of your gratitude is the one who does not prevent you from .۱۵ .acquiring more

۱۵ـ أحقُّ مَنْ شَكَرْتَ مَنْ لايَمْنَعُ مَزيدَک.

The first thing that is incumbent upon you with regards to Allah, the Glorified, is .۱۶

.being grateful for His blessings and seeking His pleasure

۱۶_ أَوَّلُ ما يَجِبُ عَلَيْكُمْ لِلّهِ سُبْحانَهُ شُكْرُ أياديهِ، وابْتِغاءُ مَراضيهِ.

۱۷. The most effective thing that makes a blessing last longer is gratitude and the .greatest thing by which tribulations are overcome is patience

۱۷_ أَبْلَغُ ما تُسْتَمَدُّ بِهِ

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النِّعْمَهُ الشُّكْرُ، وأَعْظَمُ ما تَمَحَّصَ بِهِ المِحْنَهُ الصَّبْرُ.

The most deserving of people for an increase in blessing is the most grateful of .۱۸ .them for what he has been granted of it

۱۸_ أَحَقُّ النّاسِ بِزِيادَهِ النِّعْمَهِ، أَشْكَرُهُمْ لِما أُعْطِىَ مِنْها.

The most beloved of people to Allah, the Glorified, is the one who deals gratefully .۱۹ with the blessings that have been bestowed upon him and the most hated of them to .Him is the one who deals ungratefully with His blessings

۱۹_ أَحَبُّ النّاسِ إِلَى اللّهِ سُبْحانَهُ العامِلُ فيما أَنْعَمَ بِهِ عَلَيْهِ بِالشُّكْرِ، وَأَبْغَضُهُمْ إِلَيْهِ اَلعامِلُ فى نِعَمِهِ بِكُفْرِها.

.No one acquires gratitude except by giving [generously] from his wealth .۲۰

۲۰_ لايَحُوزُ الشُّكْرَ إلاّ مَنْ بَذَلَ مالَهُ.

Verily in every blessing there is a right of gratitude to Allah, the Most High, so .۲۱ whoever fulfils it, He increases it for him and whoever does not do so risks losing his .blessing

۲۱_ إِنَّ لِلّهِ تعالى فى كُلِّ نِعْمَه حَقّاً مِنَ الشُّكْرِ، فَمَنْ أَدّاهُ زادَهُ مِنْها، وَمَنْ قَصَّرَ عَنْهُ خاطَرَ بِزَوالِ نِعْمَتِهِ.

Verily the servant is [always] between blessing and sin, [and] nothing rectifies [or .۲۲ .improves] them except repentance and gratitude

۲۲_ إِنَّ العَبْدَ بَيْنَ نِعْمَه وذَنْب لايُصْلِحُهُما إلاّ الاِسْتِغْفارُ وَالشُّكْرُ.

.Gratitude is [a means of] increment .۲۳

۲۳_ اَلشُّكْرُ زِيادَهٌ.

.Gratitude is obligatory .۲۴

۲۴_ اَلشُّكْرُ مَفْرُوضٌ.

.Gratitude is advantageous .۲۵

۲۵_ اَلشُّكْرُ مَغْنَمٌ.

.Gratitude causes blessings to flow forth abundantly .۲۶

۲۶_ اَلشُّكْرُ يُدِرُّ(يَدِرُّ) النِّعَمَ.

.[Gratitude is an embellishment for blessing[s .۲۷

۲۷ _ اَلشُّكْرُ زينَةٌ لِلنَّعْماءِ.

.Gratitude is the fortress of blessings .۲۸

۲۸_ اَلشُّكْرُ حِصْنُ النِّعَمِ.

Showing [one's] affluence is from [the ways .۲۹

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(of showing] gratitude.(1)

۲۹_ إظْهارُ الْغِنى مِنَ الشُّكْرِ.

.Gratitude is the interpreter of intention and the tongue of [one's inner] conscience .۳۰

۳۰_ اَلشُّكْرُ تَرْجُمانُ النِّيَّهِ، ولِسانُ الطَّوِيَّهِ.

.Gratitude is the embellishment of comfort and the fortification of blessing .۳۱

۳۱_ اَلشُّكْرُ زينَهُ الرَّخاءِ، وحِصْنُ النَّعْماءِ.

.Gratitude is obligatory upon the people of blessings .۳۲

۳۲_ اَلشُّكْرُ مَأخُوذٌ عَلى أهْلِ النِّعَمِ.

.If Allah bestows you with a blessing then show gratitude .۳۳

۳۳_ إنْ أتاكُمُ اللّهُ بِنِعْمَه فَاشْكُرُوا.

Verily it behooves those who have been protected [from sins] and have been . ۳۴ favored with safety [from misdeeds] to take pity on sinners and other disobedient people; and to make the gratitude for their good state prevail over them and act as a .barrier for them

۳۴_ إنَّما يَنْبَغى لأهْلِ الْعِصْمَهِ والْمَصْنُوعِ إلَيْهِمْ فِى السَّلامَهِ أنْ يَرْحَمُوا أهْلَ المَعْصِيَهِ والذُّنُوبِ، وأنْ يَكُونَ الشُّكْرُ على مُعافاتِهِمْ هُوَ الغالِبَ عَلَيْهِمْ وَالحاجِزَ لَهُمْ.

.When you are given, show gratitude .۳۵

۳۵_ إذا أُعْطِيتَ فَاشْكُرْ.

When you do good to others with a blessing [that you have been bestowed with], .۳۶ .then you have shown gratitude for it

۳۶_ إذا أنْعَمْتَ بِالنِّعْمَهِ فَقَدْ قَضَيْتَ شُكْرَها.

When the edges of blessings reach you, then do not repel their peaks by lack of .۳۷

.gratitude

۳۷_ إذا وَصَلَتْ إلَيْكُمْ أطْرافُ النِّعَمِ فَلا تُنَفِّرُوا أقْصاها بِقِلَّهِ الشُّكْرِ.

.Through gratitude, blessing lasts .۳۸

۳۸_ بِالشُّكْرِ تَدُومُ النِّعْمَهُ.

.Through gratitude, more is obtained .۳۹

۳۹_ بِالشُّكْرِ تُسْتَجْلَبُ الزِّيادَهُ.

.The fruit of gratitude is increase in blessings .۴۰

۴۰_ ثَمَرَهُ الشُّكْرِ زيادَهُ النِّعَمِ.

.Showing gratitude leads to increment .۴۱

۴۱_ حُسْنُ الشُّكْرِ يُوجِبُ الزِّيادَهَ.

.The best gratitude is that which warrants increase .۴۲

۴۲_ خَيْرُ الشُّكْرِ ما كانَ

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.As opposed to hiding one’s wealth and pretending to be poor… -۱

كافِلاً بِالمَزيدِ.

.Constant gratitude is the symbol of obtaining increment .۴۳

۴۳_ دَوامُ الشُّكْرِ عُنْوانُ دَرَكِ الزِّيادَهِ.

Increased gratitude and keeping ties with near relative's increases sustenance .۴۴ .and prolongs [one's] life

۴۴_ زِيادَهُ الشُّكْرِ وَصِلَهُ الرَّحِمِ تَزيدانِ النِّعَمَ، وتَفْسَحانِ فِى الأَجَلِ.

.The cause of increment is gratitude .۴۵

۴۵_ سَبَبُ المَزيدِ الشُّكْرُ.

.Showing gratitude to your Lord is [done] through prolonged praise .۴۶

۴۶_ شُكْرُ إلهِكَ بِطُولِ الثَّناءِ.

.The gratitude of one who is above you is through true friendship and loyalty .۴۷

۴۷_ شُكْرُ مَنْ فَوْقَكَ بِصِدْقِ الوِلاءِ.

.The gratitude of your equal is through good brotherhood .۴۸

۴۸_ شُكْرُ نَظيرِكَ بِحُسْنِ الإخاءِ.

.The gratitude of one who is under you is through generous bestowal .۴۹

۴۹_ شُكْرُ مَنْ دُونَكَ بِسَيْبِ العَطاءِ.

.Showing gratitude for blessings is a protection from adversities .۵۰

۵۰_ شُكْرُ النِعَّمِ عِصْمَهٌ مِنَ النِّقَمِ.

.Gratitude to the Almighty brings forth abundant blessings .۵۱

۵۱_ شُكْرُ الإلهِ يُدِرُّ النِّعَمَ.

.Showing gratitude for blessings results in its increase and leads to its renewal .۵۲

۵۲_ شُكْرُ النِّعْمَهِ يَقْضى بِمَزيدِها، ويُوجِبُ تَجْديدَها.

Gratitude for blessing is a safeguard from its alteration and a guarantee of its . ۵۳ .sustentation

۵۳_ شُكْرُ النِّعْمَهِ أمانٌ مِنْ تَحْويلِها، وكَفيلٌ بِتَأييدِها.

.The gratitude of a believer is manifested in his action .۵۴

۵۴_ شُكْرُ المُؤْمِنِ يَظْهَرُ فى عَمَلِهِ.

.The gratitude of a hypocrite does not surpass his tongue .۵۵

۵۵_ شُكْرُ المُنافِقِ لايَتَجاوَزُ لِسانَهُ.

.Gratitude for a past blessing results in the coming of renewed blessings .۵۶

۵۶_ شُكْرُ نِعْمَه سالِفَه يَقْضى بِتَجَدُّدِ نِعَم مُسْتَأنِفَه.

.Showing gratitude for blessings multiplies and increases them .۵۷

۵۷_ شُكْرُ النِّعَمِ يُضاعِفُها ويَزيدُها.

Showing gratitude for blessings leads to its increase and showing ingratitude for it .۵۸

is evidence of its reduction.

۵۸_ شُكْرُ النِّعَمِ يُوجِبُ مَزيدَها،وَ كُفْرُها بُرْهانُ جُحُودِها.

۵۹. Gratitude for blessing is a safeguard from the coming of adversity.

۵۹_ شُكْرُ النِّعْمَهِ أمانٌ مِنْ حُلُولِ النَّقِمَهِ.

۶۰. The gratitude of a scholar for his knowledge is [in] his acting upon it and his sharing it with the one who deserves it.

۶۰_ شُكْرُ العالِمِ عَلی عِلْمِهِ عَمَلُهُ بِهِ وبَذْلُهُ لِمُسْتَحَقِّهِ.

۶۱. Your gratitude to the one who is pleased with you increases [his] approval and loyalty (or preservation) towards you.

۶۱_ شُكْرُكَ لِلرّاضی عَنْكَ یَزیدُكَ رِضاً ووَفاءً(وَقاءً).

۶۲. Your gratitude to the one who is angry with you leads to reconciliation and his having a favorable disposition towards you.

۶۲_ شُكْرُكَ لِلْسّاخِطِ عَلَیْكَ یُوجِبُ لَكَ (مِنْهُ)صَلاحاً وتَعَطُّفاً.

۶۳. He ('a) said to a man whom he was congratulating for the birth of his son: You have occasion to be grateful to Allah, the Giver, and be blessed in the gift that you have been bestowed with. May he come of age and may you be blessed with his devotion.

۶۳_ وقالَ _ عَلیه السّلام _ لِرَجُل هَنَّأَهُ بِوَلَد شَكَرْتَ الواهِبَ وبُورِكَ لَكَ فِی المَوْهُوبِ، وَبَلَغَ أَشُدَّهُ وَرُزِقْتَ بِرَّهُ.

۶۴. He who praises his benefactor and mentions him with goodness [and appreciation] has shown gratitude for [his] kindness.

۶۴_ شَكَرَ الإحْسانَ مَنْ أثْنی علی مُسْدیهِ وذَكَرَ بِالجَمیلِ مُولِیَهُ.

۶۵. You must give thanks [both] in ease and adversity.

۶۵_ عَلَیْكَ بِالشُّكْرِ فِی السَّرّاءِ والضَّرّاءِ.

You must be constantly grateful and ever patient, for these two [qualities] increase .۶۶ .blessing and remove tribulations

۶۶_ عَلَيْكُمْ بِدَوامِ الشُّكْرِ، ولُزُومِ الصَّبْرِ، فَإِنَّهُما يَزيدانِ النِّعْمَهَ، وَيُزيلانِ

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المِحْنَه.

۶۷. In gratitude for blessings lies their continuity.

۶۷ـ فی شُکْرِ النِّعَمِ دَوامُها.

۶۸. In gratitude there is increase.

۶۸ـ فِی الشُّکْرِ تَکُونُ الزّیادَهُ.

۶۹. Lack of gratitude removes the desire to do good deeds.

۶۹ـ قِلَّهُ الشُّکْرِ تُزَهِّدُ فِی اصْطِناعِ المَعْرُوفِ.

۷۰. Bind the approaching blessings with gratitude, for not everything that escapers comes back.

۷۰ـ قَیِّدُوا قَوادِمَ النِّعَمِ بِالشُّکْرِ، فَما کُلُّ شارِد بِمَرْدُود.

۷۱. Gratitude is sufficient for increase.

۷۱ـ کَفی بِالشُّکْرِ زِیادَهً.

۷۲. The guarantor of increase is gratitude.

۷۲ـ کافِلُ المَزیدِ الشُّکْرُ.

۷۳. Be occupied by gratitude for your good state and [your] safety from that which has afflicted others.

۷۳ـ لِیَکُنِ الشُّکْرُ شاغِلاً لَکَ عَلی مُعافاتِکَ مِمّا ابْتُلِیَ بِهِ غَیْرُکَ.

۷۴. None is capable of fortifying blessings the way [showing] gratitude for them does.

۷۴ـ لَنْ یَقْدِرَ أحَدٌ أنْ یُحَصِّنَ النِّعَمَ بِمِثْلِ شُکْرِها.

۷۵. If Allah, the Glorified, had not made a promise [to punish those who are disobedient], it would have still been obligatory not to disobey Him out of gratitude for

.His blessings

۷۵_ لَوْ لَمْ يَتَواعَدِ اللّهُ سُبْحانَهُ لَوَجَبَ أنْ لا يُعْصى شُكْراً لِنِعْمَتِهِ.

.One who shows gratitude deserves more .۷۶

۷۶_ مَنْ شَكَرَ اِسْتَحَقَّ الزِّيادَهَ.

.[Whoever shows gratitude, his blessing lasts [longer .۷۷

۷۷_ مَنْ شَكَرَ دامَتْ نِعْمَتُهُ.

.One whose gratitude increases, his blessings multiply .۷۸

۷۸_ مَنْ كَثُرَ شُكْرُهُ تَضاعَفَتْ نِعَمُهُ.

.One who is inspired to show gratitude will not be deprived of increase .۷۹

۷۹_ مَنْ أُلْهِمَ الشُّكْرَ لَمْ يَعْدَمَ الزِّيادَهَ.

.One who does not show gratitude for a blessing is punished by its cessation .۸۰

۸۰_ مَنْ لَمْ يَشْكُرِ النِّعْمَهَ عُوقِبَ بِزَوالِها.

.One who continues showing gratitude makes the goodness [and blessing] last .۸۱

۸۱_ مَنْ أدامَ

الشُّكْرَ اِسْتَدامَ البِرَّ.

One who is bestowed with a blessing and gives thanks for it is like the one who is .۸۲ .tried with difficulties and bears them patiently

۸۲ــ مَنْ أُنْعِمَ عَلَيْهِ فَشَكَرَ كَمَنِ ابْتُلِىَ فَصَبَــرَ.

.One who shows gratitude for [and act of] kindness has indeed fulfilled its right .۸۳

۸۳ــ مَنْ شَكَرَ المَعْرُوفَ، فَقَدْ قَضى حَقَّهُ.

When someone thanks you without [your having done him] a good turn, then do .۸۴ .not consider yourself safe from his censure without any breach

۸۴ــ مَنْ شَكَرَکَ مِنْ غَيْرِ صَنيعَه فَلا تَأمَنْ ذَمَّهُ مِنْ غَيْرِ قَطيعَه.

.Whoever thanks the one who favours him has indeed recompensed him .۸۵

۸۵ــ مَنْ شَكَرَ مَنْ أنْعَمَ عَلَيْهِ فَقَدْ كافاهُ.

One who does not show gratitude for favours should be counted [as being] from .۸۶ .[the livestock [rather than being human

۸۶ــ مَنْ لَمْ يَشْكُرِ الإنْعامَ فَلْــيُعَدَّ مِنَ الأنْعامِ.

?One who shows gratitude without any favor, censures without any wrongdoing .۸۷

۸۷ــ مَنْ شَكَرَ عَلى غَيْرِ إحْسان ذَمَّ عَلى غَيْرِ اِساءَه.

Whoever makes the effort to show concern for you, then make the effort to show .۸۸ ?him your gratitude

۸۸ــ مَنْ بَذَلَ لَکَ جُهْدَ عِنايَتِهِ فَابْذُلْ لَهُ جُهْدَ شُكْرِکَ.

One who guards (or mixes) blessings with gratitude is surrounded by more . ۸۹ .[[blessings

۸۹ــ مَنْ حاطَ(خَلَطَ) النِّعَمَ بِالشُّكْرِ حيطَ بِالمَزيدِ.

۹۰. One who does not begird [his] blessings by being grateful for them has indeed exposed them to cessation.

۹۰_ مَنْ لَمْ يُحِطِ النِّعَمَ بِالشُّكْرِ لَها فَقَدْ عَـرَّضَها لِزَوالِها.

۹۱. Whoever thanks Allah, He increases [the blessings] for him.

۹۱_ مَنْ شَكَرَ اللّهَ زادَهُ.

۹۲. One who feels grateful for blessings in his heart

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.deserves increase [even] before he manifests [the gratitude] on his tongue

٩٢_ مَنْ شَكَرَ النِّعَمَ بِجنانِهِ اِسْتَحَقَّ المَزيدَ قَبْلَ أنْ يَظْهَرَ عَلى لِسانِهِ.

.One whose gratitude increases, his goodness [and blessing] increases .٩٣

٩٣_ مَنْ كَثُرَ شُكْرُهُ كَثُرَ خَيْرُهُ.

.One whose gratitude diminishes, his goodness [and blessing] comes to an end .٩۴

٩۴_ مَنْ قَلَّ شُكْرُهُ زالَ خَيْرُهُ.

One who is granted a blessing has indeed been enslaved by it until he is freed by .٩۵ .his show of gratitude for it

٩۵_ مَنْ أُوتِىَ نِعْمَهً فَقَدِ اسْتُعْبِدَ بِها حَتّى يُعْتِقَهُ القِيامُ بِشُكْرِها.

One who thanks Allah, the Glorified, has to give thanks twice as it was He who .٩۶ enabled him to give thanks [in the first place] and that is the gratitude for being .thankful

٩۶_ مَنْ شَكَرَ اللّهَ سُبْحانَهُ وَجَبَ عَلَيْهِ شُكْـرَتانِ، إذ وَفَّقَهُ لِشُكْرِهِ وهُوَ شُكْرُ الشُّكْرِ.

One who shows gratitude to you for your kindness (or the kindness of someone .٩٧ .[else) has [actually] requested you [for something

٩٧_ مَنْ شَكَرَ إلَيْکَ مَعْرُوفَکَ (غَيْرِکَ) فَقَدْ سَألَکَ.

.[One who does not show gratitude for blessing is deprived of more [blessings .٩٨

٩٨_ مَنْ لَمْ يَشْكُرِ النِّعْمَهَ مُنِعَ الزِّيادَهَ.

.Nothing fortifies blessings like gratitude .٩٩

٩٩_ ما حُصِّنَتِ النِّعَمُ بِمِثْلِ الشُّكْرِ.

.Nothing shows gratitude for favors like bestowing them on others .١٠٠

١٠٠_ ما شُكِرَتِ النِّعَمُ بِمِثْلِ بَذْلِها.

Allah, the Glorified, does not open the door of gratitude for anyone and then close .١٠١ .[the door of increase [in blessings

١٠١_ ما كانَ اللّهُ سُبْحانَهُ لِيَفْتَحَ عَلى أحَد بابَ الشُّكْرِ ويُغْلِقَ عَلَيْهِ بابَ المَزيد.

.[With gratitude blessings last [longer .١٠٢

١٠٢_ مَعَ الشُّكْرِ تَدُومُ النِّعْمَهُ.

Do not forget .١٠٣

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.to show your gratitude when you receive blessings

۱۰۳_ لا تَنْسَوْا عِنْدَ النِّعْمَهِ شُكْرَكُمْ.

.Be a thankful servant in times of ease and a patient servant in times of adversity .۱۰۴

۱۰۴_ كُنْ فِى السَّـرّاءِ عَبْداً شَكُوراً، وَفِى الضَّـرّاءِ عَبْداً صَبُوراً.

Doubt And Misgiving

الشك والاِرتياب-Doubt and Misgiving

.Doubt corrupts certitude and nullifies faith .۱

۱_ اَلشَكُّ يُفْسِدُ اليَقينَ ويُبْطِلُ الدِّينَ.

.Be wary of doubt, for verily it corrupts religion and nullifies certitude .۲

۲_ إيّاكَ والشَّكَّ، فَإنَّهُ يُفْسِدُ الدِّينَ، ويُبْطِلُ اليَقينَ.

The most destructive thing is doubt and uncertainty, and the most constructive .۳ .thing is piety and keeping aloof from sin

۳_ أهْلَكُ شَىْء اَلشَّكُّ والاِرْتيابُ، وأمْلَكُ شَىْء الوَرَعُ وَالاِجْتِنابُ.

.Doubt is misgiving .۴

۴_ اَلشَّكُّ اِرْتيابٌ.

.Doubt [in the existence of God] is disbelief .۵

۵_ اَلشَّكُّ كُفْرٌ.

.Doubt corrupts religion .۶

۶_ اَلشَّكُّ يُفْسِدُ الدِّينَ.

.Doubt nullifies faith .۷

٧ـ اَلشَّکّ یُحْبِطُ الإیمانَ.

.Doubt is the fruit of ignorance .٨

٨ـ اَلشَّکُّ ثَمَرَهُ الجَهْلِ.

.Doubt leads to polytheism .٩

٩ـ اَلاِرْتیابُ یُوجِبُ الشِّرْکَ.

.Doubt puts out the light of the heart .١٠

١٠ـ اَلشَّکُّ یُطْفِئُ نُورَ القَلْبِ.

Indeed doubt was only named ‘shubha’ because it resembles the truth. As for the .١١ close friends of Allah, their illumination in it is [their] certitude and the direction of the right path is [itself] their guide; while the enemies of Allah are called towards it (doubt) .by their misguidance and their guide is blindness

١١ـ إنَّما سُمِّیَتْ الشُّبْهَهُ شُبْهَهً لأَنَّها تُشْبِهُ الْحَقَّ، فَأمّا أوْلِیاءُاللّهِ فَضِیائُهُمْ فیها الیَقینُ، ودَلیلُهُمْ سَمْتُ الهُدی، وأمّا أعْداءُ اللّهِ فَدَعاؤُهُمْ(فَدَعاهُمْ) إلَیْهَا الضَّلالُ،وَ دَلیلُهُمْ العَمی.

.The bane of certitude is doubt .١٢

١٢ـ آفَهُ الیَقینِ اَلشَّکُّ.

.By continued doubt [in God], polytheism comes about .١٣

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بِدَوامِ الشَّکَ یَحْدُثُ الشِّرْکُ.

۱۴. The fruit of doubt is perplexity.

۱۴ـ ثَمَرَهُ الشَّکِّ الحَیْرَهُ.

۱۵. It is possible that conjecture may [turn out to] be correct.

۱۵ـ رُبَّما أدْرَکَ الظَّنُّ بِالصَّوابِ.

۱۶. The cause of perplexity is doubt.

۱۶ـ سَبَبُ الحَیْرَهِ الشَّکُّ.

۱۷. I am amazed at the one who doubts in the power of Allah while he sees His creation!

۱۷ـ عَجِبْتُ لِمَنْ یَشُکُّ فی قُدْرَهِ اللّهِ وهُوَ یَری خَلْقَهُ.

۱۸. Acting suspicious(۱) is a shame and having an eager desire to backbite is [a cause of entering] hellfire.

۱۸ـ فِعْلُ الرِّیْبَهِ عارٌ، والوُلُوعُ بِالغیْبَهِ نارٌ.

۱۹. Everything that is devoid of certitude is [mere] conjecture and dubiety.

۱۹ـ کُلُّ ما خَلاَ الیَقینِ ظَنٌّ وشُکُوکٌ.

۲۰. Every person has a [desire and a] need, so distance yourselves from suspicion.

۲۰ـ لِکُلِّ إنْسان أرَبٌ فَابْعُدُوا عَنِ الرَّیْبِ.

۲۱. A person will never go astray until his doubt overcomes his certainty.

۲۱ـ لَنْ یَضِلَّ المَرْءُ حتّی یَغْلِبَ شَکُّهُ یَقینَهُ.

۲۲. One who falters increases his doubt.

۲۲ـ مَنْ یَتَرَدَّدْ یَزْدَدْ شَکّاً.

.One whose doubt increases, his religion gets corrupted .۲۳

۲۳_ مَنْ كَثُرَ شَكُّهُ فَسَدَ دينُهُ.

.One whose suspicion increase, his backbiting [also] increases .۲۴

۲۴_ مَنْ كَثُرَتْ رِيبَتُهُ، كَثُرَتْ غيبَتُهُ.

.The sincere one is not suspicious and the one who is certain does not doubt .۲۵

۲۵_ مَا ارْتابَ مُخْلِصٌ، وَلاشَكَّ مُوقِنٌ.

.He in whose heart doubt has settled does not believe in Allah .۲۶

۲۶_ ما آمَنَ بِاللّهِ مَنْ سَكَنَ الشَّكُّ قَلْبَهُ.

.Keeping away from suspicion is from the best magnanimity .۲۷

۲۷_ مُجانَبَةُ الرَّيْبِ مِنْ أحْسَنِ الفُتُوَّهِ.

Who can be more of a failure than the one who crosses [over] from certainty . ۲۸ towards doubt and

...Or: Doing something that makes others suspicious -۱

?perplexity

۲۸_ مَنْ أخْيَبُ مِمَّنْ تَعَدّى اليَقينَ إلَى الشَّكِّ والحَيْرَهِ.

.The smallest doubt can corrupt certitude .۲۹

۲۹_ يَسيرُ الشَّكِّ يُفْسِدُ اليَقينَ.

.Nobody more timid than the suspicious one .۳۰

۳۰_ لا أجْبَنَ مِنْ مُريب.

.Suspicion leads to mistrust .۳۱

۳۱_ الرِّيْبَهُ تُوجِبُ الظِّنَهَ.

.When suspicion appears, thoughts [about others] become negative .۳۲

۳۲_ إذا ظَهَرَتِ الرِّيْبَهُ سائَتِ الظُّنُونُ.

Abandon that which causes you to doubt for that which does not cause you to .۳۳
.doubt

۳۳_ دَعْ ما يُريبُکَ إلی ما لا يُريبُکَ.

Let your inquiry into doubtful matters be conclusive, for indeed the one who falls .۳۴
.into them becomes confounded

۳۴_ لِيَصْدُقْ تَحَرّيكَ فِی الشُّبَهاتِ فَإنَّ مَنْ وَقَعَ فيها ارْتَـبَکَ.

.The sceptic has no religion and the backbiter has no magnanimity .۳۵

۳۵_ لادينَ لِمُرْتاب، وَلا مُرُوَّهَ لِمُغْتاب.

.The suspicious one is never found in a sound state .۳۶

۳۶_ لايُلْفَی المُريبُ صَحيحاً.

.The most abased of people is the sceptic .۳۷

۳۷_ أذَلَّ النّاسِ المُرْتابُ.

.The suspicious person is always sick .۳۸

۳۸_ اَلمُريبُ أبَداً عَليلٌ.

.The sceptic has no religion .۳۹

۳۹_ اَلمُرْتابُ لادينَ لَهُ.

.The doubting one has no certitude .۴۰

۴۰_ اَلشّاكُّ لايَقينَ لَهُ.

Complaining Of Distress

شِكايه الضرّ-Complaining of Distress

Whoever complains of his distress to [anyone] other than a believer, it is as if he has .۱ .complained against Allah, the Glorified

۱_ مَنْ شَكى ضُـرَّهُ إلى غَيْـرِ مُؤْمِن، فَكَأنَّما شَكىَ اللّهَسُبْحانَهُ.

Whoever complains of his distress to a believer, it is as if he has complained to Allah, .۲ .the Glorified

۲_ مَنْ شَكى ضُـرَّهُ إلى مُؤْمِن، فَكَأنَّما شَكى إلَى اللّهِ سُبْحانَهُ.

Schadenfreude

الشماته -Schadenfreude

ne who is gleeful of the mistakes made by others, [then] others will be gleeful of .۱

.his mistakes

۱ــ مَنْ شَمِتَ بِزَلَّهِ غَيْرِهِ، شَمِتَ غَيْــرُهُ بِزَلَّتِهِ.

Consultation And Deliberation

Consultation and Deliberation- الشور والمشاوره

.Participating in deliberation leads to the appropriate decision .۱

۱ــ اَلشِّرْكَهُ فِى الرَّأْيِ تُؤَدّى إلَى الصَّوابِ.

Consult your enemies; you will know from their opinion how much enmity they have .۲ .[for you] and what their objectives are

۲ــ اِسْتَشِرْ أعْداءَكَ تَعْرِفْ مِنْ رَأْيِهِمْ مِقْدارَ عَداوَتِهِمْ، ومَواضِعَ مَقاصِدِهِمْ.

.Consult your intelligent enemy and be wary of the opinion of your ignorant friend .۳

۳ــ اِسْتَشِرْ عَدُوَّكَ العاقِلَ، واحْذَرْ رَأْيَ صَديقِكَ الجاهِلَ.

Compare some opinions with others, from this the right course of action will come to .۴ .light

۴ــ اِضْرِبُوا بَعْضَ الرَّأْيِ بِبَعْض يَتَوَلَّدْ مِنْهُ الصَّوابُ.

Suspect your intellects, for indeed it is from trusting in them that mistakes are .۵ .made

۵ــ اِتَّهِمُوا عُقُولَكُمْ فَإنَّهُ مِنَ الثِّقَهِ بِها يَكُونُ الخَطاءُ.

.Consultation is [a means of] ease for you and a difficulty for others .۶

۶ــ اَلْمُشاوَرَهُ راحَهٌ لَكَ وتَعَبٌ لِغَيْرِكَ.

The best person whom you can consult is the one with [abundant] experience and .۷ .the worst person whom you can associate with is the one with [numerous] faults

۷ــ أفْضَلُ مَنْ شاوَرْتَ ذُو التَّجارِبِ، وَشَــرُّ مَنْ قارَنْتَ ذُو المَعائِبِ.

.Consultation is [a means of] seeking [assistance and] support .۸

۸_ اَلْمُشاوَرَهُ اِسْتِظْهارٌ.

.Seeking advice is the essence [and source] of guidance .۹

۹_ اَلاِسْتِشارَهُ عَیْنُ الهِدایَهِ.

.The one who seeks advice is protected from failure .۱۰

۱۰_ اَلْمُسْتَشیرُ مُتَحَصِّنٌ مِنَ السَّقَطِ.

.The one who seeks advice is on the side of success .۱۱

۱۱_ اَلْمُسْتَشیرُ عَلی طَرَفِ النَّجاحِ.

.Consultation elicits for you the correct opinions of others .۱۲

۱۲_ اَلْمَشْوَرَهُ تَجْلِبُ لَکَ صَوابَ غَیْرِکَ.

Indeed consultation has .۱۳

only been urged because the opinion of the adviser is unbiased while the opinion of the consulter is mixed with bias.

۱۳ـ إنَّما حُضَّ عَلَى المُشاوَرَهِ لأنَّ رَأْيَ المُشيرِ صِرفٌ ورَأيَ المُسْتَشيرِ مَشُوبٌ بِالهَوى.

۱۴. The bane of consultation is contradiction of opinions.

۱۴ـ آفَهُ المُشاوَرَهِ اِنْتِقاضُ الآراءِ.

۱۵. When you have decided [to do something], then consult [with others].

۱۵ـ إذا عَزَمْتَ فَاسْتَشِرْ.

۱۶. When you proceed with an affair then proceed after deliberation and seeking advice; do not delay your action of today to tomorrow, and perform each day's action on that same day.

۱۶ـ إذا أمْضَيْتَ أمْراً فَأمْضِهِ بَعْدَ الرَّوِيَّهِ ومُراجَعَهِ المَشْوَرَهِ،وَلا تُؤَخِّرْ عَمَلَ يَوْم إلى غَد، وأمْضِ لِكُلِّ يَوْم عَمَلَهُ.

۱۷. Ignorance of the adviser is [a cause of] destruction of the consulter.

۱۷ـ جَهْلُ المُشيرِ هَلاكُ المُسْتشيرِ.

۱۸. It behooves the intelligent one to add the opinion of the intelligent people to his opinion and to merge the knowledge of the wise with his knowledge.

۱۸ـ حَقٌّ عَلَى العاقِلِ أنْ يُضيفَ إلى رَأْيِهِ رَأيَ العُقَلاءِ، ويَضُمَّ إلى عِلْمِهِ عُلُومَ الحُكَماءِ.

۱۹. It behooves the intelligent one to continuously seek the right path and abandon obstinacy.

۱۹ـ حَقٌّ عَلَى العاقِلِ أنْ يَسْتَديمَ الإرْشادَ ويَتْرُكَ الاِسْتِبْدادَ.

۲۰. The best among those whom you consult are the people of wisdom and knowledge, and those who possess experience and judiciousness.

۲۰ـ خَيْـرُ مَنْ شاوَرْتَ ذَوُوا النُّهى والعِلْمِ، وأُولُوالتَّجارِبِ والحَزْمِ.

۲۱. Betrayal of the one who submits [to you] and the one who consults [you] is from the most atrocious acts and the gravest wickedness, and leads to punishment in hellfire.

۲۱_ خِيانَةُ المُسْتَسْلِمِ والمُسْتَشيرِ مِنْ أفْظَعِ

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الأمُورِ، وأعْظَمِ الشُّــرُورِ، ومُوجِبُ عَذابِ السَّعيرِ.

.Consult before you decide and think before you proceed .۲۲

۲۲ــ شاوِرْ قَبْلَ أنْ تَعْزِمَ، وَفَكِّرْ قَبْلَ أنْ تُقْدِمَ.

.Consult the intelligent ones and you will be safe from error and regret .۲۳

۲۳ــ شاوِرْ ذَوِى العُقُولِ، تَأْمَنِ الزَّلَلَ والنَّدَمَ.

.Consult in your affairs those who fear Allah and you will be rightly guided .۲۴

۲۴ــ شاوِرْ فى أُمُورِکَ الَّذينَ يَخْشَوْنَ اللّهَ تَرْشُدْ.

Being unjust to the one who seeks advice is [the worst form of] oppression and .۲۵ .betrayal

۲۵ــ ظُلْمُ المُسْتَشيرِ ظُلْمٌ وخيانَةٌ.

.You must seek consultation, for indeed it is the result of judiciousness .۲۶

۲۶ــ عَلَيْکَ بِالمُشاوَرَهِ فَإنَّها نَتيجَهُ الحَزْمِ.

It is the duty of the one who is consulted to strive in giving an [appropriate] opinion .۲۷ .but it is not for him to guarantee success

۲۷ــ علَى المُشيرِ الاِجْتِهادُ فِى الرَّأْيِ، ولَيْسَ عَلَيْهِ ضَمانُ النُجْحِ.

.The essence [and source] of guidance is in consultation .۲۸

۲۸ــ فِى الاِسْتِشارَهِ عَيْنُ الهِدايَهِ.

.Consultation suffices as a supporter .۲۹

۲۹ــ كَفى بِالمُشاوَرَهِ ظَهيراً.

.One who acts against [good] advice gets perplexed .۳۰

۳۰ــ مَنْ خالَفَ المَشْوَرَهَ اِرْتَــبَکَ.

.[One who consults an intelligent person acquires [his objective .۳۱

۳۱_ مَنْ اِسْتَشارَ العاقِلَ مَلَکَ.

.One whose adviser goes astray, his planning is nullified .۳۲

۳۲_ مَنْ ضَلَّ مُشیرُهُ بَطَلَ تَدْبیرُهُ.

Whoever gives sincere advice to the one who consults him, his planning becomes .۳۳ .good

۳۳_ مَنْ نَصَحَ مُسْتَشیرَهُ صَلُحَ تَدْبیرُهُ.

.Whoever cheats the one who consults him, his foresight is taken away .۳۴

۳۴_ مَنْ غَشَّ مُسْتَشیرَهُ سُلِبَ تَدْبیرُهُ.

One who consults the people of intellect is enlightened by the lights of the . ۳۵ .intellects

۳۵_ مَنْ شاوَرَ ذَوِی العُقُولِ

اِسْتَضاءَ بِأَنْوارِ العُقُولِ.

.One who consults the people of intellect and wisdom attains success and rightness .۳۶

۳۶_ مَنْ شاوَرَ ذَوِی النُّهی والأَلْبابِ فازَ بِالنُّجْحِ والصَّوابِ.

.One who consults with the people shares in their [combined] intellects .۳۷

۳۷_ مَنْ شاوَرَ الرِّجالَ شارَکَها فی عُقُولِها.

One who consults the people of intellect and wisdom, gains success through . ۳۸ ?prudence and aptness

۳۸_ مَنِ اسْتَشارَ ذَوِی النُّهی والألبابِ فازَ بِالحَزْمِ والسَّدادِ.

One who persists in consultation does not lack a praiser when the right result is .۳۹ .achieved or an apologizer when a mistake is made

۳۹_ مَنْ لَزِمَ المُشاوَرَهَ لَمْ یَعْدَمْ عِنْدَ الصَّوابِ مادِحاً وعِنْدَ الخَطاءِ عاذِراً.

.One who seeks advice does not go astray .۴۰

۴۰_ ما ضَلَّ مَنِ اسْتَشارَ.

.Nothing derives an appropriate outcome like consultation .۴۱

۴۱_ مَا اسْتُنْبِطَ الصَّوابُ بِمِثْلِ المُشاوَرَهِ.

Consulting the judicious person who is concerned for you is a [means of attaining] .۴۲ .triumph

۴۲_ مُشاوَرَهُ الحازِمِ المُشْفِقِ ظَفَرٌ.

.Consulting the ignorant person who is concerned for you one is dangerous .۴۳

۴۳_ مُشاوَرَهُ الجاهِلِ المُشْفِقِ خَطَرٌ.

!How good a support consultation is .۴۴

۴۴_ نِعْمَ المُظاهَرَهُ المُشاوَرَهُ.

.۴۵ What a good backing [and support] consultation is!

۴۵_ نِعْمَ الاِسْتِظْهارُ المُشاوَرَهُ.

.۴۶ Do not consult with your enemy and hide your information [from him].

۴۶_ لاتُشاوِرْ عَدُوَّکَ، واسْتُرْهُ خَبَـرَکَ.

.۴۷ Never consult with the ignorant in your affairs.

۴۷_ لاتُشاوِرَنَّ فی أمْرِکَ مَنْ یَجْهَلُ.

.۴۸ Do not belittle a noteworthy opinion [even] when it is brought to you by an inferior person.

۴۸_ لاتَسْتَصْغِرَنَّ عِنْدَکَ الرَّأْیَ الخَطیرَ إذا أتاکَ بِهِ الرَّجُلُ الحَقیرُ.

.۴۹ Do not include a miser in your consultation as he will turn you away from the goal

.and frighten you with poverty

۴۹_ لاتُدْخِلَنَّ فی مَشْوَرَتِک بَخیلاً فَیَعْدِلَ بِک عَنِ القَصْدِ ویَعِدَک الفَقْرَ.

Never include a coward in your consultation as he will weaken your resolve in the .۵۰ matter and [will] make a mountain out of a mole hill.

۵۰_ لاتُشْرِکَنَّ فی رَأْیِک جَباناً یُضَعِّفُک عَنِ الأمْرِ، ویُعَظِّمُ عَلَیْک ما لَیْسَ بِعَظیم.

Do not consult the liar, for indeed he is like the mirage that makes the distant seem .۵۱ near and the near seem distant.

۵۱_ لاتَسْتَشِرِ الکَذّابَ فَإنَّهُ کَالسَّرابِ یُقَرِّبُ عَلَیْک البَعیدَ وَیُبَعِّدُ عَلَیْک القَریبَ.

Never include a greedy person in your consultation as he will facilitate evil [deeds] .۵۲ and glamorize avarice for you.

۵۲_ لاتُشْرِکَنَّ فی مَشْوَرَتِک حَریصاً یُهَوِّنْ عَلَیْک الشَّـرَّ، وَیُزَیِّنْ لَک الشَّـرَهَ.

.The intelligent one never dispenses with consultation .۵۳

۵۳_ لا یَسْتَغْنِی العاقِلُ عَنِ المُشاوَرَه.

There is no backing [and support that is stronger and] more reliable than . ۵۴ consultation.

۵۴_ لامُظاهَرَهَ أوْثَقُ مِنْ مُشاوَرَه.

.One who becomes satisfied with his own intellect (or action) has gone astray .۵۵

۵۵_ مَنِ اسْتَغْنی بِعَقْلِهِ (بِفِعْلِهِ) ضَلَّ.

Eagerness And Longing

الشّوق والمشتاق-Eagerness and Longing

Longing [for Allah and the Hereafter] is from the qualities of those who have . ۱ certitude.

۱ـ اَلشَّوْقُ شيمَهُ المُوقِنينَ.

.Longing [for Allah] is the intimate companion of the Gnostics .۲

۲ـ اَلشَّوْقُ خُلْصانُ العارِفينَ.

.[One who longs [for Allah] forgets [this world .۳

۳ـ مَنِ اشْتاقَ سَلا.

.One who longs [for Allah] sets out [towards him] at nightfall .۴

۴ـ مَنِ اشْتاقَ أدْلَجَ.

Lust

Lust-الشهوه

.Lust is one of the two causes of deviation .۱

۱ـ الشَهْوَهُ أحَدُ المُغْوِيَيْنِ.

Lustful desires are fatal illnesses, and the best cure for them is .۲

.acquiring patience against them

٢_ اَلشَّهَواتُ أعْلالٌ قاتِلاتٌ، وأفْضَلُ دَوائِها اِقْتِناءُ الصَّبْرِ عَنْها.

.Lustful desires are the snares of Satan .٣

٣_ اَلشَّهَواتُ مَصائِدُ الشَّيْطانِ.

.Overcome [your] lust, [and] your wisdom will be perfected .۴

۴_ اِغْلَبِ الشَّهْوَةَ، تَكْمُلْ لَكَ الحِكْمَةُ.

Turn your back on lustful desires, for indeed they drive you to perform sinful acts .۵ .and to fall upon evil deeds

۵_ أُهْجُرُوا الشَّهَواتِ، فَإنَّها تَقُودُكُمْ إلى رُكُوبِ الذُّنُوبِ، والتَّهَجُّمِ عَلَى السَّيِّئاتِ.

Lustful desires are fatal diseases, and the best cure for them is acquiring patience .۶ .against them

۶_ اَلشَّهَواتُ آفاتٌ قاتِلاتٌ، وخَيْرُ دَوائِها اِقْتِناءُ الصَّبْرِ عَنْها.

Beware of allowing lustful desires to dominate you, for indeed its immediate result .٧ .is dispraised and future consequence is detrimental

٧_ إيّاكُمْ وتَحَكُّمَ الشَّهَواتِ عَلَيْكُمْ، فَإنَّ عاجِلَها ذَميمٌ، وآجِلَها وَخيمٌ.

Beware of letting lustful desires overpower you hearts, for indeed its beginning is .٨ .bondage and its end is destruction

٨_ إيّاكُمْ وغَلَبَةَ الشَّهَواتِ على قُلُوبِكُمْ، فَإنَّ بِدايَتَها مَلَكَةٌ، ونِهايَتَها هَلَكَةٌ.

.The beginning of lust is pleasure and its end is harm .٩

٩_ أوَّلُ الشَّهْوَةِ طَرَبٌ، وآخِرُها عَطَبٌ.

.Lust entices .١٠

۱۰_ اَلشَّهْوَهُ تُغْری.

.Lustful desires are diseases .۱۱

۱۱_ اَلشَّهَواتُ آفاتٌ.

.Lustful desires are lethal .۱۲

۱۲_ اَلشَّهَواتُ قاتِلاتٌ.

.[Lust is spoliation [of intellect and faith .۱۳

۱۳_ اَلشَّهْوَهُ حَرَبٌ.

.Lust is the most harmful of enemies .۱۴

۱۴_ اَلشَّهْوَهُ أضَرُّ الأعْداءِ.

.Lustful desires are lethal poisons .۱۵

۱۵_ اَلشَّهَواتُ سُمُومٌ قاتِلاتٌ.

.Lustful desires enslave the ignorant .۱۶

۱۶_ اَلشَّهَواتُ تَسْتَ_رِقُّ الجَهُولَ.

.Yielding to lust is the worst disease .۱۷

۱۷_ اَلاِنْقیادُ لِلْشَّهْوَهِ أدْوَأُ الدّاءِ.

Verily if you are controlled by your lustful desires, they will cause you to leap into .۱۸
.frivolity and error

۱۸_ إنَّکُمْ إنْ مَلَّکْتُمْ شَهَواتِکُمْ

نَزَتْ بِكَمْ إلَى الأَشَرِ والغَوايَهِ.

.When lust tries to overcome you then defeat it by curtailing excesses .۱۹

۱۹ـ إذا غَلَبَتْ عَلَيْكَ الشَّهْوَهُ فَاغْلِبْها بِالاِخْتِصارِ.

.By controlling [one's] lust, one becomes free of every flaw .۲۰

۲۰ـ بِمِلْكِ الشَّهْوَهِ اَلتَّنَزُّهُ عَنْ كُلِّ عاب.

.Abandoning lustful desires is the best worship and the most beautiful habit .۲۱

۲۱ـ تَرْكُ الشَّهَواتِ أفْضَلُ عِبادَه وأجْمَلُ عادَه.

.[The sweetness of lust is made bitter by the shame of ignominy [and humiliation .۲۲

۲۲ـ حَلاوَهُ الشَّهْوَهِ يُنَغِّصُها عارُ الفَضيحَهِ.

Repulsing lust is more effective in exterminating it while fulfilling it only makes it .۲۳
.more intense

۲۳ـ رَدُّ الشَّهْوَهِ أقْضى لَها وقَضائُها أشَدُّ لَها.

.Inhibiting lust and anger is the struggle of the noble ones .۲۴

۲۴ـ رَدْعُ الشَّهْوَهِ والغَضَبِ جِهادُ النُّبَلاءِ.

.Increased lust degrades magnanimity .۲۵

۲۵ـ زيادَهُ الشَّهْوَهِ تُزْرى بِالمُرُوءَهِ.

.Being overpowered by lust is the cause of evil .۲۶

۲۶ـ سَبَبُ الشَّـرِّ غَلَبَهُ الشَّهْوَهِ

.The flame of lust induces the impairment [and destruction] of the soul .۲۷

۲۷ـ ضِرامُ الشَّهْوَهِ تَبْعَثُ عَلى تَلَفِ المُهْجَهِ.

.Counter lust with restraint .۲۸

۲۸_ ضادُّوا الشَّهْوَةَ بِالقَمْعِ.

Oppose lust as a rival would oppose his rival and fight it as an enemy would fight .۲۹ .his enemy

۲۹_ ضادُّوا الشَّهْوَةَ مُضادَّةَ الضِّدِ ضِدَّهُ، وحارِبُوها مُحارَبَةَ العَدُوِّ العَدُوَّ.

.Obeying one’s lust corrupts the faith .۳۰

۳۰_ طاعَةُ الشَّهْوَةِ تُفْسِدُ الدّينَ.

.Obedience to lust is destruction and disobedience to it is dominion .۳۱

۳۱_ طاعَةُ الشَّهْوَةِ هُلْكٌ، ومَعْصِيَتُها مُلْكٌ.

He who turns away from the lustful desires of this world attains the Garden of .۳۲ .[Repose [in the Hereafter

۳۲_ ظَفِرَ بِجَنَّهِ المَأوى مَنْ أعْرَضَ عَنْ شَهَواتِ الدُّنيا.

The slave to lust is lowlier than the .۳۳

.slave of a human being

۳۳_ عَبْدُ الشَّهْوَةِ أذَلُّ مِنْ عَبْدِ الرِّقِ.

.The slave to lust is a prisoner who cannot be freed from his imprisonment .۳۴

۳۴_ عَبْدُ الشَّهْوَةِ أسيرٌ لایَنْفَکُّ أسْـرُهُ.

The heart that is attached to lustful desires is unable to benefit from sincere .۳۵
.exhortations

۳۵_ غَیْـرُ مُنْتَفِعٍ بِالعِظاتِ قَلْبٌ مُتَعَلِّقٌ بِالشَّهَوابِ.

Being overpowered by lust is the greatest destruction, and controlling it is the most .۳۶
.honourable dominance

۳۶_ غَلَبَةُ الشَّهْوَةِ أعْظَمُ هُلْک، ومُلْکُها أشْرَفُ مُلْک.

Being overpowered by lust nullifies preservation [of oneself from sin] and leads to .۳۷
.destruction

۳۷_ غَلَبَةُ الشَّهْوَةِ تُبْطِلُ العِصْمَةَ وتُورِدُ الهُلْکَ.

Overcome [your] lust before it ferocity becomes strong, for verily if it becomes .۳۸
.strong it will possess you and use you, and you will not be able to stand up against it

۳۸_ غالِبِ الشَّهْوَةَ قَبْلَ قُوَّةِ ضَراوَتِها فَإنَّها إنْ قَوِیَتْ مَلَکَتْکَ، وَاسْتَفادَتْکَ(اِستقادَتکَ) ولَمْ تَقْدِرْ عَلی مُقاوِمَتِها.

.The comrade of lustful desires is the prisoner of [their] consequences .۳۹

۳۹_ قَرینُ الشَّهَواتِ أسیرُ التَّبِعاتِ.

.The associate of lust has a sick soul and a troubled mind .۴۰

۴۰_ قَرینُ الشَّهْوَةِ مَریضُ النَّفْسِ مَعْلُولُ(مَغْلُولُ) العَقْلِ.

.Resist lust by subduing it and you will be victorious .۴۱

۴۱_ قاوِمِ الشَّهْوَةَ بِالقَمْعِ لَها تَظْفَرْ.

!How many a lustful desire has prevented [one from attaining] a lofty status .۴۲

۴۲_ كَمْ مِنْ شَهْوَه مَنَعَتْ رُتْبَهً.

?How can one who is not aided by [divine] protection refrain from lust .۴۳

۴۳_ كَيْفَ يَصْبِرُ عَنِ الشَّهْوَةِ مَنْ لَمْ تُعِنْهُ العِصْمَهُ؟!

.A servant will never be destroyed until he prefers his lust over his religion .۴۴

۴۴_ لَنْ يَهْلِكَ العَبْدُ حَتّى يُؤْثِرَ شَهْوَتَهُ عَلى دينِهِ.

There .۴۵

is no sin that is worse than following [one's] lust, so do not obey it as it will preoccupy .you from [the remembrance of] Allah

۴۵ـ لَيْسَ فِى المَعاصى أَشَدُّ مِنْ اِتِّباعِ الشَّهْوَهِ فَلا تُطيعُوها فَيَشْغَلَكُمْ عَنِ اللّهِ.

If you had abstained from lustful desires you would surely have been safe from .۴۶ .tribulations

۴۶ـ لَوْ زَهِدْتُمْ فِى الشَّهَواتِ لَسَلِمْتُمْ مِنَ الآفاتِ.

.Whoever overcomes his lust, his intellect becomes manifested .۴۷

۴۷ـ مَنْ غَلَبَ شَهْوَتَهُ ظَهَرَ عَقْلُهُ.

.Whoever is overcome by his lust, his soul will not be safe .۴۸

۴۸ـ مَنْ غَلَبَتْ عَلَيْهِ شَهْوَتُهُ لَمْ تَسْلَمْ نَفْسُهُ.

.One who is patient in the face of his lust becomes complete in [his] magnanimity .۴۹

۴۹ـ مَنْ صَبَـرَ عَلى شَهْوَتِهِ تَناهى فِى المُرُوَّهِ.

.One who controls his lust is indeed pious .۵۰

۵۰ـ مَنْ مَلَكَ شَهْوَتَهُ كانَ تَقِيّاً.

.One who kills his lust rejuvenates his magnanimity .۵۱

۵۱ـ مَنْ أماتَ شَهْوَتَهُ أحْيى مُرُوَّتَهُ.

.One whose lust increases, [the expense for] his provision becomes heavy .۵۲

۵۲ـ مَنْ كَثُرَتْ شَهْوَتُهُ ثَقُلَتْ مَؤُنَتُهُ.

.One who overcomes his lust, protects his status .۵۳

۵۳ـ مَنْ غَلَبَ شَهْوَتَهُ صانَ قَدْرَهُ.

.Whoever hastens towards lustful desires, afflictions rush towards him .۵۴

۵۴_ مَنْ تَسَرَّعَ إلَى الشَّهَواتِ تَسَرَّعَ إلَيْهِ الآفاتُ.

.One who is enticed by lustful desires permits his soul to be a target of calamities .۵۵

۵۵_ مَنْ غَرِیَ بِالشَّهَواتِ أباحَ نَفْسَهُ الغَوائِلَ.

Whoever controls his lust, his magnanimity becomes complete and his end . ۵۶ .becomes good

۵۶_ مَنْ مَلَکَ شَهْوَتَهُ کَمُلَتْ مُرُوَّتُهُ، وحَسُنَتْ عاقِبَتُهُ.

.One who does not control his lust does not control his intellect .۵۷

۵۷_ مَنْ لَمْ یَمْلِکْ شَهْوَتَهُ لَمْ یَمْلِکْ عَقْلَهُ.

One who has not remedied .۵۸

p: ۴۷۱

.his lust by abandoning it is still sick

۵۸_ مَنْ لَمْ یُداوِ شَهْوَتَهُ بِالتَّرْکِ لَمْ یَزَل عَلیلاً.

.Multiplication of sins stems from submission to lust .۵۹

۵۹_ مِنْ مُطاوَعَهِ الشَّهْوَهِ تَضاعُفُ الآثامِ.

.One who is overcome by lust is more abased than one who is enslaved .۶۰

۶۰_ مَغْلُوبُ الشَّهْوَهِ أذَلُّ مِن مَمْلُوکِ الرِّقِ.

One who makes a habit of following [his] lustful desires is overwhelmed by . ۶۱ afflictions, is associated with evils and has certainty about the permanence [of this .[world

۶۱_ مُدْمِنُ الشَّهَواتِ صَریعُ الآفاتِ، مُقارِنُ السَّیِّئاتِ، مُوقِنٌ بِالثَّباتِ.

.Do not exceed the limits in your lust and anger as they will degrade you .۶۲

۶۲_ لاتُسْرِفْ فی شَهْوَتِکَ وغَضَبِکَ فَیُزْرِیا بِکَ.

.There is no reason with lust .۶۳

۶۳_ لاعَقْلَ مَعَ شَهْوَه.

.Nothing corrupts God-wariness but the dominance of lust .۶۴

۶۴_ لایُفْسِدُ التَّقْوی إلاّ غَلَبَهُ الشَّهْوَهِ.

.There is no trial [and temptation] greater than lust .۶۵

۶۵_ لا فِتْنَهَ أعْظَمُ مِنَ الشَّهْوَهِ.

How good it would be for people not to desire that which they ought not to [crave .۶۶ .[for

۶۶_ ما أحْسَنَ بِالإنْسانِ أنْ لایَشْتَهِیَ ما لا یَنْبَغی.

The Martyr

الشهيد-The Martyr

One who dies on his bed while he is cognizant of the rights of his Lord, His Prophet .۱ and the right of his household, has died a martyr and his reward rests with Allah, the Glorified. He is also eligible for the recompense of the good acts he intended to do, as his intention takes the place of drawing his sword [in battle]. Indeed, for everything .there is a [limited] term that it cannot go beyond

۱_ مَنْ ماتَ عَلى فِراشِهِ

p: ۴۷۲

وهُوَ على مَعْرِفَهِ حَقِّ رَبِّهِ ورَسُولِهِ وحَقِّ أهْلِ بَيْتِهِ ماتَ شَهيداً، ووَقَعَ أجْرُهُ عَلَى اللّهِ سُبْحانَهُ واسْتَوْجَبَ ثَوابَ ما نَوى مِنْ صالِحِ عَمَلِهِ، وقامَتْ نِيَّتُهُ مَقامَ إصْلاتِهِ سَيْفَهُ (بِسَيْفِهِ)، فَإنَّ لِكُلِّ شَىء أجَلًا لايَعْدُوهُ.

٢. We ask Allah, the Glorified, for [our inclusion in] the ranks of the martyrs, the fellowship of the felicitous and the company of the Prophets and the virtuous ones.

٢ـ نَسْأَلُ اللّهَ سُبْحانَهُ مَنازِلَ الشُّهَداءِ، ومُعايَشَهَ السُّعَداءِ، ومُرافَقَهَ الأنْبِياءِ والأبْرارِ.

Testimony

الشَّهادهـ-Testimony

١. And testimony [has been prescribed] as a means of overcoming denials.

١ـ والشَّهادَهَ اِسْتِظْهاراً عَلَى المُجاحَداتِ.

٢. One who gives false testimony for you will give a similar testimony against you.

٢ـ مَنْ شَهِدَ لَکَ بِالباطِلِ شَهِدَ عَلَيْکَ بِمِثْلِهِ.

٣. There is no good in the testimony of the treacherous.

٣ـ لاخَيْرَ فى شَهادَهِ خائِنٍ.

Fame And Renown

الشُّهره والنّباهَه-Fame and renown

١. Good renown is a fortification of power.

١ـ حُسْنُ الشُّهْرَهِ حِصْنُ القُدْرَهِ.

٢. Love of fame is the cornerstone of every affliction.

٢ـ حُبُّ النَّباهَهِ رَأْسُ كُلِّ بَلِيَّه.

Grey Hair Of Old Age

الشَّيب-Grey Hair of Old Age

.The grey hair of old age is enough of a warner .۱

۱ـ كَفى بِالشَّيْبِ نَذيراً.

.[The grey hair of old age is enough of an announcer [of impending death .۲

۲ـ كَفى بِالشَّيْبِ ناعِياً.

.Change your grey hair [by dyeing it] and do not resemble the Jews .۳

۳ـ غَيِّـرُوا الشَّيْبَ، ولاتَشَبَّهُوا بِاليَهُودِ.

.When you're black [hair] becomes white, your best [part of life] has passed away .۴

۴ـ إذَا ابيُضَّ أسْوَدُکَ ماتَ أطْيَبُکَ.

.Grey hair [of old age] is the last of the promises of annihilation .۵

۵ـ اَلشَّيْبُ آخِرُ مَواعيدِ الفَناءِ.

(The Followers (Shi'a

الشیعه-(The Followers (Shi'a

Verily .۱

the People of Paradise will look at the stations of our followers just as a person among you looks at the celestial bodies in the sky.

۱ــ إنَّ أهْلَ الجَنَّهِ لَيَتَراؤُنَ مَنازِلَ شيعَتِنا، كَما يَتَراءَى الرَّجُلُ مِنْكُمْ الكَواكِبَ فى أُفُقِ السَّماءِ.

۲. Verily Allah, the Glorified, checked the earth and chose for us followers who would help us, would be gladdened by our joy and saddened by our sadness, and would spend from their persons and their possessions in our way – these are the ones who are from us and shall rejoin us [in the Hereafter].

۲ــ إنَّ اللّهَ سُبْحانَهُ أطْلَعَ إلَى الأرضِ، فاخْتارَ لَنا شيعَةً يَنْصُرُونَنا، وَيَفْرَحُونَ لِفَرَحِنا، ويَحْزَنُونَ لِحُزْنِنا، ويَبْذُلُونَ أنْفُسَهُمْ وأمْوالَهُمْ فينا أُولئكَ مِنّا وإلَيْنا.

۳. Our follower is like the bee. If they knew what was in its abdomen, they would surely have eaten it.

۳ــ شيعَتُنا كَالنَّحْلِ لَوْ عَرَفُوا مافى جَوْفِها لأَكَلُوها.

۴. Our follower is like the citron, its smell is fragrant and [both] its outward and inward are beautiful.

۴ــ شيعَتُنا كَالأُتْرُجَّهِ طَيِّبٌ رِيحُها، حَسَنٌ ظاهِرُها وباطِنُها.

The Disgrace Of A Man

The Disgrace of a Man-شَيْن الرّجل

۱. Four things disgrace a man: miserliness, dishonesty, voraciousness and bad manners.

ــ أرْبَعٌ تَشينُ الرَّجُلَ: اَلبُخْلُ، والكِذْبُ، والشَّرَهُ،وسُوءُ الخُلْقِ.

Patience And The Patient

Patience and the patient-الصبر والصابر

۱. Patience is the first prerequisite of proficiency (or certitude).

۱ـ اَلصَّبْرُ أَوَّلُ لَوازِمِ الإِتْقانِ (الإيْقانِ).

.Patience in times of hardship makes reward abundant .۲

۲ـ اَلصَّبْرُ عَلَى المُصِيْبَهِ يُجْزِلُ المَثُوبَهَ.

.Patience is one of the two triumphs .۳

۳ـ اَلصَّبْرُ أَحَدُ الظَّفَرَيْنِ.

.Patience in the face of calamities makes one attain honourable ranks .۴

۴ـ اَلصَّبْرُ عَلَى النَّوائِبِ

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يُنيلُ شَرَفَ المَراتِبِ (المَطالِبِ).

۵. Patience in the obedience to Allah is easier than patience in the face of His chastisement.

۵ـ اَلصَّبْرُ عَلى طاعَهِ اللّهِ أهْوَنُ مِنَ الصَّبْرِ عَلى عُقُوبَتِهِ.

۶. Patience in affliction is better than wellbeing in [times of] comfort.

۶ـ اَلصَّبْرُ عَلَى البَلاءِ أفْضَلُ مِنَ العافِيَهِ فِى الرَّخاءِ.

۷. Patience is the best trait and knowledge is the most honourable embellishment and gift.

۷ـ اَلصَّبْرُ أفْضَلُ سَجِيَّه، والعِلْمُ أشْرَفُ حِلْيَه وعَطِيَّه.

۸. Patience is for a person to bear that which befalls him and to suppress [his anger with] that which enrages him.

۸ـ اَلصَّبْرُ أنْ يَحْتَمِلَ الرَّجُلُ ما يَنُوبُهُ ويَكْظِمَ ما يُغْضِبُهُ.

۹. Patience is of two types: enduring what you hate and abstaining from what you love.

۹ـ اَلصَّبْرُ صبْرانِ: صَبْرٌ عَلى ما تَكْرَهُ، وصَبْرٌ عَمّا تُحِبُّ.

۱۰. Patience is the best vestment of faith and the most honourable of human qualities.

۱۰ـ اَلصَّبْرُ أحْسَنُ حُلَلِ الإيمانِ، وأشْرَفُ خَلائِقِ الإنْسانِ.

۱۱. Refraining from lust is chastity, from anger is courage and from sin is piety.

۱۱ـ اَلصَّبْرُ عَنِ الشَّهْوَهِ عِفَّهٌ، وعَنِ الغَضَبِ نَجْدَهٌ، وعَنِ المعْصِيَهِ وَرَعٌ.

۱۲. Patience is of two types: Patience in affliction is pleasantly beautiful, but patience in refraining from the prohibited is even better.

۱۲ـ اَلصَّبْرُ صَبْرانِ: صَبْرٌ فِى البَلاءِ حَسَنٌ جَميلٌ، وأحْسَنُ مِنْهُ الصَّبْرُ عَنِ المَحارِمِ.

.Patience in poverty with dignity is better than wealth with indignity .۱۳

۱۳_ اَلصَّبْرُ عَلَى الفَقْرِ مَعَ العِزِّ أجْمَلُ مِنَ الغِنى مَعَ الذُّلِّ.

Patience in the face of agonizing distress leads to success in attaining . ۱۴ .opportunities

۱۴_ اَلصَّبْرُ على مَضَضِ الغُصَصِ يُوجِبُ الظَّفَرَ بِالفُرَصِ.

.Be patient [and] you will achieve .۱۵

۱۵_ اِصْبِرْ تَنَلْ.

.۱۶

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.Be patient [and] you will triumph

۱۶ــ اِصْبِرْ تَظْفَرْ.

.Occupy yourself with patience in adversity instead of being distressed by it .۱۷

۱۷ــ اِشْتَغِلْ بِالصَّبْرِ عَلى الرَّزِيَّهِ عَنِ الجَزَعِ لَها.

Be patient with the action which will surely bring you reward and refrain from the .۱۸
.action the punishment for which you will not be able to bear

۱۸ــ اِصْبِرْ عَلى عَمَل لابُدَّ لَکَ مِنْ ثَوابِهِ، وعَنْ عَمَل لاصَبْرَ لَکَ عَلى عِقابِهِ.

.Adopt patience, for indeed patience has a sweet end and an auspicious result .۱۹

۱۹ــ اِلْزَمِ الصَّبْرَ، فَإنَّ الصَّبْرَ حُلْوُ العاقِبَهِ، مَيْمُونُ المَغَبَّهِ.

Be patient with the bitterness of truth and beware of being deceived by the .۲۰
.sweetness of falsehood

۲۰ــ اِصْبِرْ عَلى مَرارَهِ الحَقِّ، وإيّاکَ أنْ تَنْخَدِعَ لِحَلاوَهِ الباطِلِ.

Stick to the earth, be patient in trials, and do not move your hands and follow the .۲۱
.[fancy of your tongues [in order to start quarrels

۲۱ــ اِلْزَمُوا الأرْضَ، واصْبِرُوا عَلَى البَلاءِ،وَلاتَحَرِّكُوا بِأيْديكُمْ وهَوى ألْسِنَتِكُمْ.

.Espouse patience, for indeed it is the pillar of faith and the basis of affairs .۲۲

۲۲ــ اِلْزَمُوا الصَّبْرَ، فَإنَّهُ دِعامَهُ الإيمانِ، وَمِلاکُ الأُمُورِ.

.The best patience is longanimity .۲۳

۲۳ــ أفْضَلُ الصَّبرِ التَّصَبُّرُ.

.The strongest resource for [facing] difficulties is patience .۲۴

۲۴ــ أقْوى عُدَدِ الشَّدائِدِ الصَّبْرُ.

.The best patience is during the bitter pain of tragedy .۲۵

۲۵ _ أَفْضَلُ الصَّبْرِ عِنْدَ مَرِّ الفَجيْعَهِ.

.[The best patience is abstaining from that which is loved [but prohibited .۲۶

۲۶_ أَفْضَلُ الصَّبْرِ اَلصَّبْرُ عَنِ المَحْبُوبِ.

.The best asset is patience in difficulty .۲۷

۲۷_ أَفْضَلُ عُدَّه اَلصَّبْرُ عَلَى الشِدَّهِ.

.The action with most praiseworthy results is patience .۲۸

۲۸_ إنَّ أحْمَدَ الأُمُورِ عاقِبَهً الصَّبْرُ.

Verily patience .۲۹

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is a virtue except if it is [when others are patient] concerning you, and apprehension is bad except if it is over you; verily the affliction [we suffer] by your loss is great whereas [the hardships] before you and after you are insignificant [in comparison].(۱)

۲۹ _ إنَّ الصَّبْرَ لَجَميلٌ إلاّ عَنْکَ، وإنَّ الجَزَعَ لَقَبيحٌ إلاّ عَلَيْکَ، وإنَّ المُصابَ بِکَ لَجَليلٌ، وإنَّهُ قَبْلَکَ وبَعْدَکَ لَجَلَلٌ.

۳۰. Patience is a foundation [for other good actions].

۳۰_ اَلصَّبْرُ مِلاکٌ.

۳۱. Patience is an elevation; agitation is degradation.

۳۱_ اَلصَّبْرُ مَرْفَعَةٌ، اَلجَزَعُ مَنْقَصَةٌ.

۳۲. Patience is a means of repelling [adversities].

۳۲_ اَلصَّبْرُ مَدْفَعَةٌ.

۳۳. Patience is a victory; haste [and impatience] is a danger.

۳۳_ اَلصَّبْرُ ظَفَرٌ، اَلعَجَلُ خَطَرٌ.

۳۴. Patience fights off mishaps.

۳۴_ اَلصَّبْرُ يُناضِلُ الحِدْثانَ.

۳۵. Patience is the cornerstone of faith.

۳۵_ اَلصَّبْرُ رَأْسُ الإيمانِ.

۳۶. Patience is the shield against poverty.

۳۶_ اَلصَّبْرُ جُنَّةُ الفاقَهِ.

۳۷. Patience is the fruit of conviction.

۳۷_ اَلصَّبْرُ ثَمَرَهُ اليَقينِ.

۳۸. Patience makes tragedy easier to bear.

۳۸ـ اَلصَّبْرُ يُهَوِّنُ الفَجِيعَهَ.

.Patience purges calamity .۳۹

۳۹ـ اَلصَّبْرُ يُمَحِّصُ الرَّزِيَّهَ.

.Patience is the fruit of faith .۴۰

۴۰ـ اَلصَّبْرُ ثَمرهُ الإيمانِ.

.Patience is an asset for [facing] affliction .۴۱

۴۱ـ اَلصَّبْرُ عُدَّهٌ لِلْبَلاءِ.

.Patience is the guarantor of success .۴۲

۴۲ـ الصَّبْرُ كَفيلٌ بِالظَّفَرِ.

.Patience is the symbol of [divine] succour .۴۳

۴۳ـ اَلصَّبْرُ عُنْوانُ النَصْرِ.

.[Patience is more repelling for affliction[s .۴۴

۴۴ـ اَلصَّبْرُ أدْفَعُ للْبلاء.

.Patience constrains the enemies .۴۵

۴۵ـ اَلصَّبْرُ يُرْغِمُ الأعْداءَ.

.Patience is the [best] resource for [tackling] poverty .۴۶

۴۶ـ اَلصَّبْرُ عُدَّهُ الفَقْرِ.

.Patience is an aide in every affair .۴۷

۴۷ـ اَلصَّبْرُ عَوْنٌ عَلى كُلِّ أمْر.

.Patience is the best of assets .۴۸

۴۸_ اَلصَّبْرُ أفْضَلُ العُدَدِ.

.Patience is the strongest vestment .۴۹

۴۹_ اَلصَّبْرُ أقْوی

.(Imam ‘Ali (‘a) said this at the burial of the Holy Prophet (s -۱

لِباس.

۵۰. Patience is a riding mount that does not stumble.

۵۰_ الصَّبْرُ مَطِيَّةٌ لاتَكْبُو.

۵۱. Patience is the most helpful thing in [facing the hardships of] one’s lifetime.

۵۱_ اَلصَّبْرُ أعْوَنُ شَيْء عَلَى الدَّهْرِ.

۵۲. Patience is the best of the believer’s soldiers.

۵۲ _ اَلصَّبْرُ خَيْـرُ جُنُودِ المُؤْمِنِ.

۵۳. Judiciousness and excellence lie in patience.

۵۳_ اَلحَزْمُ والفَضيلَهُ فِى الصَّبْرِ.

۵۴. Patience in the face of suffering leads to the gaining of opportunity.

۵۴_ اَلصَّبْرُ عَلَى المَضَضِ يُؤَدّى إلى إصابَهِ الفُرْصَهِ.

۵۵. Patience descends [in proportion to] to the extent of the hardship.

۵۵_ اَلصَّبْرُ يَنْزِلُ عَلى قَدْرِ المُصيبَهِ.

۵۶. Patience in times of difficulty is from the best endowments.

۵۶_ اَلصَّبْرُ عَلَى المَصائِبِ مِنْ أفْضَلِ المَواهِبِ.

۵۷. Patience in hardship blunts the edge of the one who rejoices in your suffering.

۵۷_ اَلصَّبْرُ عَلَى المُصيبَهِ يَفُلُّ حَدَّ الشّامِتِ.

۵۸. Patience is more repelling for harm.

۵۸_ الصَّبْرُ أدْفَعُ لِلضَّرَرِ.

۵۹. If Allah tests you with some hardship, then be patient.

۵۹ـ إنِ ابْتَلاكُمُ اللّهُ بِمُصيبَه فَاصْبِرُوا.

If you are patient, then in [the reward of] Allah there is a restoration [and . ۶۰ .recompense] from every hardship

۶۰ـ إنْ تَصْبِرُوا فَفِی اللّهِ مِنْ كُلِّ مُصیبَه خَلَفٌ.

If you are patient then things will transpire as ordained and you will be rewarded, .۶۱ and if you are agitated then things will transpire as ordained and you will bear the .burden of sin

۶۱ـ إنْ صَبَرْتَ جَرى عَلَيْكَ القَلَمُ وأنْتَ مَأْجُورٌ، وإنْ جَزَعْتَ جَرى عَلَيْكَ القَلَمُ وأنْتَ مَأْزُورٌ.

Either be patient like the freemen or else seek distraction [and forget] like the . ۶۲ .inept

۶۲ـ إنْ صَبَرْتَ صَبْرَ الأحْرارِ، وإلاّ سَلَوْتَ سُلُوَّ الأغْمارِ.

If you are .۶۳

patient, you will attain the stations of the virtuous through your patience, and if you become agitated, then your agitation will cause you to enter the fire of hell.

۶۳ـ إنْ صَبَرْتَ أدْرَكْتَ بِصَبْرِكَ مَنازِلَ الأبْرارِ، وإنْ جَزَعْتَ أوْرَدَكَ جَزَعُكَ عَذابَ النّارِ.

۶۴. Either be patient like the honourable ones or else seek distraction like the animals.

۶۴ـ إنْ صَبَرْتَ صَبْرَ الأكارِمِ، وَإلاّ سَلَوْتَ سُلُوَّ البَهائِمِ.

۶۵. Verily you will never attain that which you love from your Lord except by refraining from that which you desire.

۶۵ـ إنَّكَ لَنْ تُدْرِكَ ما تُحِبُّ مِنْ رَبِّكَ إلاّ بِالصَّبْرِ عَمّا تَشْتَهی.

۶۶. Verily if you are patient in affliction, thankful in comfort and satisfied with the [divine] decree, you will gain the pleasure of Allah, the Glorified.

۶۶ـ إنَّكُمْ إنْ صَبَرْتُمْ عَلَى البَلاءِ، وشَكَرْتُمْ فِی الرَّخاءِ، ورَضيتُمْ بِالقَضاءِ، كانَ لَكُمْ مِنَ اللّهِ سُبْحانَهُ الرِّضا.

۶۷. When you are patient in adversity, you blunt its edge.

۶۷ـ إذا صَبَرْتَ لِلْمِحْنَهِ فَلَلْتَ حَدَّها.

۶۸. Through patience, adversity is made lighter.

۶۸ـ بِالصَّبْرِ تَخِفُّ المِحْنَهُ.

۶۹. Through patience, [one's legitimate] desires are realized.

۶۹ـ بِالصَّبْرِ تُدْرَكُ الرَّغائِبُ.

۷۰. Through patience, the loftiness of matters is attained.

۷۰ـ بِالصَّبْرِ تُدْرَكُ مَعالِی الأُمُورِ.

۷۱. Give glad tidings of success and victory to yourself when you are patient.

۷۱ـ بَشِّــرْ نَفْسَكَ إذا صَبَرْتَ بِالنُّجْحِ والظَّفَرِ.

۷۲. Dress yourself with patience and certainty, for these two are good provisions in [both] comfort and hardship.

۷۲ـ تَجَلْبَبِ الصَّبْرَ واليَقينَ، فَإِنَّهُما نِعْمَ العُدَّهُ فِی الرَّخاءِ وَالشِّدَّهِ.

۷۳. The reward of patience takes away the sufferings of tribulation.

۷۳ـ ثَوابُ الصَّبْرِ يُذْهِبُ مَضَضَ المُصيبَهِ.

۷۴. The reward for patience is the loftiest reward.

۷۴ـ ثَوابُ

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الصَّبْرِ أعْلَى الثَّوابِ.

.Good patience is the vanguard of victory .۷۵

۷۵_ حُسْنُ الصَّبْرِ طَليعَهُ النَّصْرِ.

.Good patience is the basis of every affair .۷۶

۷۶_ حُسْنُ الصَّبْرِ مِلاکُ کُلِّ أمْر.

.Good patience is an aide in every matter .۷۷

۷۷_ حُسْنُ الصَّبْرِ عَوْنٌ عَلى کُلِّ أمْر.

.Persevering patience is the symbol of success and victory .۷۸

۷۸_ دَوامُ الصَّبْرِ عُنْوانُ الظَّفَرِ والنَّصْرِ.

May Allah have mercy on the person who makes patience the conveyance of his .۷۹ .life and piety the provision for his death

۷۹_ رَحِمَ اللّهُ امْرَءاً جَعَلَ الصَّبْرَ مَطِیَّهَ حَیاتِه، والتَّقْوی عُدَّهَ وَفاتِهِ.

.The cornerstone of faith is patience .۸۰

۸۰_ رَأسُ الإیمانِ الصَّبْرُ.

Your patience in [times of] hardship lightens the adversity and brings abundant .۸۱ .reward

۸۱_ صَبْرُکَ عَلَی المُصیبَهِ یُخَفِّفُ الرَّزِیَّهَ، ویُجْزِلُ المَثُوبَهَ.

.Your patience in bearing agonies gains you opportunities .۸۲

۸۲_ صَبْرُکَ عَلی تَجَرُّعِ الغُصَصِ یُظْفِرُکَ بِالفُرَصِ.

Bid yourselves to patiently perform acts of worship and protect yourselves from .۸۳ .the impurity of evil deeds, [as a result] you will find the sweetness of faith

۸۳_ صابِرُوا أنْفُسَكَمْ عَلى فِعْلِ الطّاعاتِ، وصُونُوها عَنْ دَنَسِ السَّيِّئاتِ، تَجِدُوا حَلاوَةَ الإيمانِ.

Blessed is the one who makes patience the conveyance of his salvation and piety .۸۴ the provision of his death.

۸۴_ طُوبى لِمَنْ جَعَلَ الصَّبْرَ مَطِيَّةَ نَجاتِهِ، والتَّقْوى عُدَّةَ وَفاتِهِ.

.Per during patience is the quality of the virtuous .۸۵

۸۵_ طُولُ الاِصْطِبارِ مِنْ شِيَمِ الأبْرارِ.

.Espouse patience in distress and tribulation .۸۶

۸۶_ عَلَيْكَ بِالصَّبْرِ فِي الضّيقِ والبَلاءِ.

Espouse patience and tolerance; for whoever espouses these two [qualities], . ۸۷ .[adversities become easy for him [to bear

۸۷_ عَلَيْكَ بِالصَّبْرِ والاِحْتِمالِ، فَمَنْ لَزِمَهُما هانَتْ عَلَيْهِ المِحَنُ.

Espouse patience, for .۸۸

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.indeed it is a protective fortress and the worship of those who possess certitude

۸۸ـ عَلَيْكَ بِالصَّبْرِ فَإنَّهُ حِصْنٌ حَصينٌ وعِبادَةُ المُوقِنينَ.

Espouse patience, for the intelligent one holds on to it and the ignorant one returns .۸۹ .to it

۸۹ـ عَلَيْكَ بِالصَّبْرِ فَبِهِ يَأخُذُ العاقِلُ، وإلَيْهِ يَرْجِعُ الجاهِلُ.

Espouse patience, for the judicious one holds on to it and the agitated one turns .۹۰ .back to it

۹۰ـ عَلَيْكَ بِلُزومِ الصَّبْرِ فَبِهِ يَأْخُذُ الحازِمُ، وإلَيْهِ يَؤُلُ الجازِعُ.

.It is during the first blow [of adversity] that the patience of the noble ones is seen .۹۱

۹۱ـ عِنْدَ الصَّدْمَهِ الأُولى يَكُونُ صَبْــرُ النُّبَلاءِ.

During the descending of hardships and successive adversities, the excellence of .۹۲ .patience becomes manifest

۹۲ـ عِنْدَ نُزُولِ المَصائِبِ وتَعاقُبِ النَّوائِبِ تَظْهَرُ فَضيلَهُ الصَّبْرِ.

.In patience there is triumph .۹۳

۹۳ـ فِى الصَّبْرِ ظَفَرٌ.

.In tribulation the excellence of patience is realized .۹۴

۹۴ـ فِى البَلاءِ تُحازُ فَضيلَهُ الصَّبْرِ.

.[Sometimes patience becomes difficult [to come by .۹۵

۹۵ـ قَدْ يَعِزُّ الصَّبْرُ.

.[It is seldom that one is patient yet he does not acquire [his objective .۹۶

۹۶ـ قَلَّ مَنْ صَبــَرَ إلاّ مَلَكَ.

.It is seldom that one is patient yet he does not become powerful .۹۷

۹۷ـ قَلَّ مَنْ صَبـَرَ إلاّ قَدَرَ.

.It is seldom that one is patient yet he does not gain victory .۹۸

۹۸ـ قَلَّ مَنْ صَبـَرَ إلاّ ظَفِرَ.

!How many a lock has been opened with patience .۹۹

۹۹ـ كَمْ يُفْتَحُ بِالصَّبْرِ مِنْ غَلَق.

One who is not patient in his toiling [for earning his livelihood] has to be patient in .۱۰۰ .destitution

۱۰۰ـ مَنْ لَمْ يَصْبِرْ عَلى كَدِّهِ صَبـَرَ عَلَى الإفْلاسِ.

The patient one is never deprived .۱۰۱

.[of victory, even if it takes a long time [to come

۱۰۱_ لايَعْدَمُ الصَّبُورُ الظَّفَرَ، وإنْ طالَ بِهِ الزَّمانُ.

None bears the bitterness of truth except the one who is certain of its sweet [and .۱۰۲ .pleasing] aftermath

۱۰۲_ لايَصْبِرُ عَلى مُرِّ الحَقِّ إلاّ مَنْ أيْقَنَ بِحَلاوَةِ عاقِبَتِهِ.

The affair of the patient one returns to the realization of his goal and reaching his .۱۰۳ .aspiration

۱۰۳_ يَؤُولُ أمْرُ الصَّبُورِ إلى دَرَكِ غايَتِهِ وبُلُوغِ أمَلِهِ.

.With patience, there is no adversity .۱۰۴

۱۰۴_ لَيسَ مَعَ الصَّبْرِ مُصيبَةٌ.

There is nothing that gives a more praiseworthy result, or a more delightful .۱۰۵ consequence, or is more repelling for bad etiquette, or more helpful in realizing what .is sought, than patience

۱۰۵_ لَيسَ شَيْءٌ أحْمَدَ عاقِبَةً، وَلا أَلَذَّ مَغَبَّةً، وَلا أدْفَعَ لِسُوءِ أدَب، وَلاأعْوَنَ على دَرْكِ مَطْلَب مِنَ الصَّبْرِ.

.One who is patient is victorious .۱۰۶

۱۰۶_ مَنْ يصْبِرْ يَظْفَرْ.

.One who is patient attains his aspiration .۱۰۷

۱۰۷_ مَنْ صَبـَرَ نالَ المُنى.

.One who seeks relief from patience is relieved by it .۱۰۸

۱۰۸_ مَنِ اسْتَنْجَدَ الصَّبْرَ أنْجَدَهُ.

.Have sweet patience during the bitter affair .۱۰۹

۱۰۹_ کُنْ حُلْوَ الصَّبْرِ عِنْدَ مُرِّالأَمْرِ.

.The guarantor of succour is patience .۱۱۰

۱۱۰_ كافِلُ النَّصْرِ الصَّبْرُ.

.For every afflicted one there is [a refuge in] patience .۱۱۱

۱۱۱_ لِكُلِّ مُصاب اِصْطِبارٌ.

.Reward will never be acquired until [the bitter pill of] patience is swallowed .۱۱۲

۱۱۲_ لَنْ يَحْصُلَ الأَجْرُ حَتّى يُتَجَرَّعَ الصَّبْرُ.

.One who seeks relief from patience will never be deprived of succor .۱۱۳

۱۱۳_ لَنْ يَعْدَمَ النَّصْرَ مَنِ اسْتَنْجَدَ الصَّبْرَ.

One who is patient in the obedience of Allah will be granted [something] better .۱۱۴ than what he

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was patient with, by Allah, the Glorified.

١١۴ـ مَنْ صَبَرَ عَلى طاعَةِ اللّهِ عَوَّضَهُ اللّهُ سُبْحانَهُ خَىْـراً مِمّا صَبَرَ عَلَيهِ.

١١۵. Whoever arms himself with the shield of patience, calamities become easy for him [to bear].

١١۵ـ مَنِ ادَّرَعَ جُنَّـةَ الصَّبْرِ هانَتْ عَلَيْهِ النَّوائِبُ.

١١۶. One who remains patient throughout the long harassment [of people] has demonstrated true piety.

١١۶ـ مَنْ صَبـَرَ عَلى طُولِ الأذى، أبانَ عَنْ صِدْقِ التُّقى.

١١٧. One who is patient in the trial of Allah, the Glorified, has fulfilled the right of Allah, has feared His chastisement and has hoped for His reward.

١١٧ـ مَنْ صَبـَرَ على بَلاءِاللّهِ سُبْحانَهُ، فَحَقَّ اللّهِ أدّى،وَ عِقابَهُ اِتَّقى، وَثَوابَهُ رَجى.

١١٨. One who is patient honours himself, attains success with reward and obeys Allah, the Glorified.

١١٨ـ مَنْ صَبـَرَ فَنَفْسَهُ وَقَّرَ، وبِالثَّوابِ ظَفِرَ، وَلِلّهِ سُبْحانَهُ أطاعَ.

١١٩. One who clothes himself with patience and contentment gains power and nobility.

١١٩ـ مَنْ تَجَلْبَبَ الصَّبْرَ والقَناعَةَ عَزَّ ونَبُلَ.

١٢٠. Whoever is patient in the obedience of Allah and refrains from His disobedience, then he is [indeed] a patient struggler.

١٢٠ـ مَنْ صَبَرَ عَلى طاعَةِ اللّهِ وَعَنْ مَعاصيهِ فَهُوَ المُجاهِدُ الصَّبُورُ.

١٢١. One whose patience is prolonged, his breast becomes straitened.

١٢١ـ مَنْ طالَ صَبْرُهُ حَرِجَ صَدْرُهُ

١٢٢. One who sets foot upon the vessel of patience gains victory?

۱۲۲_ مَنِ اسْتَوْطَأَ مَرْكَبَ الصَّبْرِ ظَفِرَ.

.Patience during hardships is from the treasures of faith .۱۲۳

۱۲۳_ مِنْ كُنُوزِ الإيمانِ الصَّبْرُ علَى المَصائِبِ.

.Patience in [times of] calamities is from the best judiciousness .۱۲۴

۱۲۴_ مِنْ أفْضَل الحَزْمِ، الصَّبْرُ عَلَى النَّوائِبِ.

.Patience during tribulation is one of the signs of good character .۱۲۵

۱۲۵_ مِنْ عَلاماتِ حُسْنِ

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السَّجِيَّهِ الصَّبْرُ عَلَى البَلِيَّهِ.

.He who is patient is not afflicted .١٢۶

١٢۶_ ما أُصيبَ مَنْ صَبــَرَ.

.One who adopts patience does not fail .١٢٧

١٢٧_ ما خابَ مَنْ لَزِمَ الصَّبْرَ.

.Nothing obtains reward like patience does .١٢٨

١٢٨_ ما حَصَلَ الأجْرُ بِمِثْلِ الصَّبْرِ.

.That which you abstain from is better than that which you delight in .١٢٩

١٢٩_ ما صَبَرْتَ عَنْهُ خَيْرٌمِمّا إلْتَذَذْتَ بِهِ.

!How good it is for a person to refrain from that which he desires .١٣٠

١٣٠_ ما أحْسَنَ بِالإنْسانِ أنْ يَصْبِرَ عَمّا يَشْتَهى.

Afflicted one, what has made you patiently bear your disease, and [what has] . ١٣١ made you remain steadfast in the face of your hardships, and [what has] consoled you ?from weeping over yourself

١٣١_ ما صَبَّرَکَ أيُّها المُبْتَلى عَلى دائِکَ، وجَلَّدَکَ عَلى مَصائِبِکَ، وَعَزّاکَ عَنِ البُکاءِ عَلى نَفْسِکَ.

.There is no stumbling with patience .١٣٢

١٣٢_ لاعِثارَ مَعَ صَبْرٍ.

.Discomforts are not repelled except by patience .١٣٣

١٣٣_ لاتُدْفَعُ المَکارِهُ إلاّ بِالصَّبْرِ.

.There is no aide better than patience .١٣۴

١٣۴_ لاعَوْنَ أفْضَلُ مِنَ الصَّبْرِ.

Patience (or virtue) is not realized except by experiencing the pain of going . ۱۳۵
.[against what one is accustomed to [and enjoys

۱۳۵_ لایَتَحَقَّقُ الصَّبْرُ (المعرُوفُ) إلاّ بِمُقاساهِ ضِدِّ المَألُوفِ.

.With patience, judiciousness is strengthened .۱۳۶

۱۳۶_ مَعَ الصَّبْرِ یَقْوَی الحَزْمُ.

.The bitterness of patience bears the [sweet] fruit of victory .۱۳۷

۱۳۷_ مَرارَهُ الصَّبْرِ تُثْمِرُ الظَّفَرَ.

.The bitterness of patience is removed by the sweetness of victory .۱۳۸

۱۳۸_ مَرارَهُ الصَّبْرِ تُذْهِبُها حَلاوَهُ الظَّفَرِ.

!How good a supporter patience is .۱۳۹

۱۳۹_ نِعْمَ الظَّهیرُ الصَّبْرُ.

!How good a succor patience is during tribulation .۱۴۰

۱۴۰_ نِعْمَ المَعُونَهُ الصَّبْرُ عَلَی البَلاءِ:

The one who wears the garment .۱۴۱

.of piety and certitude is [truly] guided

۱۴۱_ هُدِىَ مَنِ ادَّرَعَ لِباسَ الصَّبْرِ واليَقينِ.

.Do not make haste in that which Allah has not hastened for you .۱۴۲

۱۴۲_ لاتَسْتَعْجِلُوا بِما لَمْ يُعَجِّلْهُ اللّهُ لَكُمْ.

.There is no faith like patience .۱۴۳

۱۴۳_ لاإيمانَ كالصَّبْرِ.

.[Whoever is patient, his hardship becomes easy [to bear .۱۴۴

۱۴۴_ مَنْ صَبـَرَ هانَتْ مُصيبَتُهُ.

.Whoever is patient, his torment is lightened .۱۴۵

۱۴۵_ مَنْ صَبـَرَ خَفَّتْ مِحْنَتُهُ.

.One who is not saved by patience, is destroyed by agitation .۱۴۶

۱۴۶_ مَنْ صَبـَرَ عَلَى النَّكْبهِ كَأنْ لَمْ يُنْكَبْ.

One who remains patient with the bitter harassment [of people] has .۱۴۷ .demonstrated true piety

۱۴۷_ مَنْ لَمْ يُنْجِهِ الصَّبْرُ أهْلَكَهُ الجَزَعُ.

۱۴۸_ مَنْ صَبـَرَ على مُرِّ الأذى أبانَ عَنْ صِدْقِ التَّقْوى.

Young Children

الصبيان-Young Children

Teach your young children [how to perform the ritual] prayer and make them .۱ .accountable for it when they reach puberty

۱_ عَلِّمُوا صِبْيانَـكُمْ الصَّلاهَ،وَ خُذُوهُمْ بِها إذا بَلَغُوا الحُلُمَ.

Good Health And The Healthy

الصّحه وأهل الصّحه-Good Health and the Healthy

.Good health is the more salubrious of the two delights .۱

۱_ اَلصِحَّهُ أهْنَأُ اللَّذَّتَیْنِ.

.Good health is the best blessing .۲

۲_ اَلصِّحَّهُ أفْضَلُ النِّـعَمِ.

.With good health, enjoyment becomes complete .۳

۳_ بِالصِّحَّهِ تُسْتَکْمَلُ اللَّذَّهُ.

.[With good health, there is delight in the taste [of food .۴

۴_ بِصِحَّهِ المِزاجِ تُوجَدُ لَذَّهُ الطَّعْمِ.

.The alms-tax of good health is striving in the obedience of Allah .۵

۵_ زَکاهُ الصِّحَّهِ اَلسَّعْیُ فی طاعَهِ اللّهِ.

Are the people who are enjoying the vitality of good health awaiting anything other .۶
!?than the afflictions of illness

۶_ هَلْ یَنْتَظِرُ أهْلُ غَضاضَهِ الصِّحَّهِ إلاّ نَوازِلَ السَّقَمِ.

.Good health and gluttony do not go together .۷

۷_

لاتَجْتَمِعُ الصِّحَّهُ والنَّهَمُ.

.Good health is not attained except through a good diet .٨

٨_ لاتُنالُ الصِّحَّهُ إلاّ بِالْحِمْيَهِ.

The Chest

الصَّدر-The Chest

.he chest is the guard of the body .١

١_ اَلصَّدْرُ رَقيبُ البَدَنِ.

Charities

الصدقات-Charities

.harity is the greater of the two gains .١

١_ الصَّدَقَهُ أعْظَمُ الرِّبْحَيْنِ.

.Charity is the better of the two reserves .٢

٢_ اَلصَّدَقَهُ أفْضَلُ الذُّخْرَينِ.

.Charity brings down mercy .٣

٣_ اَلصَّدَقَهُ تَسْتَنْزِلُ الرَّحْمَهَ.

.Charity repels tribulation and calamity .۴

۴_ اَلصَّدَقَهُ تَسْتَدْفِعُ البَلاءَ والنِّقْمَهَ.

Verily you are more in need of spending [in charity] that which you earn than [you .۵ are of] earning that which you amass.

۵_ إنَّكُمْ إلى إنْفاقِ مَا اكْتَسَبْتُمْ أحْوَجُ مِنْكُمْ إلَى اكْتِسابِ ما تَجْمَعُونَ.

۶. When you become penniless then do business with Allah through charity.

۶ـ إذا أَمْلَقْتُمْ فَتاجِرُوا اللّهَ بِالصَّدَقَهِ.

۷. Through charity, death gets deferred.

۷ـ بِالصَّدَقَهِ تُفْسَخُ (تَفْسُحُ) الآجالُ.

۸. The blessing of wealth is in charity.

۸ـ بَـرَكَهُ المالِ فِى الصَّدَقَهِ.

۹. Safeguard yourselves through charity.

۹ـ حَصِّنُوا أَنْفُسَكُمْ بِالصَّدَقَهِ.

۱۰. The best charity is that which is given most secretly.

۱۰ـ خَيْرُ الصَّدَقَهِ أَخْفاها.

۱۱. Foster your faith with charity.

۱۱ـ سُوسُوا إيمانَكُمْ بالصَّدَقَهِ.

۱۲. Groom yourselves with piety and cure your sick with charity.

۱۲ـ سُوسُوا أَنْفُسَكُمْ بِالوَرَعِ، وداوُوا مَرْضاكُمْ بِالصَّدَقَهِ.

۱۳. Charity given in secret expiates wrongdoings and charity given openly is a means of increasing wealth.

۱۳ـ صَدَقَهُ السِّـرِّ تُكَفِّرُ الخَطيئَهَ، وَصَدَقَهُ العَلانِيَهِ مَثْراهٌ فِى المالِ.

۱۴. Charity given openly repels ill-fated death.

۱۴ـ صَدَقَهُ العَلانِيَهِ تَدْفَعُ ميتَهَ السُّوءِ.

۱۵. Give charity and you will be saved from the vileness of parsimony.

۱۵_ عَلَیْکَ بِالصَّدَقَهِ تَنْجُ مِنْ دِنائَهِ الشُّحِّ.

Expiate your sins and endear yourselves to your Lord through charity .۱۶

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.and keeping ties with your near relatives

۱۶ــ كَفِّرُوا ذُنُوبَكُمْ، وتَحَبَّبُوا إلى رَبِّكُمْ بِالصَّدَقَهِ، وَصِلَهِ الرَّحِمِ.

.Charity is a treasure .۱۷

۱۷ــ الصَّدَقَهُ كَنْزٌ.

.Charity protects one from falling into evil .۱۸

۱۸ــ الصَّدَقَهُ تَقى مَصارِعَ السُّوءِ.

.[Charity is the best means of attaining closeness [to Allah .۱۹

۱۹ــ اَلصَّدَقَهُ أفْضَلُ القُرَبِ.

.Charity is the best of virtuous deeds .۲۰

۲۰ــ الصَّدَقَهُ أفْضَلُ الحَسَناتِ.

.Charity is a valuable treasure .۲۱

۲۱ــ اَلصَّدَقَهُ كَنْزُ المُوسِرِ.

.Charity given secretly is from the best righteous actions .۲۲

۲۲ــ اَلصَّدَقَهُ فِى السِّــرِّ مِنْ أفْضَلِ البِرِّ.

.Charity protects .۲۳

۲۳ــ الصَّدَقَهُ تَقى.

.Make your weights [of good deeds] heavy with charity .۲۴

۲۴ــ ثَقِّلُوا مَوازينَــكُمْ بِالصَّدَقَهِ.

Truthfulness

Truthfulness–الصدق

.Truthfulness is the strongest column of faith .۱

۱_ اَلصِّدْقُ أقْوی دَعائِم الإیمانِ.

.Truthfulness is the pillar of Islam and the column of faith .۲

۲_ اَلصِّدْقُ عِمادُ الإسْلامِ ودَعامَهُ الإیمانِ.

.Truthfulness is the cornerstone of faith and the adornment of the human being .۳

۳_ اَلصِّدْقُ رَأسُ الإیمانِ، وزَیْنُ الإنْسانِ.

.Truthfulness is the beauty of a human being and the column of faith .۴

۴_ اَلصِّدْقُ جَمالُ الإنْسانِ، ودَعامَهُ الإیمانِ.

.Be truthful and you will be successful .۵

۵_ أُصْدُقْ تُنْجِحْ.

Adopt truthfulness and trustworthiness for indeed these are the two traits of the .۶ .righteous

۶_ اِلْزَمِ الصِّدْقَ والأمانَه، فَإنَّهُما سَجِیَّهُ الأبْرارِ.

Espouse truthfulness even if you fear harm may come of it, for indeed this is better .۷ .for you than the lying from which benefit is expected

۷_ اِلْزَمِ الصِّدْقَ وإنْ خِفْتَ ضُرَّهُ فَإنَّهُ خَیْرٌ لَکَ مِنَ الکِذْبِ المَرْجُوِّ نَفْعُهُ.

Seek benefit from truthfulness in every situation and you will gain; keep away from .۸ .evil and dishonesty, and you will remain safe

۸_ اِغْتَنِمِ الصِّدْقَ

فی كُلِّ مَوْطِنٍ تَغْنَمْ،وَ اجْتَنِبِ الشَّـرَّ والكِذْبَ تَسْلَمْ.

.Be truthful in your words, be sincere in your actions and purify yourselves with piety .۹

۹ـ أُصْدُقُوا فی أقْوالِكُمْ، وأخْلِصُوا فی أعْمالِكُمْ، وتَزَكُّوا بِالوَرَعِ.

.The most sublime thing is truthfulness .۱۰

۱۰ـ أجَلُّ شَیْء اَلصِّدْقُ.

.The best honesty is fulfilling your promises .۱۱

۱۱ـ أفْضَلُ الصِّدْقِ اَلوَفاءُ بِالعُهُودِ.

The best honesty is fulfilling your promise and the best generosity is exerting .۱۲ .[yourself [in helping others

۱۲ـ أحْسَنُ الصِّدْقِ اَلوَفاءُ بِالعَهْدِ، وأفْضَلُ الجُودِ بَذْلُ الجَهْدِ.

.[Truthfulness is a means [of attaining success .۱۳

۱۳ـ اَلصِّدْقُ وَسيلَهٌ.

.Truthfulness is trustworthiness; dishonesty is a betrayal .۱۴

۱۴ـ اَلصِّدْقُ أمانَهٌ، اَلكِذْبُ خيانَهٌ.

.[Truthfulness saves [one from hardship .۱۵

۱۵ـ اَلصِّدْقُ يُنْجی.

.Honesty is a merit; dishonesty is a vice .۱۶

۱۶ـ اَلصِّدْقُ ٍفَضيلَهٌ، اَلكِذْبُ رَذيلَهٌ.

.Honesty is [a means to] success; dishonesty is a cause of disgrace .۱۷

۱۷ـ اَلصِّدْقُ نَجاحٌ، اَلكِذْبُ فَضّاحٌ.

۱۸. Truthfulness is an elevation.

۱۸_ اَلصِّدْقُ مَرْفَعَهٌ.

۱۹. Honesty is the trust of the tongue.

۱۹_ اَلصِّدْقُ أمانَهُ اللِّسانِ.

۲۰. Truthfulness is the brother of justice.

۲۰_ اَلصِّدْقُ أخُو العَدْلِ.

۲۱. Honesty is the language of truth.

۲۱_ اَلصِّدْقُ لِسانُ الحَقِّ.

۲۲. Truth is the best speech.

۲۲_ اَلصِّدْقُ خَيْرُ القَوْلِ.

۲۳. Truthfulness is the life of God-wariness.

۲۳_ اَلصِّدْقُ حَياهُ التَّقْوی(الدَعْوی).

۲۴. Truth is the soul of speech.

۲۴_ اَلصِّدْقُ رُوحُ الكَلامِ.

۲۵. Truthfulness is the garb of religion.

۲۵_ اَلصِّدْقُ لِباسُ الدِّينِ.

۲۶. Truthfulness is the garb of certitude (or of the God-wary).

۲۶_ اَلصِّدْقُ لِباسُ اليَقينِ(المُتقينَ).

۲۷. Truthfulness is the cornerstone of religion.

۲۷_ اَلصِّدْقُ رَأْسُ الدّينِ.

.Truthfulness is a refuge and an honour .۲۸

۲۸_ اَلصِّدْقُ مَنْجاهٌ (نَجاهٌ) وَكَرامَهٌ.

.Truthfulness is the most successful evidence .۲۹

۲۹_ اَلصِّدْقُ أنْجَحُ دليل.

.Salvation is with the truth .۳۰

۳۰_ اَلنَّجاهُ مَعَ

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الصِّدْقِ.

.Honesty is the manifested truth .۳۱

۳۱_ اَلصِّدْقُ حَقٌّ صادِعٌ.

.Truth is the noblest (or the best) narration .۳۲

۳۲_ اَلصِّدْقُ أشْرَفُ (أفْضَلُ) رِوايَه.

.Honesty is the garb (or the language) of truth .۳۳

۳۳_ اَلصِّدْقُ لِباسُ (لِسانُ) الحَقِّ.

.(Truth is the best foundation (or the best informer .۳۴

۳۴_ اَلصِّدْقُ خَيْرُ مَبْنِيّ(مُنْبِئ).

.Truthfulness is the perfection of nobility .۳۵

۳۵_ اَلصِّدْقُ كَمالُ النُّبْلِ.

.Truth is the uprightness of everything .۳۶

۳۶_ اَلصِّدْقُ صَلاحُ كُلِّشَيْء.

.Truthfulness is the most honourable characteristic of one who has conviction .۳۷

۳۷_ اَلصِّدْقُ أشْرَفُ خَلائِقِ المُوقِنِ.

.Truthfulness is the best asset .۳۸

۳۸_ اَلصِّدْقُ أفْضَلُ عُدَّه.

.Truthfulness is the trust of the tongue and the ornament of faith .۳۹

۳۹_ اَلصِّدْقُ أمانَهُ اللِّسانِ وحِلْيَهُ الإيمانِ.

.Truthfulness is the correspondence of speech with divine dispensation .۴۰

۴۰ـ اَلصِّدْقُ مُطابَقَةُ المَنْطِقِ لِلْوَضْعِ الإلهیّ.

۴۱. Through truthfulness, salvation is attained.

۴۱ـ بِالصِّدْقِ تَـكُونُ النَّجاةُ.

۴۲. Through truthfulness, magnanimity becomes complete.

۴۲ـ بِالصِّدْقِ تَـكْمُلُ المُرُوءَةُ.

۴۳. By truthfulness, words become adorned.

۴۳ـ بِالصِّدْقِ تَزَيَّنُ الأقْوالُ.

۴۴. By honesty and loyalty, magnanimity becomes complete for its possessor.

۴۴ـ بِالصِّدْقِ والوَفاءِ تَـكْمُلُ المُرُوءَةُ لأهْلِها.

۴۵. The cornerstone of faith is truthfulness.

۴۵ـ رَأسُ الإيمانِ (لُزُومُ) الصِّدْقُ.

۴۶. Two things are the basis of religion: honesty and certainty.

۴۶ـ شَيْئانِ هُما مِلاکُ الدِّينِ: اَلصِّدْقُ واليَقينُ.

۴۷. The truthfulness of a man is to the extent of his magnanimity.

۴۷ـ صِدْقُ الرَّجُلِ عَلى قَدْرِ مُرُوءتِهِ.

۴۸. Adopt truthfulness, for it is the best foundation.

۴۸ـ عَلَيْکَ بِالصِّدْقِ فَإنَّهُ خَيْـرُ مَبْنيّ (مُنْبِئ).

۴۹. Adopt truthfulness, for whoever is truthful in his speech, his status is elevated.

۴۹ـ عَلَيْکَ بِالصِّدْقِ فَمَنْ صَدَقَ فی أقْوالِهِ جَلَّ قَدْرُهُ.

۵۰. The end result of truthfulness is salvation and security.

۵۰_ عاقِبَهُ الصِّدْقِ نَجاهٌ وَسَلامَهٌ.

۵۱. Truthfulness has diminished

among the people and dishonesty has become abundant; love is been expressed by .[people with their] tongue while they hate each other with their hearts

۵۱ـ غاضَ الصِّدْقُ فِی النّاسِ، وفاضَ الکِذْبُ وَاسْتُعْمِلَتِ المَوَدَّهُ بِاللِّسانِ، وتَشاحَنُوا بِالقُلُوبِ.

.For everything there is an adornment and the adornment of speech is truthfulness .۵۲

۵۲ـ لِکُلِّ شَیْء حیلَهٌ (حِلْیَهٌ وحِلْیَهُ)، وحِیلَهُ المَنْطِقِ الصِّدْقُ.

.For [the speaker of] truth there is benefit .۵۳

۵۳ـ لِلْصِّدقِ نُجْعَهٌ.

Let the most trustworthy of people in your estimation be the one who is most .۵۴ .truthful in his speech

۵۴ـ لِیَکُنْ أَوْثَقُ النّاسِ لَدَیْکَ أَنْطَقَهُمْ بِالصِّدْقِ.

.Let your recourse be to the truth, for indeed truth is the best companion .۵۵

۵۵ـ لِیَکُنْ مَرْجِعُکَ إِلَی الصِّدْقِ، فَإِنَّ الصِّدْقَ خَیْرُ قَرِینٍ.

If things were to be differentiated from each other, honesty would be with courage .۵۶ .and cowardice would be with dishonesty

۵۶ـ لَوْ تَمَیَّزَتِ الأَشْیاءُ لَکانَ الصِّدْقُ مَعَ الشَّجاعَهِ وَکانَ الجُبْنُ مَعَ الکِذْبِ.

A goodly mention is better for a person than the wealth that he bequeaths to the .۵۷ .one who does not praise him

۵۷ـ لِسانُ الصِّدْقِ خَیْرٌ لِلْمَرْءِ مِنَ المالِ یُوَرِّثُهُ مَنْ لایَحْمَدُهُ.

.One who speaks the truth becomes successful .۵۸

۵۸ـ مَنْ قالَ بِالصِّدْقِ أَنْجَحَ.

.Whoever is known for his truthfulness, his lies are [also] accepted .۵۹

۵۹_ مَنْ عُرِفَ بِالصِّدْقِ جازَ كِذْبُهُ.

.Whoever turns aside from truth, his path becomes narrow .۶۰

۶۰_ مَنْ جارَ عَنِ الصِّدْقِ ضاقَ مَذْهَبُهُ.

.One whose speech is truthful, his loftiness is increased .۶۱

۶۱_ مَنْ صَدَقَ مَقالُهُ زادَ جَلالُهُ.

How truthful is a person’s testimony against himself and what witness is there .۶۲ against him better than his

own deeds?! A man is not recognized except by his knowledge, just as a strange tree is not known except when it bears fruit, thus the fruits are evidence of its origins. The excellence of every person is known by his merit, and thus the honourable one is distinguished by his morals and the vile one is disgraced by his wickedness.

۶۲_ ما أصْدَقَ المَرْءَ عَلى نَفْسِهِ، وأىُّ شاهِد عَلَيْهِ كَفِعْلِهِ، ولا يُعْرَفُ الرَّجُلُ إلاّ بِعِلْمِهِ، كَما لا يُعْرَفُ الغَريبُ مِنَ الشَّجَرِ إلاّ عِنْدَ حُضُورِ الثَّمَرِ، فَتَدُلُّ الأثْمارُ عَلى اُصُولِها، ويُعْرَفُ لِكُلِّ ذى فَضْل فَضْلُهُ كَذلِكَ يَشْرُفُ الكَريمُ بِ آدابِهِ، ويَفْتَضِحُ اللَّئيمُ بِرَذائِلِهِ.

۶۳. Do not tell the truth to one who responds to your truth by denying [and belying] it.(۱)

۶۳_ لاتَصْدُقْ مَنْ يُقابِلُ صِدْقَكَ بِتَكْذيبِهِ.

۶۴. There is no interpreter clearer than the truth.

۶۴_ لاتُرْجُمانَ أوْضَحُ مِنَ الصِّدْقِ.

۶۵. There is no report better than the truth.

۶۵_ لا مُخْبِـرَ أفْضَلُ مِنَ الصِّدْقِ.

۶۶. There is no way that is more rescuing than the truth.

۶۶_ لاسَبيلَ أنْجى مِنَ الصِّدْقِ.

۶۷. He who argues with [the support of] truth is not defeated.

۶۷_ لايُغْلَبُ مَنْ يَحْتَجُّ بِالصِّدْقِ.

۶۸. Truth is the best narration.

۶۸_ الصِّدْقُ أفْضَلُ رِوايَه.

۶۹. The truth saves you, even if you fear it.

۶۹_ اَلصِّدْقُ يُنْجيكَ وإنْ خِفْتَهُ.

۷۰. The least of things [required for salvation] is truthfulness and trustworthiness.

۷۰_ أَقَلَّ شَیْء اَلصِّدْقُ والأمانَهُ.

The Truthful

الصّادق–The Truthful

Verily the truthful one is honoured and dignified, and indeed the liar is abased and .۱ .humiliated

۱_ إنَّ الصّادِقَ لَمُکْرَمٌ جَلیلٌ، وإنَّ الکاذِبَ لَمُهانٌ ذَلیلٌ.

.The truthful one is honoured and dignified .۲

۲_ اَلصّادِقُ مُکْرَمٌ

Or in another reading: Do not believe the one who responds to your truth by his – ۱ .denial

جليلٌ.

۳. The truthful one is on the highest rank of salvation and honour.

۳ـ اَلصّادِقُ عَلی شَرَفِ مَنْجاه وَکَرامه.

۴. Many a truthful one who informs you about [a matter of] this world may be deemed a liar by you.

۴ـ رُبَّ صادِق مِنْ خَبَرِ الدُّنیا عِنْدَکَ مُکَذَّبٌ.

۵. Be truthful and you will become loyal.

۵ـ کُنْ صادِقاً تَـکُنْ وَفیّاً.

۶. One who is truthful improves his religiousness.

۶ـ مَنْ صَدَقَ أصْلَحَ دِیانَتَـهُ.

۷. One who is always truthful will not be deprived of honour.

۷ـ مَنْ کانَ صَدُوقاً لَمْ یَعْدِمِ الکَرامَهَ.

۸. One whose language is truthful, his proof becomes strong.

۸ـ مَنْ صَدَقَتْ لَهْجَتُهُ قَوِیَتْ حُجَّتُهُ.

۹. One whose language is truthful, his proof is correct.

۹ـ مَنْ صَدَقَتْ لَهْجَتُهُ صَحَّتْ حُجَّتُهُ.

۱۰. One who is truthful is saved.

۱۰ـ مَنْ صَدَقَ نَجا.

۱۱. The truthful one achieves with his honesty what the liar cannot achieve with his deception.

۱۱ـ یَبْلُغُ الصّادِقُ بِصِدْقِهِ ما لایَبْلُغُهُ الکاذِبُ بِاحْتِیالِهِ.

The truthful one earns three things with his honesty: the virtue of being considered .۱۲ .reliable, becoming beloved and being revered

۱۲ـ يَكْتَسِبُ الصّادِقُ بِصِدْقِهِ ثَلاثاً: حُسْنِ الثِّقَهِ بِهِ، والمَحَبَّهَ لَهُ، وَالمَهابَهَ عَنْهُ.

Change Of Circumstances

تصاريف الأحوال-Change of Circumstances

It is during the change of circumstances that the [real] gems among the people are .۱ .known

۱ـ فى تَصارِيفِ الأحْوالِ تُعْرَفُ جَواهِرُ الرِّجالِ.

The Rigid

الصّليب-The Rigid

.The rigid [and difficult person or issue] may become soft .۱

۱ـ قَدْ يَلينُ الصَّليبُ.

Welfare Of The Believers

صَلاح المؤمنين-Welfare of the Believers

.Devote yourself to [working for] the welfare of the believers and pious ones .۱

۱ـ ثابِرُوا عَلى صَلاحِ المُؤمِنينَ والمُتَّقينَ.

How far is probity from the people of evil .۲

and impudence!

٢_ ما أبْعَدَ الصَّلاحَ مِنْ ذِی الشَّـرِّ الوَقاحِ.

Being Dutiful With Allah

Being Dutiful with Allah-الصلاح مع اللّه

١. One who is dutiful with Allah, the Glorified, does not spoil [his relationship] with anyone.

١_ مَنْ صَلُحَ مَعَ اللّهِ سُبْحانَهُ لَمْ يَفْسُدْ مَعَ أحَد.

Reforming The People

Reforming the People-إصْلاح النّاس

١. If your zeal for reforming the people becomes heightened, then begin with yourself; for indeed your pursuit for the righteousness of others while you are [yourself] corrupt, is the greatest flaw.

١_ إنْ سَمَتْ هِمَّتُکَ لإصْلاحِ النّاسِ، فَابْدَأْ بِنَفْسِکَ فَإنَّ تَعاطيکَ صَلاحَ غَيْرِکَ وأنْتَ فاسِدٌ أکْبَرُ العَيْبِ.

٢. I am amazed at the one who sets out to reform the people while his own soul is more severely corrupted yet he does not reform it and pursues the reformation of others.

٢_ عَجِبْتُ لِمَنْ يَتَصَدّى لإصْلاحِ النّاسِ، ونَفْسُهُ أشَدُّ شَيْء فَساداً فلايُصْلِحُها وَيَتَعاطى إصْلاحَ غَيْرِهِ.

٣. How can one who does not reform himself reform others?!

٣_ کَيْفَ يَصْلَحُ غَيْرَهُ مَنْ لايُصْلِحُ نَفْسَهُ؟!

۴. Rectify when you have corrupted and complete [your good act] when you have done good.

۴_ أصْلِحْ إذا أنْتَ أفْسَدْتَ، وأتْمِمْ إذا أنْتَ أحْسَنْتَ.

Vainglory

الصَّلَفَ-Vainglory

.he worst disease is vainglory .۱

۱ــ أدْوَأُ الدَّاءِ الصَّلَفُ.

.Many a [show of ostentation and] vainglory brings about loss .۲

۲ــ رُبَّ صَلَف أوْرَثَ تَلَفاً.

Prayer And One Who Stands For Prayer

الصلوه والقائم-Prayer and one who stands for Prayer

.[Prayer is the better of the two means of [attaining] nearness [to Allah .۱

۱ــ اَلصَّلاهُ أفْضَلُ القُرْبَتَيْنِ.

.Prayer is a fortress [that protects] from the influences of Satan .۲

۲ــ اَلصَّلاهُ حِصْنٌ مِنْ سَطَواتِ الشَّيْطانِ.

Prayer is the fortress of the all-Merciful and the .۳

.instrument for expelling Satan

٣ـ اَلصَّلاةُ حِصْنُ الرَّحْمنِ، ومِدْحَرَةُ الشَّيْطانِ.

.Prayer causes [divine] mercy to descend .۴

۴ـ اَلصَّلاةُ تَسْتَنْزِلُ الرَّحْمَهَ.

When one of you stands to perform prayer, then let him pray the prayer of one who .۵ is bidding farewell (i.e. he should assume that it is the last prayer he will perform in his .(lifetime

۵ـ إذا قامَ أحَدُكُمْ إلَى الصَّلاةِ فَلْيُصَلِّ صَلاةَ مُوَدِّع.

.And prayer [was prescribed] as a purification from arrogance .۶

۶ـ والصَّلاةَ تَنْزيهاً عَنِ الكِبْرِ.

How many of those who stand [to perform prayer] have nothing in their prayer but .۷ .[physical] effort

۷ـ كَمْ مِنْ قائِم لَيْسَ لَهُ مِنْ قِيامِهِ إلاّ العَناءُ.

If the one who offers prayer knew how much divine mercy is descending upon him, .۸ .he would surely not raise his head from prostration

۸ـ لَوْ يَعْلَمُ المُصَلّى ما يَغْشاهُ مِنَ الرَّحْمهِ لَما رَفَعَ رَأسَهُ مِنَ السُّجُودِ.

I am not worried by a wrongdoing in which I am given time so that I can offer two .۹ .[units of prayer [and seek forgiveness

۹ـ ما أهَمَّنى ذَنْبٌ أُمْهِلْتُ فيهِ حَتّى أُصَلِّـىَ رَكْعَتَيْنِ.

Silence

Silence-الصَّمْت

.Silence covers you with dignity and suffices as your provision for seeking pardon .۱

۱_ الصَّمْتُ یُکْسِیکَ الوَقارَ، ویَکْفِیکَ مؤُنَهَ الاِعتِذارِ.

.Be silent and you will remain safe .۲

۲_ أُصْمُتْ تَسْلَمْ.

.(Espouse silence and your thoughts will remain hidden (or will become illuminated .۳

۳_ اِلْزَمِ الصَّمْتَ، یَسْتُرْ (یَسْتَنِرْ) فِکْرُکَ

.Remain silent in your lifetime and your affair will become lofty .۴

۴_ أُصْمُتْ دَهْرَکَ یَجِلَّ أمْرُک.

.Espouse silence, for the least of its benefits is safety .۵

۵_ اِلْزَمِ الصَّمْتَ، فَأدْنی نَفْعِهِ السَّلامَهُ.

Espouse silence and .۶

you will be accompanied by safety and security; espouse contentment and you will be accompanied by prosperity and honour.

۶_اِلْزَمِ الصَّمْتَ، يَلْزَمْکَ النَّجاهُ والسَّلامَهُ، وَالْزَمِ الرِّضا يَلْزَمْکَ الغَناءُ وَالکَرامَهُ.

۷. Espouse silence and be patient with contentment for the little provision [that you have], [and as a result] you will become great (or your will overcome) in your world and will become great in your Hereafter.

۷_اِلْزَمِ السُّکُوتَ، واصْبِرْ عَلی القَناعَهِ بِأَيْسَرِ القُوتِ تَعِزَّ(تَغِزَّ) فی دُنْياکَ وتَعِزَّ فی أُخْريکَ.

۸. The best silence is that which prevents [one] from error.

۸_ أحْسَنُ الصَّمْتِ ماکانَ عَنِ الزَّلَلِ.

۹. Remaining silent when speech is inappropriate is more praiseworthy than eloquence.

۹_ أحْمَدُ مِنَ البَلاغَهِ الصَّمْتُ حينَ لايَنْبَغِی الکَلامُ.

۱۰. Silence is dignity and idle talk is disgrace.

۱۰_ اَلصَّمْتُ وَقارٌ، اَلَهَذْرُ عارٌ.

۱۱. Silence is a means of deliverance.

۱۱_ اَلصَّمْتُ مَنْجاهٌ.

۱۲. Silence is the garden of contemplation.

۱۲_ اَلصَّمْتُ رَوْضَهُ الفِکْرِ.

۱۳. Silence is the sign of forbearance [and judiciousness].

۱۳_ اَلصَّمْتُ آيَهُ الحِلْمِ.

۱۴. Silence is dignity and safety.

۱۴ _ اَلصَّمْتُ وَقارٌ وسَلامَةٌ.

.Silence without contemplation is dumbness .۱۵

۱۵_ اَلصَّمْتُ بِغَيْرِ تَفَكُّرٍ خَرَسٌ.

.Silence is the sign of nobility and the fruit of intelligence .۱۶

۱۶_ اَلصَّمْتُ آيَةُ النُّبْلِ وثَمَرَةُ العَقْلِ.

Silence is the adornment of knowledge and the symbol of forbearance [and . ۱۷ .[judiciousness

۱۷_ اَلصَّمْتُ زَيْنُ العِلْمِ، وعُنْوانُ الحِلْمِ.

.If there is eloquence in speech, then in silence there is safety from blunder .۱۸

۱۸_ إنْ كانَ فِى الكَلامِ البَلاغَةُ فَفِى الصَّمْتِ السَّلامَةُ مِنَ العِثارِ.

Only the one who is capable of giving a reply [but does not do so] can be called .۱۹ 'silent'; otherwise 'inarticulate' is more

.appropriate a description

۱۹_ إنَّما يَسْتَحِقُّ إسْمَ الصَّمْتِ المُضْطَلِعُ بِالإجابَهِ، وَإلاّ فَالعَيُّ بِهِ أَوْلى.

.When you speak a word, it controls you but when you withhold it, you control it .۲۰

۲۰_ إذا تَـكَلَّمْتَ بِالكَلِمَهِ مَلَكَتْکَ، وإذا أمْسَكْتَها مَلَكْتَها.

.Through silence, reverence increases .۲۱

۲۱_ بِالصَّمْتِ يَكْثُرُ الوَقارُ.

.Sometimes silence is more eloquent than speech .۲۲

۲۲_ رُبَّ سُكُوت أبْلَغُ مِنْ كَلام.

.The cause of safety is silence .۲۳

۲۳_ سَبَبُ السَّلامَهِ الصَّمْتُ.

Silence that is results in your safety is better than speech that is results in your .۲۴ .reproach

۲۴_ صَمْتٌ يُعْقِبُکَ السَّلامَهَ خَيْرٌ مِنْ نُطْق يُعْقِبُکَ المَلامَهَ.

.Silence that covers you with honour is better than speech that earns you regret .۲۵

۲۵_ صَمْتٌ يَكْسُوكَ الكِرامَهَ خَيْرٌ مِنْ قَوْل يُكْسِبُکَ النَّدامَهَ.

Silence that earns you reverence is better than words that drape you with .۲۶ .disgrace

۲۶_ صَمْتٌ يُكْسِبُکَ الوَقارَ خَيْرٌ مِنْ كَلام يَكْسُوكَ العارَ.

Silence, the result of which is praised, is better than speech whose consequence is .۲۷ .dispraised

۲۷_ صَمْتٌ تُحْمَدُ عاقِبَتُهُ خَيْرٌ مِنْ كَلام تَذُمُّ مَغَبَّتُهُ.

۲۸. Your remaining silent until you are requested to speak is better than your speaking until you are requested to become silent.

۲۸_ صَمْتُکَ حَتّی تُسْتَنْطَقَ أجْمَلُ مِنْ نُطْقِکَ حَتّی تُسْکَتَ.

۲۹. The silence of the ignorant person is his covering.

۲۹_ صَمْتُ الجاهِلِ سِتْرُهُ.

۳۰. Blessed is the one who remains silent except from the remembrance of Allah.

۳۰_ طُوبی لِمَنْ صَمَتَ إلاّ مِنْ ذِكْرِ اللّهِ.

۳۱. Cling to silence, for it keeps you safe and saves you from regret.

۳۱_ عَلَيْکَ بِلُزُومِ الصَّمْتِ فَإنَّهُ يُلْزِمُکَ السَّلامَهَ، ويُؤْمِنُکَ النَّدامَهَ.

۳۲. The veil of wrongdoing is silence.

۳۲_ غِطاءُ المَساوی الصَّمْتُ.

۳۳. Increased silence earns

p: ۴۹۶

you reverence.

۳۳ـ كَثْرَةُ الصَّمْتِ تُکْسِبُکَ الوَقارَ.

۳۴. Be a person of much silence without being inarticulate, for indeed silence is the embellishment of the scholar and the cloak [that hides the ignorance] of the ignorant.

۳۴ـ كُنْ صَمُوتاً مِنْ غَيْرِ عَىّ، فَإنَّ الصَّمْتَ زينَةُ العالِمِ وَسِتْرُ الجاهِلِ.

۳۵. One who maintains silence is safe from reproach.

۳۵ـ مَنْ لَزِمَ الصَّمْتَ أمِنَ المَلامَةَ.

۳۶. One who maintains silence is safe from aversion [and hatred of others].

۳۶ـ مَنْ لَزِمَ الصَّمْتَ أمِنَ المَقْتَ.

۳۷. Whoever restrains himself from excessive speech, the people bear witness to his intelligence.

۳۷ـ مَنْ أمْسَکَ عَنْ فُضُولِ المَقالِ شَهِدَتْ بِعَقْلِهِ الرِّجالُ.

۳۸. One who remains silent is safe.

۳۸ـ مَنْ صَمَتَ سَلِمَ.

۳۹. How good a companion of forbearance silence is!

۳۹ـ نِعْمَ قَرينُ الحِلْمِ الصَّمْتُ.

۴۰. There is no forbearance like silence.

۴۰ـ لاحِلْمَ كَالصَّمْتِ.

۴۱. There is no worship like silence.

۴۱ـ لاعِبادَةَ كَالصَّمْتِ.

۴۲. There is no reverence like silence.

۴۲_ لاوَقارَ كالصَّمْتِ.

.There is no guardian that is more protective than silence .۴۳

۴۳_ لا حافِظَ أحْفَظُ مِنَ الصَّمْتِ.

.There is no treasurer [and protector of secrets] better than silence .۴۴

۴۴_ لا خازِنَ أفْضَلُ مِنَ الصَّمْتِ.

There is no benefit in remaining silent from wisdom just as there is no good in .۴۵ .speaking falsehood

۴۵_ لاخَيْرَ فِي الصَّمْتِ عَنِ الحِكْمَهِ، كَما أَنَّهُ لاخَيْرَ فِی القَوْلِ بِالباطِلِ.

There is no good in remaining silent from the truth just as there is no benefit in .۴۶ .speech with ignorance

۴۶_ لا خَيْرَ فِی السُّكُوتِ عَنِ الحَقِّ، كَما أَنَّهُ لاخَيْرَ فِی القَوْلِ بِالجَهْلِ.

One who remains safe by being silent is like the one who derives benefit by .۴۷ .speaking

۴۷_ مَنْ

سَکَتَ فَسَلِمَ، کَمَنْ تَکَلَّمَ فَغَنِمَ.

Hardships

Hardshipsـالمصائب

.The severest of hardships is [having] evil offspring .۱

۱ـ أشَدُّ المَصائِبِ سُوءُ الخَلَفِ.

.Hardships are the key to reward .۲

۲ـ اَلمَصائِبُ مِفْتاحُ الأجْرِ.

.Reward with Allah, the Glorified, is to the extent of the hardship undergone .۳

۳ـ اَلثَّوابُ عِنْدَاللّهِ سُبْحانَهُ وتَعالی عَلی قَدْرِ المُصابِ.

.The hardship of [lacking] patience is the greatest of hardships .۴

۴ـ اَلمُصیبَهُ بِالصَّبْرِ أعْظَمُ المَصائِبِ.

.Hardships are divided equally among the creatures .۵

۵ـ اَلمَصائِبُ بِالسَّوِیَّهِ مَقْسُومَهٌ بَیْنَ البَرِیَّهِ.

.Hardship in religion is the greatest of hardships .۶

۶ـ اَلمُصیبَهُ بِالدّینِ أعْظَمُ المَصائِبِ.

.[The reward for [bearing] hardship is greater than the extent of the hardship [itself .۷

۷ـ اَلثَّوابُ عَلَی المُصیبَهِ أعْظَمُ مِنْ قَدْرِ المُصِیبَهِ.

.Indeed you are the target of calamities and the object of sicknesses .۸

۸ـ إنَّکُمْ هَدَفُ النَّوائِبِ، ودَرِیَّهُ الأسْقامِ.

.[At times, tribulation may abase [a person .۹

٩ـ قَدْ تُذِلَّ الرَّزِيَّهُ.

When you see that Allah, the Glorified, is continuously testing you [with hardships], .١٠ then [know that] He has woken you [from your slumber of negligence].

١٠ـ إذا رَأيْتَ اللّهَ سُبْحانَهُ يُتابِـعُ عَلَيْكَ البَلاءَ فَقَدْ أيْقَظَكَ.

.When hardships distance themselves, solace draws near .١١

١١ـ إذا تَباعَدَتِ المُصيبَهُ، قَرُبَتِ السَّلْوَهُ.

When you see your Lord continually testing you [with hardships] then be grateful to .١٢ .Him

١٢ـ إذا رَأيْتَ رَبَّكَ يُوالى عَلَيْكَ البَلاءَ فَاشْكُرْهُ.

When you fear the difficulty of an affair then be firm against it, it will yield to you; .١٣ .and deceive time about its calamities, it will become easy for you

١٣ـ إذا خِفْتَ صُعُوبَهَ أمْرٍ فَاصْعُبْ لَهُ يَذِلُّ لَكَ، وخادِعِ الزَّمانَ عَنْ أحْداثِهِ تَهُنْ عَلَيْكَ.

When tribulations come to .١۴

you then sit and accept them, for indeed your standing up and confronting them will only aggravate them.

۱۴_ إذا أَتَتْكَ المِحَنُ فَاقْعُدْ لَها فَإنَّ قِيامَكَ فيها زِيادَةٌ لَها.

۱۵. When adversity takes you by surprise, then seek refuge in patience and in seeking assistance [from Allah].

۱۵_ إذا فاجاكَ البَلاءُ فَتَحَصَّنْ بِالصَّبْرِ والاِسْتِظْهارِ.

۱۶. Through discomforts, Paradise is attained.

۱۶_ بِالمَكارِهِ تُنالُ الجَنَّهُ.

۱۷. Through calamities, happiness is spoiled.

۱۷_ بِالفَجايِـعِ يَتَنَغَّصُ السُّـرُورُ.

۱۸. The harm that one faces in calamity is to the extent of [the loftiness of] one's rank.

۱۸_ بِقَدْرِ عُلُوِّ الرِّفْعَهِ تَـكُونُ نِكايَهُ الوَقْعَهِ.

۱۹. It is with great difficulty that lofty ranks and perpetual bliss are attained.

۱۹_ بِالتَّعَبِ الشَّديدِ تُدْرَكُ الدَّرَجاتُ الرَّفيعَهُ والرّاحَهُ الدّائِمَهُ.

۲۰. The trial of a man is proportionate to his faith and religion.

۲۰_ بَلاءُ الرَّجُلِ عَلى قَدْرِ إيمانِهِ وَدينِهِ.

۲۱. The tribulation of a man is in his submission to avarice and [false] and hope.

۲۱_ بَلاءُ الرَّجُلِ فى طاعَهِ الطَّمَعِ والأَمَلِ.

۲۲. Reward descends in proportion to the hardship [that one bears].

۲۲_ تَنْزِلُ المَثُوبَهُ عَلى قَدْرِ المُصيبَهِ.

۲۳. Three things are from the greatest tribulations: a very large family, an

.overwhelming loan and unrelenting sickness

۲۳_ ثَلاثٌ مِنْ أعْظَمِ البَلاءِ: كَثْرَةُ العائِلَهِ، وغَلَبَهُ الدَّيْنِ، ودَوامُ المَرَضِ.

.The reward for hardship is proportionate to the patience exhibited in it .۲۴

۲۴_ ثَوابُ المُصيبَهِ عَلى قَدْرِ الصَّبْرِ عَلَيْها.

.Continual strife is from the greatest tribulations .۲۵

۲۵_ دَوامُ الفِتَنِ مِنْ أعْظَمِ المِحَنِ.

.Sometimes you may be the cause of your own misfortune .۲۶

۲۶_ رُبَّما دُهيتَ مِنْ نَفْسِكَ.

.To the extent of the hardship, there is reward .۲۷

۲۷_ عَلى قَدْرِ المُصيبَهِ تَ_كُونُ المَثُوبَهُ.

Every .۲۸

time the value of a thing that is competed becomes great, the difficulty of losing it .increases

۲۸_ كُلَّما عَظُمَ قَدْرُ الشَيْءِ المُنافَسِ عَلَيْهِ عَظُمَتِ الرَّزِيَّهُ لِفَقْدِهِ.

One who does not prepare himself to confront hardships [with patience and .۲۹ .[supplication], the hardships befall him [while he is unprepared for them

۲۹_ مَنْ لَمْ يَتَعَرَّضْ لِلنَّوائِبِ تَعَرَّضَتْ لَهُ النَّوائِبُ.

One who starts complaining about the hardship that has befallen him is actually .۳۰ .only complaining against his Lord

۳۰_ مَنْ أَصْبَحَ يَشْكُو مُصيبَهً نَزَلَتْ بِهِ فَإِنَّما يَشْكُو رَبَّهُ.

One who turns his attention away from this world, hardships become easy for him .۳۱ .[[to bear

۳۱_ مَنْ لَهِىَ عَنِ الدُّنيا هانَتْ عَلَيْهِ المَصائِبُ.

.One who hits his hand on his thigh in times of hardship has nullified his reward .۳۲

۳۲_ مَنْ ضَرَبَ يَدَهُ عَلى فَخِذِهِ عِنْدَ مُصيبَه فَقَدْ أَحْبَطَ أَجْرَهُ..

.One who exaggerates small hardships, Allah tries him with great ones .۳۳

۳۳_ مَنْ عَظَّمَ صِغارَ المَصائِبِ اِبْتَلاهُ اللّهُ بِكِبارِها.

.One who faces successive calamities acquires the merit of patience through them .۳۴

۳۴_ مَنْ تَوالَتْ عَلَيْهِ نَـكِباتُ الزَّمانِ أَكْسَبَتْهُ فَضيلَهَ الصَّبْرِ.

One of the greatest hardships for the virtuous is having to socialize with the .۳۵ .wicked

۳۵_ مِنْ أَعْظَمِ مَصائِبِ الأَخْيارِ حاجَتُهُمْ إِلى مُداراهِ الأَشْرارِ.

How great is the hardship in this world when accompanied by the severe indigence .۳۶

!(of tomorrow (i.e. the Hereafter

۳۶_ ما أعْظَمَ المُصیبَهَ فِی الدُّنیا مَعَ عِظَمِ الفاقَهِ غَداً.

A hardship that befalls others and has reward for you is better than the hardship .۳۷ .that befalls you while its reward and recompense is for others

۳۷_ مُصیبَهٌ فی غَیْرِکَ

p: ۵۰۰

لَکَ أجْرُها خَیْرٌ مِنْ مُصیبَه بِکَ لِغَیْرِکَ ثَوابُها وَأجْرُها.

A hardship from which good is expected is better than a blessing for which .۳۸ gratitude is not expressed.

۳۸_ مُصیبَهٌ یُرْجی خَیْرُها خَیْرٌ مِنْ نِعْمَه لایُؤَدّی شُکْرُها.

Be happy with tribulation and pleased with affliction [as you will gain great reward .۳۹ for it].

۳۹_ کُنْ بِالبَلاءِ مَحْبُوراً، وبِالمَکارِهِ مَسْرُوراً.

The worst of adversities are those in which there is no reckoning [and . ۴۰ recompense].

۴۰_ أکْرَهُ المَکارِهِ فیما لایُحْتَسَبُ.

Verily great reward accompanies great trials; so when Allah, the Glorified, loves a .۴۱ community, He tries them.

۴۱_ إنَّ عَظیمَ الأجْرِ مُقارِنٌ عَظیمَ البَلاءِ، فَإذا أحَبَّ اللّهُ سُبْحانَهُ قَوْماً إبْتَلاهُمْ.

The one who exposes himself to affliction puts himself in danger .۴۲

۴۲_ المُتَعَرِّضُ لِلْبَلاءِ مُخاطِرٌ.

Tribulation follows behind ease [and comfort] .۴۳

۴۳_ اَلبَلاءُ رَدیفُ الرَّخاءِ.

Many a person is shown sympathy for an affliction that is [actually] his cure .۴۴

۴۴_ رُبَّ مَرْحُوم مِنْ بَلاء هُوَ دَواؤُهُ.

Many a person who is afflicted is made stronger by his affliction .۴۵

۴۵_ رُبَّ مُبْتَلیً مَصْنُوعٌ لَهُ (إلَیهِ) بِالبَلْوی.

۴۶. The distress of tribulation [one faces] is proportionate to the blessings [one receives].

۴۶_ عَلى قَدْرِ النَّعْماءِ يَكُونُ مَضَضُ البَلاءِ.

۴۷. Tribulation may come suddenly.

۴۷_ قَدْ تُفاجِئُ البَلِيَّهُ.

۴۸. Every tribulation other than the fire [of hell] is [a means to] wellbeing.

۴۸_ كُلُّ بَلاء دُونَ النّارِ عافِيَهٌ.

۴۹. For every heart there is anguish.

۴۹_ لِكُلِّ كَبِد حِرْقَهٌ.

۵۰. When you are tested, be patient.

۵۰_ إذا أُبْتُلِيتَ فَاصْبِرْ.

۵۱. How many a person is tested with blessings!

۵۱_ كَمْ مِنْ مُبْتَلًى بِالنَّعْماءِ.

۵۲. How many a person is blessed through tribulation!

۵۲_ كَمْ مِنْ مُنْعَم عَلَيْهِ

p: ۵۰۱

بِالبَلاءِ.

۵۳. Do not consider yourself secure from tribulation in your times of safety and comfort.

۵۳_ لاتَأْمَنْ مِنَ البَلاءِ فی أمْنِکَ ورَخائِکَ.

The One Who Hits The Mark And The One Who Errs

المصیب والمخطئ-The one who hits the mark and the one who errs

۱. The one who hits the mark, achieves and the one who errs, loses.

۱_ اَلمُصیبُ واجِدٌ، اَلمُخْطِئُ فاقِدٌ.

۲. Being right is [a means of] safety, erring is [a cause of] reproach and haste is [a reason for] regret.

۲_ اَلإصابَهُ سَلامَهٌ، اَلخَطاءُ مَلامَهٌ، اَلعَجَلُ نَدامَهٌ.

۳. To everyone who shoots hits the mark.

۳_ ما کُلُّ رام یُصیبُ.

Correctness

الصّواب-Correctness

۱. Correctness is [performing] the most appropriate action.

۱_ اَلصَّوابُ أسَدُّ الفِعْلِ.

۲. Correctness is one of the branches of deliberation.

۲_ اَلصَّوابُ مِنْ فُروعِ الرَّوِیَّهِ.

۳. Increased correctness points to abundant intelligence.

۳_ کَثْرَهُ الصَّوابِ تُنْبِئُ عَنْ وُفُورِ العَقْلِ.

.One who strives for correctness becomes successful .۴

۴ـ مَنْ تَوَخَّى الصَّوابَ أَنْجَحَ.

.When the answer is overcomplicated, correctness is negated .۵

۵ـ إِذَا ازْدَحَمَ الجَوابُ نُفِيَ الصَّوابُ.

Countenance

الصوره-Countenance

.good countenance is the beginning of felicity .۱

۱ـ حُسْنُ الصُّورَهِ أَوَّلُ السَّعادَهِ.

.A good countenance is an apparent beauty .۲

۲ـ حُسْنُ الصُّورَهِ اَلجَمالُ الظّاهِرُ.

.A beautiful countenance is the first of the two felicities .۳

۳ـ اَلصُّورَهُ الجَميلَهُ أَوَّلُ السَّعادَتَيْنِ.

Fasting

الصيام-Fasting

.Fasting is one of the two means to good health .۱

۱ـ اَلصِّيامُ أَحَدُ الصِّحَّتَيْنِ.

Fasting on the 'luminous days' (i.e. on the ۱۳th, ۱۴th and ۱۵th) of every [lunar] month .۲ .raises the stations and magnifies the rewards

۲ـ صِيامُ الأيامِ البيضِ مِنْ كُلِّ شَهْر تَرْفَعُ الدَّرَجاتِ وتُعَظِّمُ المَثُوباتِ.

Fasting of the heart from thinking about sins is better than fasting of the stomach .۳

.from food

٣_ صِيامُ القَلْبِ عَنِ الفِكْرِ فِى الآثامِ أفْضَلُ مِنْ صِيامِ البَطْنِ عَنْ الطَّعامِ.

.Fasting of the soul from the pleasures of this world is the most beneficial fasting .۴

۴_ صَوْمُ النَّفْسِ عَنْ لَذّاتِ الدُّنيا أنْفَعُ الصِّيامِ.

Fasting of the body means restraining oneself from food willfully and by choice, out .۵ .of fear of punishment and out of desire for reward and recompense

۵_ صَوْمُ الجَسَدِ الإمْساكُ عَنِ الأغْذِيَهِ بِإرادَه وَاخْتِيار خَوْفاً مِنَ العِقابِ وَرَغْبَهً فِى الثَّوابِ والأجْرِ.

Fasting of the soul means restraining the five senses from all the sins and emptying .۶ .the heart of all the motives of evil

۶_ صَوْمُ النَّفْسِ إمْساكُ الحَواسِّ الخَمْسِ عَنْ سائِرِ المَ آثِمِ، وخُلُوُّ القَلْبِ عَنْ جَميعِ أسْبابِ الشَّـرِّ.

Fasting of the heart is better than fasting of the tongue, and fasting of the tongue is .۷ .better than fasting of the stomach

۷_ صَوْمُ القَلْبِ خَيْرٌ مِنْ صِيامِ اللِّسانِ، وصيامُ اللِّسانِ خَیْـرٌ مِنْ صِيامِ البَطْنِ.

.And fasting [has been prescribed] as a test of the sincerity of the people .۸

۸_ والصّيامَ اِبْتِلاءً لإخْلاصِ الخَلْقِ.

!How many of those who are fasting gain nothing from their fast but thirst .۹

۹_ كَمْ مِنْ صائِم لَيْسَ لَهُ مِنْ صِيامِهِ إلاّ الظِّماءُ.

Giving Examples And Using Metaphors

Giving Examples and using metaphors-ضرب الأمثال وصرف الأقوال

.In order to derive lessons, examples are given .١

١_ للاِعْتِبارِ تُضْرَبُ الأمْثالُ.

۲. For people who take lesson, examples are given.

۲_ لأهْلِ الاِعْتِبارِ تُضْرَبُ الأمْثالُ.

۳. For people of understanding speech becomes figurative.

۳_ لأهْلِ الفَهْمِ تُصَرَّفُ الأقْوالِ.

۴. Metaphors are given for the people of intellect and insight.

۴_ ضُرُوبُ الأمْثالِ تُضْرَبُ لأُولِى النُّهى والألبابِ.

Laughter

الضّحک-Laughter

.The best [form of] laughter is a smile .۱

۱ــ خَيْرُ الضِّحْکِ التَّبَسُّمُ.

.The excessive laughter of a man corrupts his dignity .۲

۲ــ کَثْرَهُ ضِحْکِ الرَّجُلِ تُفْسِدُ وَقارَهُ.

.Excessive laughter alienates the companion and disgraces the leader .۳

۳ــ کَثْرَهُ الضِّحْکِ تُوحِشُ الجَليسَ وتَشينُ الرَّئيسَ.

.One whose laughter increases, his reverence decreases .۴

۴ــ مَنْ کَثُرَ ضِحْکُهُ قَلَّتْ هَيْبَتُهُ.

.One whose laughter increases, his heart dies .۵

۵ــ مَنْ کَثُرَ ضِحْکُهُ ماتَ قَلْبُهُ.

.One whose laughs excessively is regarded as being low .۶

۶ــ مَنْ کَثُرَ ضِحْکُهُ اُسْتُرْذِلَ.

.Do not show your teeth [in laughter] while you have done such shameful deeds .۷

۷ــ لاتُبْدِعَنْ واضِحه، وَقَدْ فَعَلْتَ الأُمُورَ الفاضِحَهَ.

Never laugh too much such that your reverence is lost; and do not joke [too much] .۸ .thereby [resulting in your] being taken lightly

۸ــ لا تُکْثِرَنَّ الضِّحْکَ، فَتَذْهَبَ هَيْبَتُکَ، ولا المُزاحَ فَيُسْتَخَفَّ بِکَ.

Suffering

الضُــرُّ-Suffering

.[Sometimes suffering may last [for long .١

١ــ قَد يَدُومُ الضُّــرُّ.

.One who discloses his suffering to the people torments himself .٢

٢ــ مَنْ كَشَفَ ضُــرَّهُ لِلنّاسِ عَذَّبَ نَفْسَهُ.

Necessities

الضّرورات -Necessities

(The necessities of [dire] conditions lower the necks of men.(١ .١

١ــ ضَرُوراتُ الأحْوالِ تُذِلُّ رِقابَ الرِّجالِ.

.The necessities of [dire] conditions take one towards embarking on terrible deeds .٢

٢ــ ضَرُوراتُ الأحْوالِ تَحْمِلُ عَلى رُكُوبِ الأهْوالِ.

.The plight of poverty impels one towards a despicable affair .٣

٣ــ ضَرُورَةُ الفَقْرِ تَبْعَثُ عَلى فَظيعِ الأمْرِ.

Weakness

الضّعيف والضَّعف-Weakness

.When you become weak, then be weak in the disobedience of Allah .١

١ــ إذا ضَعُفْتَ فَاضْعُفْ عَنْ مَعاصِى اللّهِ.

Be from among those who are neither overcome by violence nor affected by . ٢ .weakness

٢ــ كُنْ مِمَّنْ لايَفْرُطُ بِهِ عُنْفٌ، ولايَقْعُدُ

۱- Meaning it causes them to get humiliated.

بِهِ ضَعْفٌ.

Error And Deviation

الضلال والضّلاله والغوايه-Error and deviation

.The most destructive thing is persistent deviation .۱

۱ــ أهْلَكُ شَیْء اِسْتِدامَهُ الضّلالِ.

How many a deviation has been embellished by a verse from the Book of Allah just .۲ .as a bronze dirham is embellished by a coat of silver

۲ــ کَمْ مِنْ ضَلالَه زُخْرِفَتْ بِ آیَه مِنْ کِتابِ اللّهِ کَما یُزَخْرَفُ الدِّرْهَمُ النُّحاسُ بِالفِضَّهِ المُمَوَّهَهِ.

It is enough of an error for a person to command others to do what he does not do .۳ .[himself] and forbids them from that which he does not refrain from

۳ــ کَفی بِالمَرْءِ غَوایَهً أنْ یَأمُرَ النّاسَ بِما لا یَأْتَمِرُ بِهِ ویَنْهاهُمْ عَمّا لا یَنْتَهی عَنْهُ.

.For every deviation there is a cause .۴

۴ــ لِکُلِّ ضِلَّه عِلَّهٌ.

?What is there after truth except error .۵

۵ــ ما ذا بَعْدَ الحَقِّ إلاّ الضَّلالُ.

Inner Consciences

الضمائر-Inner Consciences

.Healthy consciences are more truthful witnesses than eloquent tongues .۱

۱ــ اَلضَّمائِرُ الصِّحاحُ أصْدَقُ شَهادَهً مِنَ الألْسُنِ الفِصاحِ.

.The soundness of consciences is from the best provisions .۲

۲ــ صِحَّهُ الضَّمائِرِ مِنْ أفْضَلِ الذَّخائِرِ.

.When sincerity is achieved the consciences are illuminated .٣

٣ـ عِنْدَ تَحَقُّقِ الإخْلاصِ تَسْتَنيرُ الضَّمائِرُ.

Hospitality

Hospitality-الضّیف والضیافه

onor your guest even if he is ignoble; and stand up from your sitting place for your .١ .father and your teacher, even if you are a ruler

١ـ أكْرِمْ ضَيْفَكَ وإنْ كانَ حَقيراً، وقُمْ عَنْ مَجْلِسِكَ لِابيكَ ومُعَلِّمِكَ وَإنْ كُنْتَ أميراً.

.Hospitality is the cornerstone of magnanimity .٢

٢ـ اَلضِّيافَهُ رَأسُ المُرُوَّهِ.

Agony

Agony-الضّیق

.For every agony there is a way out .١

١ـ لِكُلِّ ضيق مَخْرَجٌ.

No agony intensifies but that Allah brings its .٢

.relief closer

۲ـ مَا اشْتَدَّ ضيقٌ إلاّ قَرَّبَ اللّهُ فَرَجَهُ.

Jubilation

الطَّرَبُ-Jubilation

.Many a time jubilation turns into rage .۱

۱ـ رُبَّ طَرَب يَعُودُ بِالحَربِ.

The Way and The Course

الطريق والطريقه-The way and the course

Blessed is the one who embarks on the way of the honorable and sticks to the .۱ highway of illumination [and truth]; and [one who] is infatuated with the Hereafter and .turns away from this world

۱ـ طُوبى لِمَنْ رَكِبَ الطَّريقَهَ الغَرّاءِ، ولَزِمَ المَحَجَّهَ البَيْضاءَ وتَوَلَّهَ بِالآخِرَهِ، وأعْرَضَ عَنِ الدُّنيا.

.Indeed, the highway of truth has been made manifest for those who seek it .۲

۲ـ قد وضَحَتْ مَحَجَّهُ الحَقِّ لِطُلاّبِها.

They have indeed been given time to seek deliverance and have been guided to the .۳ .clear course

۳ـ قَدْ أُمْهِلُوا فى طَلَبِ المَخْرَجِ، وَهُدُوا سَبيلَ المَنْهَجِ.

One who deviates from the clear tracks ends up following the courses of .۴ .destruction

۴ـ مَنْ عَدَلَ عَنْ واضِحِ المَسالِكِ سَلَكَ سُبُلَ المَهالِكِ.

One who slips from the highway of the course falls into the perplexity of .۵ .narrowness

۵ـ مَنْ زَلَّ عَنْ مَحَجِّهِ الطَّرِيقِ وَقَع فى حَيْرَهِ المَضيقِ.

.One who deviates from the clear highway drowns in the depths of the sea .۶

۶ـ مَنْ عَدَلَ عَنْ واضِحِ المَحَجَّهِ، غَرِقَ فِی اللُّجَّهِ.

.Hold back from [traversing] a path when you fear its deviation .۷

۷ـ أمْسِکْ عَنْ طَریق إذا خِفْتَ ضَلالَتَهُ.

Adopt the way of steadfastness, for indeed it will earn you honour and save you .۸ .from reproach

۸ـ عَلَیْکَ بِمَنْهَجِ الاِسْتِقامَهِ، فَإنَّهُ یُکْسِبُکَ الکَرامَهَ، وَیَکْفیکَ المَلامَهَ.

Take to the highway of illumination [and truth] and follow it, otherwise Allah will .۹ .replace you with others

۹ـ عَلَیْکُمْ

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بِالمَحَجَّهِ البَيْضاءِ فَاسْلُكوها، وإلاّ اسْتَبْدَلَ اللّهُ بِكَمْ غَيْرَكُمْ.

Whoever deviates from the truth, good becomes evil for him and evil becomes .١٠ .good, and he gets intoxicated with the intoxication of misguidance

١٠ــ مَنْ زاغَ ساءَتْ عِنْدَهُ الحَسَنَهُ، وحَسُنَتْ عِنْدَهُ السَّيِّئَهُ، وسُكِرَ سُكْرَ الضَّلالَهِ.

.Do not permit your selves to take you into the paths of the oppressors .١١

١١ــ لا تُرَخِّصُوا لأنْفُسِكُمْ أنْ تَذْهَبَ بِكُمْ فى مَذاهِبِ الظَّلَمَهِ.

Food And Sustenance

الطّعام والقوت-Food and sustenance

Food is eaten and shared with three groups [in three situations]: alongside brothers .١ with happiness, alongside the poor with selflessness and alongside the children of this .world with magnanimity

١ــ اَلطَّعامُ يُؤْكَلُ عَلى ثَلاثَهِ أضْرُب: مَعَ الإخْوانِ بِالسُّرُورِ،وَ مَعَ الفُقَراءِ بِالإيثارِ، ومَعَ أبناءِ الدُّنيا بِالمُرُوءَهِ.

!How bad a food the forbidden [food] is .٢

٢ــ بِئْسَ الطَّعامُ الحَرامُ.

!How bad a sustenance consuming the wealth of orphans is .٣

٣ــ بِئْسَ القُوتُ أكْلُ مالِ الأيْتامِ.

Few are those who increase their consumption of food and don’t fall ill [because of .۴ .[it

۴ــ قَلَّ مَنْ أكْثَرَ مِنَ الطَّعامِ فَلَمْ يَسْقَمْ.

Seldom does one increase his consumption of excess foods without getting afflicted .۵ .by sicknesses

۵ــ قَلَّ مَنْ أكْثَرَ مِنْ فُضُولِ الطَّعامِ إلاّ لَزِمَتْهُ الأسْقامُ.

.Eating less food is more honorable for the soul and makes good health last longer .۶

۶_ قِلَّهُ الغِذاءِ أكْرَمُ لِلنَّفْسِ، وأدْوَمُ لِلصِّحَّهِ.

.Eat citron before food and after it as the progeny of Muhammad (s) do this .۷

۷_ كُلُوا الأُتْرُجَّ قَبْلَ الطَّعامِ وبَعْدَهُ ف آلُ مُحَمَّد يَفْعَلُونَ ذلِكَ.

.Whoever eats less, his aches [and ailments] are reduced .۸

۸_ مَنْ قَلَّ طَعامُهُ قَلَّتْ آلامُهُ.

Whoever consumes less, [the .۹

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.burden of] his sustenance is lightened

۹ــ مَنْ قَلَّتْ طُعْمَتُهُ خَفَّتْ عَلَيْهِ مؤُنَتُهُ.

One who sows in himself the love of different types of food, reaps the fruit of a .۱۰ .variety of maladies

۱۰ــ مَنْ غَرَسَ فی نَفْسهِ مَحَبَّهَ أنْواعِ الطَّعامِ اِجْتَنی ثِمارَ فُنُونِ الأسْقامِ.

.Decrease your [consumption of] food and your ailments will reduce .۱۱

۱۱ــ أقْلِلْ طَعاماً تُقْلِلْ سَقاماً.

Feeding Others

الإطعام-Feeding Others

.When you feed [someone] then satiate him .۱

۱ــ إذا أطْعَمْتَ فَاَشْبِــعْ.

That which you have eaten has gone, but what you have fed to others spreads [like .۲ .[a pleasant fragrance

۲ــ ما أكَلْتَهُ راحَ، وما أطْعَمْتَهُ فاحَ.

Criticism

الطّعن-Criticism

Beware of being critical of the people while going easy on yourself, thereby .۱ .rendering your sin grave and being deprived of reward

۱ــ إيّاکَ أنْ تَــكُونَ علَى النّاسِ طاعِناً، ولِنَفْسِکَ مُداهِناً، فَتَعْظُمَ عَلَيْکَ الحَوْبَهُ، وتُحْرَمَ المَثُوبَهَ.

Obedience And Compliance

الإطاعه والإنقياد والمطيع-Obedience and compliance

.bey [Allah] and you will benefit .١

١_ أطِعْ تَغْنَمْ.

.Obey [Allah] and you will gain .٢

٢_ أطِعْ تُرْبَحْ.

Obey Allah in all you affairs, for indeed obedience to Allah is superior to everything; .٣
.and espouse piety

٣_ أطِعِ اللّهَ فى جُمَلِ أُمُورِکَ، فَإنَّ طاعَهَ اللّهِ فاضِلَهٌ عَلى کُلِّ شَیْء، وَالْزِمِ الوَرَعَ.

Obey Allah, the Glorified, in every situation, and do not empty your heart of His fear .۴
.[and His hope even for a split second, and always seek forgiveness [from Him

۴_ أطِعِ اللّهَ سُبْحانَهُ فى کُلِّ حال، ولا تُخْلِ قَلْبَکَ مِنْ خَوْفِهِ ورَجائِهِ طَرْفَهَ عَیْن، وَالْزَمِ الاِسْتِغْفارَ.

Obey the one who is above you and the one who is under you will obey you; rectify .۵

your inner self and Allah will rectify your outer state.

۵ـ أطِعْ مَنْ فَوْقَکَ، یُطِعْکَ مَنْ دُونَکَ، وأصْلِحْ سَریرَتَکَ یُصْلِحِ اللّهُ علانِیَتَکَ.

۶. Obey Allah in accordance with what His Prophets have commanded you.

۶ـ أطیعُوا اللّهَ حَسَبَ ما أمَرَکُمْ بِهِ رُسُلُهُ.

۷. Respond to the calls of the Prophets of Allah and submit yourselves to their commands and be obedient to them, [as a result] you will be included in their intercession.

۷ـ اِسْتَجیبُوا لأنْبیاءِ اللّهِ، وسَلِّمُوا لأمْرِهِمْ، واعْمَلُوا بِطاعَتِهِمْ، تَدْخُلُوا فی شَفاعَتِهِمْ.

۸. Beware of being missed by your Lord in His worship, or being seen by Him in His disobedience thereby making Him displeased with you.

۸ـ إیّاکَ أنْ یَفْقُدَکَ رَبُّکَ عِنْدَ طاعَتِهِ، أوْ یَراکَ عِنْدَ مَعْصِیَتِهِ فَیَمْقَتَکَ.

۹. Achievement of goodness is through maintaining obedience.

۹ـ دَرَکُ الخَیْراتِ بِلُزُومِ الطّاعاتِ.

۱۰. Obedience and virtuous actions are the two profitable trades.

۱۰ـ اَلطّاعَةُ وفِعْلُ البِرِّ هُما المَتْجَرُ الرّابِحُ.

۱۱. The best [act of] obedience is turning away from [worldly] pleasures.

۱۱ـ أفْضَلُ الطّاعاتِ هَجْرُ اللَّذّاتِ.

۱۲. The best [act of] obedience is renunciation of worldly pleasures.

۱۲ـ أفْضَلُ الطّاعاتِ الزُّهْدُ فِی الدُّنیا.

۱۳. The one who is the most sincere well-wisher for himself is he who is most obedient to his Lord.

١٣ـ أنْصَحُ النّاسِ لِنَفْسِهِ أطْوَعُهُمْ لِرَبِّهِ.

.The best obedience is relinquishing the [worldly] pleasures .١۴

١۴ـ أفْضَلُ الطّاعاتِ العُزُوفُ عَنِ اللَّذّاتِ.

.The most beloved of servants to Allah is the most obedient of them to Him .١۵

١۵ـ أحَبُّ العِبادِ إلَى اللّهِ أطْوَعُهُمْ لَهُ.

The most deserving of Allah's mercy among the people are those who are most .١۶
.steadfast in His obedience

١۶ـ أجْدَرُ النّاسِ بِرَحْمَهِ اللّهِ

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أقْوَمُهُمْ بِالطّاعَهِ.

The most deserving of obedience is one from whom you cannot find any escape .۱۷ and the one whom you cannot turn down.

۱۷_ أحَقُّ مَنْ تُطيعُهُ مَنْ لاتَجِدُ مِنْهُ بُدّاً وَلاتَسْتَطيعُ لأمْرِهِ رَدّاً.

The most deserving of [obedience from] those whom you obey is the one who .۱۸ orders you to [maintain] piety and forbids you from [following] vain desires.

۱۸_ أحقُّ مَنْ أطَعْتَهُ مَنْ أمَرَکَ بِالتُّقی، ونَهاکَ عَنِ الهَوی.

Verily the true friend of Muhammad, peace be upon him and his progeny, is one .۱۹ who obeys Allah even if his close relatives distance themselves from him [because of it].

۱۹_ إنَّ وَلِيَّ مُحَمّدصلّی اللّه علیه وآله وسلَّم مَنْ أطاعَ اللّهَ وإنْ بَعُدَتْ لُحْمَتُهُ.

Verily Allah, the Glorified, has made obedience an advantage for the sagacious .۲۰ when the incapable ones fall short.

۲۰_ إنَّ اللّهَ سُبْحانَهُ جَعَلَ الطّاعَهَ غَنِيمَهَ الأكْياسِ عِنْدَ تَفْريطِ العَجَزَهِ.

Obedience saves and disobedience destroys. .۲۱

۲۱_ اَلطّاعَهُ تُنْجی،اَلمَعْصِيَهُ تُرْدی.

Obedience is compliance. .۲۲

۲۲_ اَلطّاعَهُ إجابَهٌ.

Obedience is the most protective of accoutrements. .۲۳

۲۳_ اَلطّاعَهُ أحْرَزُ عَتاد.

Obedience is the prize (or endeavor) of the sagacious. .۲۴

۲۴_ اَلطّاعَهُ غَنِيمَهُ(هِمَّهُ) الأكْياسِ.

۲۵. Obedience [to Allah] is a profitable trade.

۲۵_ اَلطّاعَهُ مَتْجَرٌ رابِحٌ.

۲۶. Obedience is the longest lasting prestige.

۲۶_ اَلطّاعَهُ أَ بْقى عِزّاً.

۲۷. Obedience is the prestige of the underprivileged.

۲۷_ اَلطّاعَهُ عِزُّ المُعْسِرِ.

۲۸. Obedience brings forth [divine] reward.

۲۸_ اَلطّاعَهُ تَسْتَدِرُّ المَثُوبَه.

۲۹. Obedience is a mark of respect to the Imamate.

۲۹_ اَلطّاعَهُ تَعْظيمُ الإمامَهِ.

۳۰. Obedience extinguishes the anger of the Lord.

۳۰_ اَلطّاعَهُ تُطْفِئُ غَضَبَ الرَّبِّ.

۳۱. He who adorns himself with obedience possesses honour.

۳۱_ أخُو العِزِّ مَنْ تَحَلّى بِالطّاعَهِ.

۳۲. Obedience

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.[to Allah is the strongest means [of attaining success in both worlds

۳۲_ اَلطّاعَهُ لِلّهِ أقْوی سَبَب.

.Obedience is the most protective (or most reliable) safeguard .۳۳

۳۳_ اَلطّاعهُ أوْقی (أوْفی) حِرْز.

Verily I do not urge you to any obedience but that I practice it before you, and I do .۳۴
.not forbid you from any disobedience except that I desist from it before you

۳۴_ إنّی لا أحُثُّکُمْ عَلی طاعَه إلاّ وأسْبِقُکُمْ إلَیْها ولا أنْهاکُمْ عَنْ مَعْصِیَه إلاّ وأتَناهی قَبْلَکُمْ عَنْها.

.Verily if you obey Allah, He will save you and make your [final] abode good .۳۵

۳۵_ إنَّکَ إنْ أطَعْتَ اللّهَ نَجّاکَ وأصْلَحَ مَثْواکَ.

.When acts of obedience diminish, wrongdoings increase .۳۶

۳۶_ إذا قَلَّتِ الطّاعاتُ کَثُرَتِ السَّیِّئاتُ.

.[Through obedience one draws nearer [to Allah .۳۷

۳۷_ بِالطّاعَهِ یَکُونُ الإقْبالُ.

.Through obedience there is success .۳۸

۳۸_ بِالطّاعَهِ یَکُونُ الفَوْزُ.

.By obedience Paradise is brought closer for the pious .۳۹

۳۹_ بِالطّاعَهِ تُزْلَفُ الجَنَّهُ لِلْمُتَّقینَ.

.By [their] virtuous obedience, the righteous ones are known .۴۰

۴۰_ بِحُسْنِ الطّاعَهِ یُعْرَفُ الأخْیارُ.

.Seek intercession through the obedience of Allah and you will succeed .۴۱

۴۱_ تَوَسَّلْ بِطاعَهِ اللّهِ تُنْجِحْ.

.[Hold on to the obedience of Allah and He will bring your nearer [to Himself .۴۲

۴۲_ تَمَسَّکْ بِطاعَهِ اللّهِ یُزْلِفْکَ.

.The fruit of obedience is Paradise .۴۳

۴۳_ ثَمَرَهُ الطّاعَهِ الجَنَّهُ.

The reward of Allah is for those who obey Him and His punishment is for those who .۴۴
.disobey Him

۴۴_ ثَوابُ اللّهِ لأهْلِ طاعَتِهِ، وعِقابُهُ لأهْلِ مَعْصِیَتِهِ.

Devote yourself assiduously to obedience and rush towards performing righteous .۴۵
deeds, keep away from evil acts and make haste towards good acts, and keep away

.from doing what is forbidden

۴۵ـ ثابِرُوا عَلَى الطّاعاتِ، وسارِعُوا إلى فِعْلِ الخَيْراتِ، وتَجَنَّبُوا السَّيِّئاتِ، وبادِرُوا إلى فِعْلِ الحَسَناتِ، وتَجَنَّبُوا اِرْتِكابَ المَحارِمِ.

Stop following [the path of] aggression and obduracy, and follow the path of .۴۶
.obedience and submission [to Allah], [by this] you will be happy in the Hereafter

۴۶ـ دَعُوا طاعَهَ البَغْيِ والعِنادِ، واسْلُكُوا سَبيلَ الطّاعَهِ والإنْقِيادِ تَسْعَدُوا فِي المَعادِ.

.Whoever embarks on [the ship of] obedience [to Allah], his port of call is Paradise .۴۷

۴۷ـ راكِبُ الطّاعَهِ مَقيلُهُ الجَنَّهُ.

Rush towards acts of obedience and race towards doing righteous actions, but if .۴۸
.you fall short, then be careful not to fall short in performing that which is obligatory

۴۸ـ سارِعُوا إلَى الطّاعاتِ، وسابِقُوا إلى فِعْلِ الصّالِحاتِ فَإنْ قَصَّرْتُمْ فَإيّاكُمْ وأنْ تُقَصِّرُوا عَنْ أداءِ الفَرائِضِ.

.Blessed is the one who observes obedience to his Lord .۴۹

۴۹ـ طُوبى لِمَنْ حافَظَ عَلى طاعَهِ رَبِّهِ.

Blessed is the one who follows praiseworthy piety and opposes dispraised vain .۵۰
.desires

۵۰ـ طُوبى لِمَنْ أطاعَ مَحْمُودَ تَقْواهُ، وعَصى مَذْمُومَ هَواهُ.

Blessed is he who follows the course of peace by the sight of the one who shows .۵۱
.him the way and by obeying the guide who instructs him

۵۱ـ طُوبى لِمَنْ سَلَکَ طَريقَ السَّلامَهِ بِبَصَرِ مَنْ بَصَّرَهُ، وطاعَهِ هاد أمَرَهُ.

Blessed is the one who is successful in his obedience [to Allah], has a good .۵۲
.character and safeguards the affair of his Hereafter

۵۲ـ طُوبى لِمَنْ وُفِّقَ لِطاعَتِهِ، وحَسُنَتْ خَليقَتُهُ، وأحْرَزَ أمْرَ آخِرَتِه.

۵۳. Obedience to Allah, the Glorified, is not attained except by the one who strives [for it] and spares no effort

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.[in attaining it]

۵۳_ طاعَةُ اللّهِ سُبْحانَهُ لايَحُوزُها إلاّ مَنْ بَذَلَ الجِدَّ، واسْتَفْرَغَ الجُهْدَ.

Obedience to Allah is the key to [every] right action and the rectification of [every] .۵۴ .(corruption (or of the Hereafter

۵۴_ طاعَةُ اللّهِ مِفْتاحُ (كُلِّ) سَداد، وَصَلاحُ (كُلِّ) فَساد(مَعاد).

Obedience to Allah, the Glorified, is the highest pillar and the strongest . ۵۵ .accoutrement

۵۵_ طاعَةُ اللّهِ سُبْحانَهُ أعْلى عِماد، وأقْوى عَتاد.

The shade of Allah, the Glorified, in the Hereafter is spread out for the one who .۵۶ .obeys Him in this world

۵۶_ ظِلُّ اللّهِ سُبْحانَهُ فِى الآخِرَهِ مَبْذُولٌ لِمَنْ أطاعَهُ فِى الدُّنيا.

.You must obey the One whom you cannot be excused for being ignorant about .۵۷

۵۷_ عَلَيْکَ بِطاعَهِ مَنْ لاتُعْذَرُ بِجَهالَتِهِ.

You must show obedience to Allah, the Glorified, for indeed obedience to Allah is .۵۸ .superior to everything

۵۸_ عَلَيْکَ بِطاعَهِ اللّهِ سُبْحانَهُ، فَإنَّ طاعَهَ اللّهِ فاضِلَهٌ عَلى كُلِّ شَيْء.

You must obey the one who commands you to religion [and the obedience of Allah] .۵۹ .[for verily he is guiding you and saving you [from chastisement in the Hereafter

۵۹_ عَلَيْکَ بِطاعَهِ مَنْ يَأمُرُکَ بِالدِّينِ فَإنَّهُ يَهْدِيکَ ويُنْجيکَ.

.Obedience is proportionate to [one's] intellect .۶۰

۶۰_ عَلى قَدْرِ العَقْلِ تَـكُونُ الطّاعَهُ.

.In obedience [to Allah] there are treasures of benefit .۶۱

۶۱_ فِی الطّاعَهِ کُنُوزُ الأرباحِ.

.The excellence of obedience makes one attain lofty stations .۶۲

۶۲_ فَضائِلُ الطّاعاتِ تُنیلُ رَفیعَ المَقاماتِ.

.And obedience [to the Imam was made obligatory] as a respect for the Imamate .۶۳

۶۳_ والطّاعَهَ تَعْظیماً لِلإمامَهِ.

If Allah, the Glorified, had not given incentives for His worship, it would have still .۶۴ been obligatory to worship

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.Him out of hope for His mercy

۶۴_ لَوْ لَمْ يُرَغِّبِ اللّهُ سُبْحانَهُ فى طاعَتِهِ لَوَجَبَ أنْ يُطاعَ رَجاءَ رَحْمَتِهِ.

.(One who obeys Allah, has sought [His] assistance (or has seen the truth .۶۵

۶۵_ مَنْ أطاعَ اللّهَ اِسْتَنْصَرَ (اِسْتَبْصَرَ).

.Whoever seeks closeness to Allah through obedience, He grants him good gifts .۶۶

۶۶_ مَنْ تَقَرَّبَ إلَى اللّهِ بِالطّاعَهِ أحْسَنَ لَهُ الحِباءَ.

One who follows the path of obedience to Allah attains something greater [than .۶۷
.[what he would get by following other paths

۶۷_ مَنِ اتَّخَذَ طاعَةَ اللّهِ سَبيلاً فازَ بِالَّتى هِىَ أعْظَمُ.

Whoever takes the obedience of Allah as his merchandise, profits come to him .۶۸
.without any trade

۶۸_ مَنِ اتَّخَذَ طاعَةَ اللّهِ بِضاعَةً أتَتْهُ الأرْباحُ مِنْ غَيْرِ تِجارَه.

One who does not commence with sincere intention in his obedience [and worship] .۶۹
.is not successful in gaining rewards

۶۹_ مَنْ لَمْ يُقَدِّمْ إخْلاصَ النِّيَّهِ فِى الطّاعاتِ لَمْ يَظْفَرْ بِالمَثُوباتِ.

.One whose obedience increases, his honor increases .۷۰

۷۰_ مَنْ كَثُرَتْ طاعَتُهُ كَثُرَتْ كَرامَتُهُ.

From the best of deeds is acquiring [and performing] acts of obedience [and .۷۱
.[worship

۷۱_ مِنْ أفْضَلِ الأعْمالِ اِكْتِسابُ الطّاعاتِ.

.No adorner can adorn himself with anything better than obedience to Allah .۷۲

۷۲_ ما تَزَيَّنَ مُتَزَيِّنٌ بِمِثْلِ طاعَهِ اللّهِ.

No commandment of Allah, the Glorified, that must be obeyed, comes but that it .۷۳ seems unpleasant [to the carnal soul].

۷۳_ ما مِنْ شَىْء مِنْ طاعَهِ اللّهِ سُبْحانَهُ يَأْتى إلاّ فى كُرْه.

۷۴. Espousing obedience [to Allah] is the best accoutrement [for the Hereafter].

۷۴_ مُلازَمَهُ الطّاعَهِ خَيْرُ عَتاد.

۷۵. How good a means [of attainting closeness to Allah] obedience is!

۷۵_ نِعْمَ الوَسيلَهُ

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الطّاعَهُ.

.76 He who has been granted success in obeying [and worshipping Allah] has [truly] gained success.

۷۶_ نالَ الفَوْزَ مَنْ وُفِّقَ لِلْطّاعَهِ.

.77 Guided is the one who obeys his Lord and fears his sins.

۷۷_ هُدِیَ مَنْ أطاعَ رَبَّهُ وخافَ ذَنْبَهُ.

.78 Protect yourselves from the chastisement of Allah by hastening towards obedience to Allah.

۷۸_ وَقُّوا أنْفُسَکُمْ مِنْ عَذابِ اللّهِ بِالمُبادَرَهِ إلی طاعَهِ اللّهِ.

.79 Do not apologize for an affair in which you have obeyed Allah, the Glorified, for this suffices as a [commendable] virtue.

۷۹_ لاتَعْتَذِرْ مِنْ أمْر أطَعْتَ اللّهَ سُبْحانَهُ فیهِ، فَکَفی بِذلِکَ مَنْقَبَهً.

.80 There is no honour like obedience [to Allah].

۸۰_ لاعِزَّ کَالطّاعَهِ.

.81 There is no obedience to the creation in disobedience to the Creator.(1)

۸۱_ لاطاعَهَ لِمَخْلُوق فی مَعْصِیَهِ الخالِقِ.

.82 Every obedient one is honoured.

۸۲_ کُلُّ مُطیع مُکَرَّمٌ.

.83 Be obedient to Allah, the Glorified, and delight in His remembrance, and when you are in a state of turning away from Him, picture Him approaching you. He is calling you to His forgiveness and covering you with His kindness.

۸۳_ کُنْ مُطیعاً لِلّهِ سُبْحانَهُ، وَبِذِکْرِهِ آنِساً، وتَمَثَّلْ فی حالِ تَوَلِّیکَ عَنْهُ إقْبالَهُ عَلَیْکَ، یَدْعُوکَ إلی عَفْوِهِ، ویَتَغَمَّدُکَ بِفَضْلِهِ.

.One who obeys his Lord gains authority .۸۴

۸۴_ مَنْ أطاعَ رَبَّهُ مَلَكَ.

.One who obeys his Lord gains success .۸۵

۸۵_ مَنْ يُطِعِ اللّهَ يَفُزْ.

.Whoever obeys Allah, his affair becomes lofty .۸۶

۸۶_ مَن ٠أطاعَ اللّهَ جَلَّ أمْرُهُ.

.Whoever obeys Allah, his affair becomes elevated .۸۷

۸۷_ مَنْ أطاعَ اللّهَ عَلا أمْرُهُ.

.One who obeys Allah will never become wretched .۸۸

۸۸ _ مَنْ أطاعَ اللّهَ لَمْ يَشْقَ أبَداً.

One who obeys .۸۹

.Meaning that one must never obey anyone if it leads to disobeying Allah -۱

.Allah, the Glorified, becomes powerful and strong

٨٩_ مَنْ أطاعَ اللّهَ سُبْحانَهُ عَزَّ وقَوِىَ.

.Whoever obeys Allah, the Glorified, his support becomes powerful .٩٠

٩٠_ مَنْ أطاعَ اللّهَ سُبْحانَهُ عَزَّ نَصْرُهُ.

One who obeys Allah, the Glorified, is not harmed by the resentful from among the .٩١ .people

٩١_ مَنْ أطاعَ اللّهَ سُبْحانَهُ لَمْ يَضُـرَّهُ مَنْ أسْخَطَ مِنَ النّاسِ.

.[Whoever obeys Allah, He chooses him [to be among those who are close to Him .٩٢

٩٢_ مَنْ أطاعَ اللّهَ اِجْتَباهُ.

Obeying Commandments

إطاعه الأمر-Obeying commandments

.One who obeys your command has exalted your status .١

١_ مَنْ أطاعَ أمْرَكَ أجَلَّ قَدْرَكَ.

The Tyrant

الطّاغى-The Tyrant

!How quick is the downfall of a tyrant .١

١_ ما أسْرَعَ صَرْعَهَ الطّاغى.

The Seeker

الطالب-The Seeker

.[A seeker may fail [to achieve what he seeks .١

۱ــ قَدْ يَخيبُ الطّالِبُ.

.[Every seeker is [himself] sought [by death .۲

۲ــ كُلُّ طالِب مَطْلُوبٌ.

.Every seeker other than Allah is sought .۳

۳ــ كُلُّ طالِب غَيْرُ اللّهِ مَطْلُوبٌ.

How many a seeker is deprived while the one who does not seek is granted . ۴ .[[sustenance

۴ــ كَمْ مِنْ طالِب خائِب ومَرْزُوق غَيْرِ طالِب.

.For the seeker who achieves what he seeks, there is delight in [his] accomplishment .۵

۵ــ لِلطّالِبِ البالِغِ لَذَّةُ الإدْراكِ.

.[Not every seeker is granted [sustenance .۶

۶ــ لَيْسَ كُلُّ طالِب بِمَرْزُوق.

.Whoever seeks a thing achieves it, or part of it .۷

۷ــ مَنْ طَلَبَ شَيْئاً نالَهُ أو بَعْضَهُ.

.[Whoever seeks that which is in the possession of people, they debase him [for it .۸

۸ــ مَنْ طَلَبَ ما فى أيْدِى النّاسِ حَقَّرُوهُ.

.One who seeks that which is impossible loses his quest .۹

۹ــ مَنْ طَلَبَ ما لايَكُونُ ضَيَّعَ مَطْلَبَهُ.

Not every .۱۰

.seeker fails

۱۰_ ما کُلُّ طالِب یَخیبُ.

Matters That Are Pursued

المطالب-Matters that are pursued

.At times the matters that are pursued are regarded with displeasure .۱

۱_ قَدْ تَتَجَهَّمُ المَطالِبُ.

.Sometimes the matter that is pursued and [its] acquisition become difficult .۲

۲_ رُبَّما عَزَّ المَطْلَبُ والاِکْتِسابُ.

The Sought After

المطلوب-The sought after

.At times that which is sought after is attained .۱

۱_ قَد یُدْرَکُ المَطْلُوبُ.

Covetousness

الطَّمَع والطامع-Covetousness

.Abasement, disgrace and wretchedness are in covetousness and greed .۱

۱_ اَلمَذَلَّهُ والمَهانَهُ والشَّقاءُ، فِی الطَّمَعِ، والحِرْصِ.

Covetousness makes one enter [into difficulties and humiliation] but does not make .۲
.him return from it; and it gives a guarantee but does not fulfil it

۲_ اَلطَّمَعُ مُورِدٌ غَیْرُ مُصْدِر، وضامِنٌ غَیْرُ مُوف.

.The most destructive thing is covetousness .۳

۳_ أَهْلَكَ شَيْءِ الطَّمَعُ.

.The most harmful thing is covetousness .۴

۴_ أَضَرُّ شَيْءِ اَلطَّمَعُ.

.The ugliest of traits is covetousness .۵

۵_ أَقْبَحُ الشِّيَمِ اَلطَّمَعُ.

.The worst thing is covetousness .۶

۶_ أَسْوَءُ شَيْءِ اَلطَّمَعُ.

.The root of avarice is covetousness and its fruit is reproach .۷

۷_ أَصْلُ الشَّــرَهِ اَلطَّمَعُ، وثَمَرَتُهُ اَلمَلامَهُ.

.He who covers himself with covetousness has degraded himself .۸

۸_ أَزْرى بِنَفْسِهِ مَنِ اسْتَشْعَرَ الطَّمَعَ.

.The places where intellects become most deficient are under the flashes of greed .۹

۹_ أَكْثَرُ مَصارِعِ العُقُولِ تَحْتَ بُرُوقِ المَطامِعِ.

.Covetousness is harmful .۱۰

۱۰_ اَلطَّمَعُ مُضِــرٌّ.

.Covetousness is an affliction .۱۱

۱۱_ اَلطَّمَعُ مِحْنَهٌ.

.Covetousness is bondage .۱۲

۱۲_ اَلطَّمَعُ رِقٌّ.

.Covetousness is indigence .۱۳

۱۳ـ اَلطَّمَعُ فَقْرٌ.

.Covetousness humiliates while piety exalts .۱۴

۱۴ـ اَلطَّمَعُ مُذِلٌّ، اَلوَرَعُ مُجِلٌّ.

.Covetousness is the beginning of evil .۱۵

۱۵ـ اَلطَّمَعُ أوَّلُ الشَّـرِّ.

.Covetousness is a besieging (or and evident) indigence .۱۶

۱۶ـ اَلطَّمَعُ فَقْرٌ حاصِرٌ(ظاهِرٌ).

.Covetousness is a present humiliation .۱۷

۱۷ـ اَلطَّمَعُ مَذَلَّةٌ حاضِرَةٌ.

With .۱۸

covetousness comes humiliation.

۱۸_ الذُّلُّ مَعَ الطَّمَعِ.

۱۹. Coveted objects humiliate men.

۱۹_ اَلمَطامِعُ تُذِلُّ الرِّجالَ.

۲۰. Covetousness is endless bondage.

۲۰_ اَلطَّمَعُ رِقٌّ مُخَلَّدٌ.

۲۱. Covetousness debases the commander.

۲۱_ اَلطَّمَعُ يُذِلُّ الأميرَ.

۲۲. If you give in to covetousness, it will destroy you.

۲۲_ إنْ أطَعْتَ الطَّمَعَ أرْداكَ.

۲۳. Through avidities the necks of men are lowered [in humiliation].

۲۳_ بِالأطْماعِ تَذِلُّ رِقابُ الرِّجالِ.

۲۴. How bad a companion of religion covetousness is!

۲۴_ بِئْسَ قَرينُ الدّينِ الطَّمَعُ.

۲۵. The fruit of covetousness is wretchedness.

۲۵_ ثَمَرَةُ الطَّمَعِ الشَّقاءُ.

۲۶. The fruit of covetousness is humiliation in this world and the Hereafter.

۲۶_ ثَمرَةُ الطَّمَعِ ذُلُّ الدُّنيا والآخِرَهِ.

۲۷. Abandon covetousness and greediness and cling to chastity and piety.

۲۷_ ذَرِ الطَّمَعَ، والشَّـرَهَ، وعَلَيْكَ بِلُزُومِ العِفَّهِ، والوَرَعِ.

۲۸. The abasement of men is in the things they covet and the passing away of lifetimes is in [following] the deceptions of [false] hopes.

۲۸ـ ذُلُّ الرِّجالِ فِی المَطامِعِ، وَفِناءُ الآجالِ فی غُرُورِ الآمالِ.

۲۹. The cornerstone of piety is abandoning covetousness.

۲۹ـ رَأسُ الوَرَعِ تَرْکُ الطَّمَعِ.

۳۰. Sometimes there is a false ambition for an unseen (or lost) hope.

۳۰ـ رُبَّ طَمَع کاذِب لأمَل غائِب (خائِب).

۳۱. Embarking on avidities cuts off the necks of men.

۳۱ـ رُکُوبُ الأطْماعِ یَقْطَعُ رِقابَ الرِّجالِ.

۳۲. The cause of corruption of certitude is covetousness.

۳۲ـ سَبَبُ فَسادِ الیَقینِ الطَّمَعُ.

۳۳. The cause of corruption of piety is covetousness.

۳۳ـ سَبَبُ فَسادِ الوَرَعِ الطَّمَعُ.

۳۴. Oppose covetousness with piety.

۳۴ـ ضادُّوا الطَّمَعَ بِالوَرَعِ.

۳۵. The servant of the coveted is enslaved and never gains his freedom.

۳۵ـ عَبْدُ المَطامِعِ مُسْتَـرَقٌّ، لایَجِدُ أبَداً العِتْقَ.

۳۶. He who instils covetousness in his soul has deceived it.

۳۶ـ غَشَّ نَفْسَهُ مَنْ شَـرَّبَها الطَّمَعَ.

۳۷.

.The corruption of religion is [caused by] covetousness

۳۷_ فَسادُ الدِّينِ الطَّمَعُ.

.Covetousness has been paired with humiliation .۳۸

۳۸_ قُرِنَ الطَّمَعُ بِالذُّلِّ.

One who trades covetousness for loss of hope [and desire for what others posses], .۳۹
.the people will not treat him with contempt

۳۹_ مَنْ باعَ الطَّمَعَ بِاليَأْسِ لَمْ يَسْتَطِلْ عَلَيْهِ النّاسُ.

!How good an aide of hope ambition is .۴۰

۴۰_ نِعْمَ عَوْنُ الأمَلِ الطَّمَعُ.

.The trouble for religion is covetousness and its rectitude is [in] piety .۴۱

۴۱_ نَـكَدُ الدّينِ الطَّمَعُ، وصَلاحُهُ الوَرَعُ.

We seek Allah’s protection from lowly coveted things and the ambitions that are .۴۲
.[disliked [by Him

۴۲_ نَعُوذُ بِاللّهِ مِنَ المَطامِعِ الدَّنِيَّهِ، والهِمَمِ الغَيْرِ المَرْضِيَّهِ.

.Do not covet that which you do not deserve .۴۳

۴۳_ لاتَطْمَعْ فيما لا تَسْتَحِقُّ.

.[Never let covetousness enslave you and be averse [to the pleasures of this world .۴۴

۴۴_ لايَسْتَرِقَّنَّكَ الطَّمَعُ وَكُنْ عَزُوفاً.

Never let yourself covet that which is above your needs thereby letting it overcome .۴۵
.you with the desire for more

۴۵_ لاتُطْمِعَنَّ نَفْسَكَ فيما فَوْقَ الكَفافِ، فَيَغْلِبَكَ بِالزِّيادَهِ.

.Do not let covetousness enslave you while Allah has made you free .۴۶

۴۶_ لایَسْتَرِقَّ_نَّکَ الطَّمَعُ وَقَدْ جَعَلَکَ اللّهُ حُرّاً.

.Nothing corrupts religion like covetousness .۴۷

۴۷_ لایُفْسِدُ الدّینَ کَالطَّمَعِ.

.There is no quality more abased than covetousness .۴۸

۴۸_ لاشیمَهَ أذَلُّ مِنَ الطَّمَعِ.

.There is no humiliation greater than covetousness .۴۹

۴۹_ لاذُلَّ أعْظَمُ مِنَ الطَّمَعِ.

.A little covetousness corrupts a lot of piety .۵۰

۵۰_ یَسیرُ الطَّمَعِ یُفْسِدُ کَثیرَ الوَرَعِ.

.Cupidity corrupts piety and licentiousness [corrupts] God-wariness .۵۱

۵۱_ یُفْسِدُ الطَّمَعُ الوَرَعَ، والفُجُورُ التَّقْوی.

Freedom from the captivity of covetousness is [gained] by acquiring loss of hope [in .۵۲
.[people

۵۲_

اَلخَلاصُ مِنْ أسْرِ الطَّمَعِ بِاكْتِسابِ اليَأسِ.

.Covetousness is one of the two abasements .۵۳

۵۳_ اَلطَّمَعُ أحَدُ الذُلَّيْنِ.

.One who clings to covetousness is deprived of piety .۵۴

۵۴_ مَنْ لَزِمَ الطَّمَعَ عَدِمَ الوَرَعَ.

.Whoever takes covetousness as his attire, it makes him swallow failure repeatedly .۵۵

۵۵_ مَنِ اتَّخَذَ الطَّمَعَ شِعاراً جَرَّعَتْهُ الخَيْبَهُ مِراراً.

One who entertains the hope of [fulfilment of] false cupidity, the grant [which he .۵۶ .receives] belies him

۵۶_ مَنْ حَدَّثَ نَفْسَهُ بِكاذِبِ الطَّمَعِ كَذَّبَتْهُ العَطِيَّهُ.

One who does not purify his soul from the lowliness of the coveted has actually .۵۷ .abased himself and shall be even more abased and disgraced in the Hereafter

۵۷_ مَنْ لَمْ يُنَزِّهْ نَفْسَهُ عَنْ دَناءَهِ المَطامِعِ فَقَدْ أذَلَّ نَفْسَهُ، وهُوَ فِى الآخِرَهِ أذَلُّ وأَخْزى.

.A little cupidity corrupts a lot of piety .۵۸

۵۸_ قَليلُ الطَّمَعِ يُفْسِدُ كَثيرَ الوَرَعِ.

.Excessive covetousness is the symbol of lack of piety .۵۹

۵۹_ كَثْرَهُ الطَّمَعِ عُنْوانُ قِلَّهِ الوَرَعِ.

.One who is possessed by covetousness is humiliated .۶۰

۶۰_ مَنْ مَلَكَهُ الطَّمَعُ ذَلَّ.

.One who clings to covetousness is deprived of piety .۶۱

۶۱_ مَنْ لَزِمَ الطَّمَعَ عَدِمَ الوَرَعَ.

.One whose covetousness increases, his downfall becomes greater .۶۲

۶۲_ مَنْ کَثُرَ طَمَعُهُ عَظُمَ مَصْرَعُهُ.

.[Every coveter is a prisoner [of his desires .۶۳

۶۳_ کُلُّ طامِعٍ أسیرٌ.

.How many a coveter covets pardon .۶۴

۶۴_ کَمْ مِنْ طامِعٍ بِالصَّفْحِ عَنْهُ.

.One who covets becomes abased and undergoes hardship .۶۵

۶۵_ مَنْ طَمِعَ ذَلَّ وتَعَنّی.

.There is none more abased than a coveter .۶۶

۶۶_ لا أذَلَّ مِنْ طامِعٍ.

.The most indigent of people is the coveter .۶۷

۶۷_ أفْقَرُ النّاسِ الطّامِعُ.

.The most humiliated of all people is the greedy, suspicious, coveter .۶۸

۶۸_

أعْظَمُ النّاسِ ذُلاًّ الطّامِعُ الحَريصُ المُريبُ.

.The coveter is forever abased .۶۹

۶۹ــ اَلطّامِعُ أبَداً ذَليلٌ.

.The coveter is forever in the shackles of disgrace .۷۰

۷۰ــ اَلطّامِعُ أبَداً فی وِثاقِ الذُّلِّ.

Haughtiness

الاِستطاله-Haughtiness

.Whoever is haughty with his brothers, nobody will be sincere with him .۱

۱ــ مَنِ اسْتَطالَ عَلَى الإخْوانِ لَمْ يَخْــلُصْ لَهُ إنْسانٌ.

Whoever is haughty with people because of his authority, his authority will get .۲ .stripped away

۲ــ مَنِ اسْتَطالَ عَلَى النّاسِ بِقُدْرَتِهِ سُلِبَ القُدْرَهُ.

.Haughtiness is the language of error and ignorance .۳

۳ــ اَلاِسْتِطالَهُ لِسانُ الغِوايَهِ والجَهالَهِ.

(Do not be haughty with the one whom you have not enslaved.(۱ .۴

۴ــ لاتَسْتَطِلْ عَلى مَنْ لاتَسْتَرِقَّ.

Innermost Thoughts

الطّويه-Innermost thoughts

.One of the [great] tribulations is [having] evil inner thoughts .۱

۱ــ مِنَ البَلِيَّهِ سُوءُ الطَّوِيَّهِ.

Frivolity

الطَّيش-Frivolity

.Frivolity [and heedlessness] makes life bitter .١

١ــ اَلطَّيْشُ يُنَــكِّدُ العَيْشَ.

Victory

الظّفر-Victory

.Victory is [attained] by prudence, and prudence comes through experience .١

١ــ اَلظَّفَرُ بِالحَزْمِ، والحَزْمُ بِالتَّجارِبِ.

.The sweetness of victory effaces the bitterness of patience .٢

٢ــ حَلاوَةُ الظَّفَرِ تَمْحُو مَرارَةَ الصَّبْرِ.

.The alms-tax of victory is benevolence .٣

٣ــ زَكاةُ الظَّفَرِ الإحْسانُ.

.He who has been vanquished by sin has not gained victory .۴

۴ــ ما ظَفِرَ مَنْ ظَفَرَ الإثْمُ بِهِ.

.The key to victory is remaining patient .۶

۵ــ مِفْتاحُ الظَّفَرِ لُزُومُ الصَّبْرِ.

Never become vain because of [your] victory, for indeed you are not safe from the .٧ victory of time over you.

۶ــ لاتَبْطِرَنَّ بِالظَّفَرِ، فَإنَّکَ لا تَأمَنُ ظَفَرَ الزَّمانِ بِکَ.

.There is no victory for the one who has no patience .٨

۷_ لا ظَفَرَ لِمَنْ لا صَبْرَ لَهُ.

.Victory is the intercessor of the guilty .۹

۸_ اَلظَّفَرُ شافِعُ المُذْنِبِ.

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.Meaning that one should not be haughty with those who are not his slaves -۱

Injustice And Oppression

الظّلم والبغی-Injustice and Oppression

In times of injustice, remember the justice of Allah with you and when you are .١ powerful, [recall] the power of Allah over you.

١ــ أُذْكُرْ عِنْدَ الظُّلْمِ عَدْلَ اللّهِ فیکَ، وعِنْدَ القُدْرَهِ قُدْرَهَ اللّهِ عَلَیْکَ.

Beware of oppression, for verily it brings [divine] retribution, dispels blessings and .٢ causes changes in circumstances.

٢ــ اِتَّقُوا البَغْیَ فَإنَّهُ یَجْلِبُ النِّقَمَ،وَ یَسْلُبُ النِّعَمَ،وَ یُوجِبُ الغِیَرَ.

Distance yourselves from injustice, for indeed it is the greatest of wrongdoings and .٣ the biggest of sins.

٣ــ أُبْعُدُوا عَنِ الظُّلْمِ، فَإنَّهُ أعْظَمُ الجَرائِمِ، وأکْبَرُ الم آثِمِ.

.Keep away from injustice for whoever acts unjustly, his days are abhorred .۴

۴ــ إیّاکَ والظُّلْمَ، فَمَنْ ظَلَمَ کَرُهَتْ أیّامُهُ.

Keep away from injustice, for indeed it will depart from the one whom you oppress .۵ and will remain upon you.

۵ــ إیّاکَ والظُّلْمَ، فَإنَّهُ یَزُولُ عَمَّنْ تَظْلِمُهُ، ویَبْقی عَلَیْکَ.

Keep away from oppression, for verily it hastens one’s downfall and causes tears .۶ [of regret and sorrow] to flow from the one who acts upon it.(١)

۶ــ إیّاکَ والبَغْیَ، فَإنَّهُ یُعَجِّلُ الصَّرْعَهَ، ویُحِلُّ بِالعامِلِ بِهِ العِبَــرَ.

Keep away from injustice, for it is the biggest sin; and verily the unjust will surely be .٧ chastised on the Day of Resurrection because of his injustice.

٧ــ إیّاکَ والظُّلْمَ، فَإنَّهُ أکْبَرُ المعَاصی، وإنَّ الظّالِمَ لَمُعاقَبٌ یَوْمَ القِیمَهِ بِظُلْمِهِ.

.Keep away from oppression, for verily Allah hastens chastisement for the oppressor ۸
.and sends down exemplary punishments upon him

۸ـ إيّاكَ والبَغْیَ، فَإنَّ الباغِیَ یُعَجِّلُ اللّهُ لَهُ النِّقْمَهَ، ویُحِلُّ بِهِ المَثُلاتِ.

Avoid the downfalls of transgression, the disgraces of deceit and the .۹

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.Or: ...it makes the [downfall of] one who acts upon it an example for others -۱

.arousal of the latent, reprehensible evil

٩_ إيّاكُمْ وصَـرَعاتِ البَغْيِ، وفَضَحاتِ الغَدْرِ، وإثارَهَ كامِنِ الشَّـرِّ المُذَمِّمِ.

Know that injustice is of three kinds: the injustice that is not forgiven, the injustice .١٠ that is not left [unquestioned], and the injustice that is forgiven without being questioned. As for the injustice that is not forgiven, it is the ascribing of partners to Allah as He, the Most High, says: ‘Verily Allah does not forgive that any partner should be ascribed to Him, but He forgives anything besides that to whomever He wishes’. As for the injustice that is forgiven, it is the injustice of a person to himself in committing some small sins. And as for the injustice that is not left unquestioned, it is the injustice of the people on one another. In this case the punishment is severe, not [simply] wounding with knives or striking with whips, rather it is a punishment in comparison to .which all this seems small

١٠_ ألا وإنَّ الظُّلْمَ ثَلاثَةٌ: فَظُلْمٌ لا يُغْفَرُ، وظُلْمٌ لا يُتْرَكُ، وظُلْمٌ مَغْفُورٌ لا يُطْلَبُ، فَأمّا الظُّلْمُ الَّذى لا يُغْفَرُ، فَالشِّـرْكُ باللّهِ لِقَوْلِهِ تَعالى: (إنَّ اللّهَ لايَغْفِرُ أنْ يُشْـرَكَ بِهِ ويَغْفِرُ مادُونَ ذلِكَ لِمَنْ يَشاءُ) وأمَّا الظُّلْمُ الَّذى يُغْفَرُ، فَظُلْمُ المَرْءِ لِنَفْسِهِ عِنْدَ بَعْضِ الهَناتِ، وأمَّا الظُّلْمُ الَّذى لايُتْـرَكُ، فَظُلْمُ العِبادِ بَعْضِهِمْ بَعْضاً، اَلعِقابُ هُنالِكَ شَديْدٌ لَيْسَ جَرْحاً بِالمُدى، وَلا ضَرْباً بِالسِّياطِ، ولكِنَّهُ ما يُسْتَصْغَرُ ذلِكَ مَعَهُ.

.The most loathsome of traits is aggression .١١

١١_ أقْبَحُ الشِّيَمِ العُدْوانُ.

.The quickest thing is the downfall of an oppressor .١٢

١٢_ أعْجَلُ شَىْء صَرْعَهً اَلبَغْىُ.

The vilest oppression is [that which .١٣

.is practiced] when one has power

۱۳_ اَلأَمُ البَغْیِ عِنْدَ القُدْرَهِ.

.14 The vilest transgression is transgression against the intimate [friends].

۱۴_ أفْحَشُ البَغْیِ اَلبَغْیُ عَلَی الألّافِ.

.15 The most loathsome injustice is your withholding the rights of Allah.

۱۵_ أقْبَحُ الظُّلْمِ مَنْعُکَ حُقُوقَ اللّهِ.

.16 The most tyrannical person is he who oppresses the one who is fair to him.

۱۶_ أجْوَرُ النّاسِ مَنْ ظَلَمَ مَنْ أنْصَفَهُ.

.17 The actions that are most effective in bringing chastisement are oppression and ingratitude for blessings.

۱۷_ أبْلَغُ ما تُسْتَجْلَبُ بِهِ النِّقْمَهُ اَلبَغْیُ، وکُفْرُ النِّعْمَهِ.

.18 Verily the evil that brings the quickest retribution is injustice.

۱۸_ إنَّ أسْـرَعَ الشَّـرِّ عِقاباً الظُّلْمُ.

.19 Indeed the ugliness in injustice is equivalent to the beauty in justice.

۱۹_ إنَّ القُبْحَ فِی الظُّلْمِ بِقَدْرِ الحُسْنِ فِی العَدْلِ.

.20 Injustice is [the cause of divine] punishment.

۲۰_ اَلظُّلْمُ عِقابٌ.

.21 Oppression takes away blessing.

۲۱_ اَلبَغْیُ یَسْلُبُ النِّعْمَهَ.

.22 Injustice brings [divine wrath and] chastisement.

۲۲_ اَلظَّلْمُ یَجْلِبُ النِّقْمَهَ.

۲۳. Injustice has adverse consequences.

۲۳_ اَلظُّلْمُ وَخیمُ العاقِبَهِ.

۲۴. Oppression puts an end to blessings.

۲۴_ اَلبَغْیُ یُزیلُ النِّعَمَ.

۲۵. Injustice drives away blessings.

۲۵_ اَلظُّلْمُ یَطْرُدُ النِّعَمَ.

۲۶. Oppression brings [divine wrath and] chastisements.

۲۶_ اَلبَغْیُ یَجْلُبُ النِّقَمَ.

۲۷. Injustice causes one to enter hellfire.

۲۷_ اَلظُّلْمُ یُوجِبُ النّارَ.

۲۸. Oppression leads to destruction.

۲۸_ اَلبَغْیُ یُوجِبُ الدِّمارَ.

۲۹. Injustice is the most wicked vice.

۲۹_ اَلظُّلْمُ اَلأَمُ الرَّذائِلِ.

۳۰. Injustice is the ruination of the populace.

۳۰_ اَلظُّلْمُ بَوارُ الرَّعِیَّهِ.

۳۱. Power is expunged by aggression.

۳۱_ اَلقُدْرَهُ یُزیلُهَا العُدْوانُ.

۳۲. Injustice has a series of destructive consequences.

۳۲_ اَلظَّلْمُ تَبِعاتٌ مُوبِقاتٌ.

.Oppression is the quickest thing to be punished .۳۳

۳۳_ اَلبَغْیُ أعْجَلُ شَیْء عُقُوبَهً.

.Injustice destroys homes .۳۴

۳۴_ اَلظُّلْمُ یُدَمِّرُ الدِّیارَ.

Injustice destroys the .۳۵

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one who practices it.

۳۵_ اَلظُّلْمُ يُرْدى صاحِبَهُ.

۳۶. Oppression drives [one] towards utter destruction.

۳۶_ اَلْبَغْىُ سائِقٌ إِلَى الحَيْنِ.

۳۷. Injustice is a crime that cannot be forgotten.

۳۷_ اَلظُّلْمُ جُرْمٌ لايُنْسى.

۳۸. Oppression causes the downfall of men and brings [their] deaths closer.

۳۸_ اَلبَغْىُ يَصْرَعُ الرِّجالَ، ويُدْنِى الآجالَ.

۳۹. When power prompts you to be unjust to people, then remember the power of Allah, the Glorified, to punish you; and [recall the fact] that what you have brought upon them will depart from them while it will remain with you.

۳۹_ إذا حَدَتْكَ القُدْرَةُ عَلى ظُلْمِ النّاسِ فَاذْكُرْ قُدْرَةَ اللّهِ سُبْحانَهُ عَلى عُقُوبَتِكَ، وذَهابَ ما آتَيْتَ إِلَيْهِمْ عَنْهُمْ، وبَقائَهُ عَلَيْكَ.

۴۰. By injustice, blessings are removed.

۴۰_ بالظُّلْمِ تَزُولُ النِّعَمُ.

۴۱. By oppression, chastisement is brought down.

۴۱_ بِالبَغْىِ تُجْلَبُ النِّقَمُ.

۴۲. How bad an injustice is the injustice to one who is submissive!

۴۲_ بِئْسَ الظُّلْمُ ظُلْمُ المُسْتَسْلِمِ.

۴۳. How evil a provision for the Hereafter is oppressiveness to the servants [of Allah]!

۴۳_ بِئْسَ الزّادُ إِلَى المَعادِ العُدْوانُ عَلَى العِبادِ.

۴۴. Continued injustice takes away blessings and brings forth chastisement.

۴۴_ دَوامُ الظَّلْمِ یَسْلُبُ النِّعَمَ ویَجْلُبُ النِّقَمَ.

.Remedy injustice with justice and cure poverty with alms and charity .۴۵

۴۵_ داوُوا الجَوْرَ بِالعَدْلِ، وداوُوا الفَقْرَ بِالصَّدَقهِ والبَذْلِ.

.The cornerstone of ignorance is oppression .۴۶

۴۶_ رَأْسُ الجَهْلِ الجَوْرُ.

.One who embarks of injustice is met with ruin .۴۷

۴۷_ راکِبُ الظُّلْمِ یُدْرِکُهُ البَوارُ.

.Whoever rides the mount of injustice, his mount will stumble with him .۴۸

۴۸_ راکِبُ الظُّلْمِ یَکْبُوبِهِ مَرْکَبُهُ.

.The most evil characteristic of the souls is oppression .۴۹

۴۹_ شَ_رُّ أخْلاقِ النُّفُوسِ الجَوْرُ.

Two things are such that one cannot be .۵۰

.(safe from their [evil] consequences: injustice and evil (or gluttony

۵۰_ شَيْئانِ لا تُسْلَمُ عاقِبَتُهُما: الظُّلْمُ، والشَّـرُّ (الشَّرَهُ).

.Counter oppression with justice .۵۱

۵۱_ ضادُّوا الجَوْرَ بِالعَدْلِ.

.Submission to tyranny causes destruction and annihilates the kingdom .۵۲

۵۲_ طاعَةُ الجَوْرِ تُوجِبُ الهُلْكَ، وتَأتی عَلَی المُلْكِ.

.Being unjust to the weak is the most grievous injustice .۵۳

۵۳_ ظُلْمُ الضَّعيفِ أفْحَشُ الظُّلْمِ.

.Injustice to the one who has surrendered is the greatest crime .۵۴

۵۴_ ظُلْمُ المُسْتَسْلِمِ أعْظَمُ الجُرْمِ.

.Being unjust to the people corrupts one’s Hereafter .۵۵

۵۵_ ظُلْمُ العِبادِ يُفْسِدُ المَعادَ.

One who oppresses the people has manifested his obdurate opposition to Allah, .۵۶ .the Glorified

۵۶_ ظاهَرَ اللّهَ سُبْحانَهُ بِالْعِنادِ مَنْ ظَلَمَ العِبادَ.

The injustice of a man in this world is the symbol of his wretchedness in the . ۵۷ .Hereafter

۵۷_ ظُلْمُ المَرْءِ فِی الدُّنْيا عُنْوانُ شَقائِهِ فِی الآخِرَهِ.

Injustice to orphans and widows brings down divine wrath and takes away the .۵۸ .blessings from those who possess them

۵۸_ ظُلْمُ اليَتامی والأيامی يُنْزِلُ النِّقَمَ ويَسْلُبُ النِّعَمَ أهْلَها.

.In tyranny there is transgression .۵۹

۵۹_ فِی الجَوْرِ الطُّغْیانُ.

.The destruction of the populace is in tyranny .۶۰

۶۰_ فِی الجَوْرِ هَلاکُ الرَّعِیَّهِ.

!How many a blessing has been removed by injustice .۶۱

۶۱_ کَمْ مِنْ نِعْمَه سَلَبَها ظُلْمٌ.

.Injustice is enough of a dispeller of blessing and an invoker of chastisement .۶۲

۶۲_ کَفی بِالظُّلْمِ طارِداً لِلنِّعْمَهِ، وجالِباً لِلنِّقْمَهِ.

.Oppression is sufficient for the removal of blessing .۶۳

۶۳_ کَفی بِالبَغْیِ سالِباً لِلنِّعْمَهِ.

There is nothing that is more summoning of the removal of blessing and the . ۶۴ .hastening of chastisement than remaining steadfast upon injustice

۶۴_ لَیْسَ شَیْءٌ أدْعی إلی زَوالِ نِعْمَه، وتَعْجِیلِ نِقْمَه مِنْ

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إقامَه عَلى ظُلْم.

۶۵. One who is praised for injustice is being plotted against [and deceived].

۶۵ـ مَنْ حُمِدَ عَلَى الظُّلْمِ مُکِرَ بِهِ.

۶۶. One whose injustice is excessive, his regret is abundant.

۶۶ـ مَنْ کَثُرَ ظُلْمُهُ کَثُرَتْ نَدامَتُهُ.

۶۷. Whoever unsheathes the sword of oppression [on the people], his head becomes its sheath.

۶۷ـ مَنْ سَلَّ سَیْفَ البَغْیِ غُمِدَ فِی رَأْسِهِ.

۶۸. One of the most grievous injustices is the injustice of [or against] the honourable ones.

۶۸ـ مِنْ أفْحَشِ الظُّلْمِ ظُلْمُ الکِرامِ.

۶۹. Do not make the nobles desirous of your cruelty [in their favour over those who oppose them].

۶۹ـ لاتُطْمِعِ العُظَماءَ فی حَیْفِکَ.

۷۰. Do not stretch out your hand against one who is unable to stave it off from himself.

۷۰ـ لاتَبْسُطَنَّ یَدَکَ علی مَنْ لایَقْدِرُ عَلی دَفْعِها عَنْهُ.

۷۱. Never oppress one who has no helper except Allah.

۷۱ـ لاتَظْلِمَنَّ مَنْ لایَجِدُ ناصِراً إلاّ اللّهَ.

۷۲. Consider not the injustice of the one who is unjust to you as grave, for indeed his striving only harms himself and benefits you; and it is not the reward of one who pleases you that you should offend him.

۷۲ـ لایَکْبُرَنَّ عَلَیْکَ ظُلْمُ مَنْ ظَلَمَکَ فَإنَّهُ یَسْعی فی مَضَرَّتِهِ ونَفْعِکَ، وَما جَزاءُ مَنْ یَسُرُّکَ أنْ تَسُوءَهُ.

.There is no evil like injustice .۷۳

۷۳_ لاسَوْأَةَ كَالظُّلْمِ.

.There is no victory with oppression .۷۴

۷۴_ لاظَفَرَ مَعَ بَغْی.

.He who does not refrain from oppressing people does not believe in the Hereafter .۷۵

۷۵_ لایُؤْمِنُ بِالمَعادِ مَنْ لایَتَحَرَّجُ عَنْ ظُلْمِ العِبادِ.

One from whose oppression people are not safe is not safe from the punishment .۷۶ .of Allah

۷۶_ لایُؤْمِنُ اللّهُ عَذابَهُ

مَنْ لایَأمَنُ النّاسُ جوْرَهُ.

A man may sleep after the loss of a child but he will not sleep under [the yoke of] .۷۷ .oppression

۷۷_ یَنامُ الرَّجُلِ عَلَی الثُّکْلِ، وَلایَنامُ علَی الظُّلْمِ.

.Tyranny is one of the two destroyers .۷۸

۷۸_ اَلجَوْرُ أحَدُ المُدَمِّرَینْ.

.Injustice makes the foot slip, takes away blessings and destroys nations .۷۹

۷۹_ اَلظُّلْمُ یُزِلُّ القَدَمَ ویَسْلُبُ النِّعَمَ ویُهْلِکُ الأُمَمَ.

.Injustice in this world is ruination and in the Hereafter, [it is] destruction .۸۰

۸۰_ اَلظُّلْمُ فِی الدُّنیا بَوارٌ وفِی الآخِرَهِ دَمارٌ.

Keep away from tyranny, for indeed the tyrant will not [even] smell the fragrance .۸۱ .of Paradise

۸۱ _ إیّاکَ والجَوْرَ، فَإنَّ الجائِرَ لایَریحُ رائِحَهَ الجَنَّهِ.

.Tyranny brings negative consequences .۸۲

۸۲ _ اَلجَوْرُ تَبِعاتٌ.

.Tyranny is the antithesis of justice .۸۳

۸۳ _ اَلجَوْرُ مُضادُّ العَدْلِ.

.One whose violations increase, his exasperation [also] increases .۸۴

۸۴ _ مَنْ کَثُرَ شَطَطُهُ کَثُرَ سَخَطُهُ.

.[Oppression is an eraser [of good deeds .۸۵

۸۵ _ اَلجَوْرُ مِمْحاهٌ.

.Oppression brings the quickest punishment .۸۶

۸۶ _ اَلْبَغْىُ أَعْجَلُ عُقُوبَةً.

The Unjust

الظالم-The unjust

he most unjust of men is one who establishes the practice of oppression and .۱ .abolishes the practice of justice

۱_ أظْلَمُ النَّاسِ مَنْ سَنَّ سُنَنَ الجَوْرِ، ومَحى سُنَنَ العَدْلِ.

.The unjust is blameworthy .۲

۲ _ الظّالِمُ مَلُومٌ.

.Punishment awaits the unjust .۳

۳_ اَلظَّالِمُ يَنْتَظِرُ العُقُوْبَهَ.

On the Day of Judgment, the oppressor of the people will be afflicted, chastised and .۴ .despoiled because of his injustice

۴_ ظالِمُ النّاسِ يَوْمَ القِيمَهِ مَنْكُوبٌ بِظُلْمِهِ مُعَذَّبٌ مَحْرُوبٌ.

.For every oppressor there is a reprisal .۵

۵_ لِكُلِّ ظالِم اِنْتِقامٌ.

For every oppressor there is a punishment that he cannot escape, and a downfall .۶

.that will not pass him by

۶ـ لِكُلِّ ظالِم عُقُوْبَهٌ لاتَعْدُوهُ، وصَرْعَهٌ لاتَخْطُوهُ.

.For the unjust there is reprisal .۷

۷ـ لِلظّالِمِ اِنْتِقامٌ.

(For the unjust there is a biting of his hand.(۱ .۸

۸ـ لِلظّالِمِ بِكَفِّهِ عَضَّهٌ.

There are three signs of the unjust among the people: being unjust to the one who is above him by disobedience, and to the one below him by overruling him, and supporting the faction of oppressors. .۹

۹ـ لِلظّالِمِ مِنَ الرِّجالِ ثَلاثُ عَلامات: يَظْلِمُ مَنْ فَوْقَهُ بِالمَعْصِيَهِ، ومَنْ دُوْنَهُ بِالغَلَبِهِ، ويُظاهِرُ الْقَوْمَ الظَّلَمَهَ.

.One who oppresses [others] gets oppressed .۱۰

۱۰ـ مَنْ ظَلَمَ ظُلِمَ.

.One who acts unjustly corrupts his affair .۱۱

۱۱ـ مَنْ ظَلَمَ أفْسَدَ أمْرَهُ.

.One who oppresses [others] breaks [and shortens] his lifespan .۱۲

۱۲ـ مَنْ جارَ قَصَمَ عُمْرَهُ.

.One who is oppressive is destroyed by his oppression .۱۳

۱۳ـ مَنْ جارَ أهْلَكَهُ جَوْرُهُ.

.One who is unjust is annihilated by his injustice .۱۴

۱۴ـ مَنْ ظَلَمَ دَمَّرَ عَلَيْهِ ظُلْمُهُ.

.One who is unjust, his downfall is great .۱۵

۱۵_ مَنْ ظَلَمَ عَظُمَتْ صَرْعَتُهُ.

.One who oppresses, his destruction is hastened .۱۶

۱۶_ مَنْ بَغى عُجِّلَتْ هَلْكَتُهُ.

.One who is unjust is ruined by his injustice .۱۷

۱۷_ مَنْ ظَلَمَ أوْبَقَهُ ظُلْمُهُ.

.[One who is unjust, his life is broken [and shortened .۱۸

۱۸_ مَنْ ظَلَمَ قُصِمَ عُمْرُهُ.

Whoever oppresses the servants of Allah, it is Allah who becomes his enemy . ۱۹ .instead of His servants

۱۹_ مَنْ ظَلَمَ عِبادَاللّهِ کانَ اللّهُ خَصْمَهُ دُونَ عِبادِهِ.

.Whoever oppresses the people, Allah becomes his adversary .۲۰

۲۰_ مَنْ ظَلَمَ العِبادَ کانَ اللّهُ خَصْمَهُ.

.One who is unjust, his life gets broken and his injustice annihilates him .۲۱

۲۱_ مَنْ ظَلَمَ قُصِمَ عُمْرُهُ

Referring to Q۲۵:۲۷ where Allah says: The day when the wrongdoer will bite his hand -۱ ’!and say ‘I wish I had followed the Apostle’s way

وَدَمَرَّ عَلَيْهِ ظُلْمُهُ.

۲۲. The destruction of one who acts with oppression is hastened by Allah.

۲۲ــ مَنْ عَمِلَ بِالجَوْرِ عَجَّلَ اللّهُ هُلْكَهُ.

۲۳. Whoever embarks on the clear path of injustice, his days are abhorred.

۲۳ــ مَنْ رَكِبَ مَحَجَّةَ الظُّلْمِ كُرِهَتْ أيّامُهُ.

۲۴. How close is chastisement to the unjust!

۲۴ــ ما أقْرَبَ النِّقْمَةَ مِنَ الظَّلُومِ.

۲۵. How great is the chastisement of the oppressor!

۲۵ــ ما أعْظَمَ عِقابَ الباغى.

۲۶. How great is the burden [of sin] of the one who is unjust and transgresses, and acts tyrannically and oppresses!

۲۶ــ ما أعْظَمَ وِزْرَ مَنْ ظَلَمَ واعْتَدى، وتَجَبَّرَ وطَغى.

۲۷. He who fears falling [into hellfire] does not act unjustly.

۲۷ ــ ما ظَلَمَ مَنْ خافَ المَصْرَعَ.

۲۸. Far be it that an oppressor is saved from the punishment of Allah and the greatness of His wrath.

۲۸ ــ هيْهاتَ أنْ يَنْجُوَ الظّالِمُ مِنْ أليمِ عَذابِ اللّهِ وعَظيمِ سَطَواتِهِ.

۲۹. Even though Allah, the Exalted, gives time to the oppressor, His grasp will not spare him and He will ambush him on the passage of his way and the place where his saliva runs down.

۲۹ــ ولَئِنْ أمْهَلَ اللّهُ تعالى الظّالِمَ فَلَنْ يَفُوتَهُ أخْذُهُ، وهُوَ لَهُ بِالمِرْصادِ عَلى مَجازِ طَريقِهِ، ومَوْضِعِ الشَّجا مِنْ مَجازِ (مَساغِ) ريقِهِ.

.The aggressive tyrant has many opponents and enemies .۳۰

۳۰_ اَلْمُتَعَدّی کَثِیرُ الأَضْدادِ والأَعْداءِ.

.For the oppressor there is downfall .۳۱

۳۱_ لِلْباغی صَرْعَةٌ.

.One who oppresses is crushed .۳۲

۳۲_ مَنْ بَغی کُسِرَ.

Woe be to the oppressors who transgress against the Fairest of all judges and the .۳۳
.Knower of the inner thoughts of the hidden consciences

۳۳_ وَیْلٌ لِلْباغینَ مِنْ أحْکَمِ الحاکِمینَ، وَعالِمِ

ضَمائِرِ المُضْمِرِينَ.

The tyrant is hated and dispraised, even if nothing of his tyranny reaches his .۳۴ .dispraiser, and the just one is the opposite of this

۳۴_ اَلْجائِرُ مَمْقُوتٌ مَذْمُومٌ، وَإنْ لَمْ يَصِلْ مِنْ جَوْرِهِ إلى ذامِّهِ شَيْءٌوالعادِلُ ضِدُّذلِكَ.

The most oppressive of people is the one who considers his tyranny to be justice .۳۵ .on his part

۳۵_ أجْوَرُ النّاسِ مَنْ عَدَّ جَوْرَهُ عَدْلاً مِنْهُ.

.The reign of a tyrant is from the contingent [and temporary] things .۳۶

۳۶_ دَوْلَهُ الجائِرِ مِنَ المُمْكِناتِ.

.There is no good in the rule of a tyrant .۳۷

۳۷_ لاخَيْرَ فى حُكْمِ جائِر.

The unjust transgressor is awaiting one of two chastisements [of this world or the .۳۸ .[Hereafter

۳۸_ اَلظّالِمُ طاغ يَنْتَظِرُ إحْدَى النِّقْمَتَين.

The Oppressed

المظلوم-The oppressed

Beware of the cry of the oppressed, for verily he asks Allah for his right, and Allah, .۱ the Glorified, is more bountiful than that He should be asked for a right except that He .grants it

۱_ اِتَّقُوا دَعْوَةَ المَظْلُومِ، فَإنَّهُ يَسْألُ اللّهَ حَقَّهُ، واللّهُ سُبْحانَهُ أكْرَمُ مِنْ أنْ يُسْئَلَ حَقّاً إلاّ أجابَ.

Verily the cry of the oppressed is answered by Allah, the Glorified, because he is .۲ asking for his right, and Allah is far greater than that He should deny a person his .right

٢ــ إنَّ دَعْوَةَ المَظْلُومِ مُجابَةٌ عِنْدَ اللّهِ سُبْحانَهُ، لأَنَّهُ يَطْلُبُ حَقَّهُ واللّهُ تَعالى أعْدَلُ أنْ يَمْنَعَ ذا حَقّ حَقَّهُ.

.When you see an oppressed person, then help him against the oppressor .٣

٣ــ إذا رَأيْتَ مَظْلُوماً فَأعِنْهُ عَلَى الظّالِمِ.

The oppressors of the oppressed are given respite by Allah, the Glorified, but .۴

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are not overlooked.

۴ـ ظُلامَةُ المَظْلُومينَ يُمْهِلُهَا اللّهُ سُبْحانَهُ وَلا يُهْمِلُها.

۵. At times the oppressed are assisted.

۵ـ قَدْ يُنْصَرُ المَظْلُومُ.

۶. Be a helper for the oppressed and an enemy of the oppressor.

۶ـ كُنْ لِلْمَظْلُومِ عَوْناً، وَلِلظّالِمِ خَصْماً.

۷. Whoever does not seek justice for the oppressed from the oppressor, his sins are magnified.

۷ـ مَنْ لَمْ يُنْصِفِ المَظْلُومَ مِنَ الظّالِمِ عَظُمَتْ آثامُهُ.

۸. Whoever does not seek justice for the oppressed from the oppressor, Allah will take away his power.

۸ـ مَنْ لَمْ يُنْصِفِ المَظْلُومَ مِنَ الظّالِـمِ سَلَبَهُ اللّهُ قُدْرَتَهُ.

۹. How close is succour to the oppressed!

۹ـ ما أقْرَبَ النُّصْرَةَ مِنَ المَظْلُومِ.

۱۰. The oppressed does not prevail without a helper.

۱۰ـ لايَنْتَصِرُ المَظْلُومُ بِلاناصِر.

۱۱. The day of the oppressed over the oppressor is [going to be] more severe than the day of the oppressor upon the oppressed.

۱۱ـ يَوْمُ المَظْلُومِ عَلَى الظّالِمِ أشَدُّ مِنْ يَوْمِ الظّالِمِ عَلَى المَظْلُومِ.

۱۲. The oppressed awaits reward [in the Hereafter].

۱۲ـ اَلمَظْلُومُ يَنْتَظِرُ المَثُوبَةَ.

Usurped Rights

المظالم-Usurped rights

.In amassing the usurped rights [of the people] there is cessation [and loss] of power .١

١ــ فِى احْتِقابِ المَظالِمِ زَوالُ القُدْرَهِ.

.In [keeping] the usurped rights of the servants, there is amassing of sins .٢

٢ــ فى مَظالِمِ العِبادِ اِحْتِقابُ الآثامِ.

Conjecture

الظّن-Conjecture

.The surmise of a believer is a divination .١

١ــ ظَنُّ المُؤْمِنِ كِهانَهٌ.

.The conjecture of a man is to the extent of his intellect .٢

٢ــ ظَنُّ الرَّجُلِ عَلى قَدْرِ عَقْلِهِ.

The conjecture of a person is the measure of his intellect and his action is the truest .٣ .witness about his origin

٣ــ ظَنُّ الإنْسانِ ميزانُ عَقْلِهِ، وفِعْلُهُ أصْدَقُ شاهِد

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عَلى أصْلِهِ.

The conjecture of the people of insight and intelligence is the closest thing to .۴ .correctness

۴ـ ظَنُّ ذَوِى النُّهى والألْبابِ أقْرَبُ شَىْء مِنَ الصَّوابِ.

.[One whose supposition [about others] is good, overlooks [their lapses .۵

۵ـ مَنْ حَسُنَ ظَنُّهُ أهْمَلَ.

.One whose assumption [about others] is negative, scrutinizes .۶

۶ـ مَنْ ساءَ ظَنُّهُ تَأمَّلَ.

.One who thinks positively [about others], his intention becomes good .۷

۷ـ مَنْ حَسُنَ ظَنُّهُ حَسُنَتْ نِيَّتُهُ.

.One who thinks ill [of others], his innermost thoughts become evil .۸

۸ـ مَنْ ساءَ ظَنُّهُ ساءَتْ طَوِيَّتُهُ.

.One who thinks ill [of others], his imagination becomes evil .۹

۹ـ مَنْ ساءَ ظَنُّهُ ساءَ وَهْمُهُ.

.When one thinks good of you, then prove his supposition to be true .۱۰

۱۰ـ مَنْ ظَنَّ بِکَ خَيْراً فَصَدِّقْ ظَنَّهُ.

One who belies the evil assumption about his brother has a sound covenant [of .۱۱ .brotherhood] and a relaxed heart

۱۱ـ مَنْ كَذَّبَ سُوءَ الظَّنِّ بِأخيهِ كانَ ذا عَقْد صَحيح وقَلْب مُستريح.

One whose thoughts [about others] are negative assumes the disloyalty of the one .۱۲ .who is not disloyal to him

١٢ـ مَنْ ساءَتْ ظُنُونُهُ اِعْتَقَدَ الخِيانَةَ بِمَنْ لا يَخُونُهُ.

One who thinks ill of one who is not disloyal ends up thinking positively of that .١٣ .which is not so

١٣ـ مَنْ ساءَ ظَنُّهُ بِمَنْ لايَخُونُ حَسُنَ ظَنُّهُ بِما لايَكُونُ.

.One who does not think positively of others alienates himself from everyone .١۴

١۴ـ مَنْ لَمْ يُحْسِنْ ظَنَّهُ اِسْتَوْحَشَ مِنْ كُلِّ أحَد.

.Little conjecture [and uncertainty] is [a means of falling into] doubt .١۵

١۵ـ يَسيرُ الظَّنِّ شَكٌّ.

By Allah! Allah, the Glorified, will not punish a believer after he believes except .١۶

because of his thinking ill [of others] and his bad character.

١٦_ واللّهِ لایُعَذِّبُ اللّهُ سُبْحانَهُ مُؤْمِناً بَعْدَ الإیمانِ إلاّ بِسُوءِ ظَنِّهِ، وسُوءِ خُلْقِهِ.

١٧. Do not think of a word that has been spoken by someone as evil while you find a possible positive meaning in it.

١٧_ لاتَظُنَّنَّ بِكَلِمه بَدَرَتْ مِنْ أحَد سُوءً، وأنْتَ تَجِدُ لَها فِی الخَیْرِ مُحتَمَلاً.

١٨. The one who thinks ill [of others] has no faith.

١٨_ لادینَ لِمُسِیءِ الظَّنِّ.

١٩. A servant does not think positively of Allah, the Glorified, but that Allah, the Glorified, is just as his positive thoughts are of Him.

١٩_ لایُحْسِنُ عَبْدٌ الظَّنَّ بِاللّهِ سُبْحانَهُ إلاّ كانَ اللّهُ سُبْحانَهُ عِنْدَ حُسْنِ ظَنِّهِ بِهِ.

٢٠. One who thinks positively about people earns love from them.

٢٠_ مَنْ حَسُنَ ظَنُّهُ بِالنّاسِ حازَ مِنْهُمُ المَحَبَّهَ.

٢١. Thinking ill of a virtuous person is the gravest sin and the ugliest injustice.

٢١_ سُوءُ الظَّنِّ بِالمُحْسِنِ شَـرُّ الإثْمِ، وأقْبَحُ الظُّلْمِ.

٢٢. Thinking ill of one who is not disloyal stems from vileness.

٢٢_ سُوءُ الظَّنِّ بِمَنْ لایَخُونُ مِنَ اللُّؤْمِ.

٢٣. Thinking ill corrupts matters and incites one to evils.

٢٣_ سُوءُ الظَّنِّ یُفْسِدُ الأُمُورَ وَیَبْعَثُ عَلَی الشُّرُورِ.

٢۴. Thinking evil (of others) destroys the one who adopts it and saves the one who avoids it.

٢۴_ سُوءُ الظَّنِّ یُرْدی مُصاحِبَهُ ویُنْجی مُجانِبَهُ.

One who is overcome by negative thoughts leaves no room for reconciliation .۲۵ .between him and his friend

۲۵_ مَنْ غَلَبَ عَلَيْهِ سُوءُالظَّنِّ لَمْ يَتْرُكْ بَيْنَهُ وَبَيْنَ خَليل صُلْحاً.

Thinking good of others lightens one’s grief and saves one from being shackled by .۲۶ .sin

۲۶_ حُسْنُ الظَّنِّ يُخَفِّفُ الهَمَّ ويُنْجى مِنْ

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تَقَلَّدِ الإثْمِ.

Thinking positive of others is one of the best practices and most excellent .۲۷ .allotments

۲۷ــ حُسْنُ الظَّنِّ مِنْ أحْسَنِ الشِّيَمِ وأفْضَلِ القِسَمِ.

The positive thinking of a servant about Allah, the Glorified, is to the extent of his .۲۸ .hope in Him

۲۸ــ حُسْنُ ظَنِّ العَبْدِ بِاللّهِ سُبْحانَهُ عَلى قَدْرِ رَجائِهِ لَهُ.

.Thinking positive is one of the best attributes and the most bountiful gifts .۲۹

۲۹ــ حُسْنُ الظَّنِّ مِنْ أفْضَلِ السَّجايا، وأجْزَلِ العَطايا.

Thinking positive means making your actions sincere and hoping that Allah will .۳۰ .forgive your missteps

۳۰ــ حُسْنُ الظَّنِّ أنْ تُخْلِصَ العَمَلَ، وتَرْجُو مِنَ اللّهِ أنْ يَعْفُوَ عَنِ الزَّلَلِ.

.One who thinks positively [about others] attains Paradise .۳۱

۳۱ــ مَنْ حَسُنَ ظَنُّهُ فازَ بِالجَنَّهِ.

.One who thinks positively of Allah, attains Paradise .۳۲

۳۲ــ مَنْ حَسُنَ ظَنُّهُ بِاللّهِ فازَبِالجَنَّهِ.

Be careful not to think negatively, for indeed thinking ill of others corrupts worship .۳۳ .[and increases the burden [of sin

۳۳ــ إيّاكَ أنْ تُسِيءَ الظَّنَّ، فَإنَّ سُوءَ الظَّنِّ يُفْسِدُ العِبادَهَ، ويُعَظِّمُ الوِزْرَ.

.Conjecture is suspicion .۳۴

۳۴ــ اَلظَّنُّ اِرْتيابٌ.

.Correct conjecture is from the qualities of the people of understanding .۳۵

۳۵_ اَلظَّنُّ الصَّوابُ مِنْ شِيَمِ أُولِی الألبابِ.

.Conjecture errs, but certainty is [always] right and does err .۳۶

۳۶_ اَلظَّنُّ یخُطِئُ، والیَقینُ یُصیبُ ولا یُخْطِئ.

.[The bane of religion is thinking ill [of others .۳۷

۳۷_ آفَهُ الدّینِ سُوءُ الظَّنِّ.

In an age when righteousness prevails over a people, if a person entertains an evil .۳۸ suspicion about another person from whom no evil has become evident, then he has .been unjust and has transgressed

۳۸_ إذَا اسْتَوْلَی الصَّلاحُ عَلَی الزَّمانِ وأهْلِهِ ثُمَّ أساءَ الظَّنَّ رَجُلٌ

p: ۵۳۵

بِرَجُل لَمْ يَظْهَرْمِنْهُ خِزْيَهٌ، فَقَدْ ظَلَمَ واعْتَدى.

In an age when corruption prevails over a people, if a man thinks positive of another man then he has put himself in peril. ۳۹

۳۹ــ إذَا اسْتَوْلى الفَسادُ عَلَى الزَّمانِ وأهْلِهِ ثُم أحْسَنَ الظَّنَّ رَجُلٌ بِرَجُل فَقَدْ غَرَّرَ.

Thinking positive is a comfort for the heart and security for religion. ۴۰

۴۰ــ حُسْنُ الظَّنِّ راحَهُ القَلْبِ وسَلامَهُ الدّينِ.

There is no faith with negative thinking. ۴۱

۴۱ــ لاإيمانَ مَعَ سُوءِ ظَنّ.

Correct conjecture is one for the two [possible] views. ۴۲

۴۲ــ اَلظَّنُّ الصَّوابُ أحَدُ الرَأْيَيْنِ.

Cowardice, greediness and stinginess are evil characteristics that are brought together by thinking ill of Allah, the Glorified. ۴۳

۴۳ــ اَلْجُبْنُ والحِرْصُ والبُخْلُ غَرائِزُ سُوء يَجْمَعُها سُوءُ الظَّنِّ بِاللّهِ سُبْحانَهُ.

Support

Support-المظاهره

The best [form of] help is giving support. ۱

۱ــ نِعْمَ العَوْنُ المُظاهَرَهُ.

Precaution

Precaution-الإِستظهار والمستظهر

How good a foresight precaution is! ۱

۱ــ نِعْمَ الحَزْمُ الاِسْتِظْهارُ.

.The best equipage is precaution .۲

۲_ أَفْضَلُ العُدَدِ الاِسْتِظْهارُ.

One who has the backing of Allah [and trusts in Him], his subjugation [by the enemy] .۳ .becomes impossible

۳_ مَنِ اسْتَظْهَرَ بِاللّهِ أعْجَزَ قَهْرُهُ.

.The one who is precautious may [also at times] get afflicted .۴

۴_ قَدْ يُصابُ المُسْتَظْهِرُ.

The Exteriors

الظواهر-The Exteriors

.Uprightness of the exteriors is a symbol of the soundness of the inner consciences .۱

۱_ صَلاحُ الظَّواهِرِ عُنْوانُ صِحَّهِ الضَّمائِرِ.

For every exterior there is a hidden interior that is like it, so one who’s exterior is .۲ .good his interior is also good, and whoever has a bad exterior has a bad interior

۲_ لِكُلِّ ظاهِرٍ باطِنٌ عَلى مِثالِهِ، فَمَنْ طابَ ظاهِرُهُ طابَ باطِنُهُ، وما

خَبُثَ ظاهِرُهُ خَبُثَ باطِنُهُ.

Lightness of One's Burden

خفه الظَّهر-Lightness of one's burden

.In having a light burden there is inner peace and the safeguarding of [one's] status .۱

۱ــ فى خِفَّهِ الظَّهْرِ راحَهُ السِّــرِّ، وتَحْصينُ القَدْرِ.

Servitude

العبوديه-Servitude

.One who fulfils the conditions of servitude deserves to be freed .۱

۱ــ مَنْ قامَ بِشَرائِطِ العُبُودِيَّهِ أُهِّلَ لِلْعِتْقِ.

Worship And The Worshipper

العباده والمتعبد-Worship and the worshipper

Sincere worship means that a person [puts his] hopes in none other than his Lord .۱ .and fears nothing but his wrongdoing

۱ــ اَلعِبادَهُ الخالِصَهُ أنْ لايَرْجُوَ الرَّجُلُ إلاّ رَبَّهُ، ولا يَخافُ إلاّ ذَنْبَهُ.

Reserve for yourself the best times and portions for that which is between you and .۲ .Allah, the Glorified

۲ــ اِجْعَلْ لِنَفْسِكَ فيما بَيْنَكَ وبَيْنَ اللّهِ سُبْحانَهُ أفْضَلَ المَواقيتِ وَالأقْسامِ.

.The best worship is contemplation .۳

۳ ــ أفْضَلُ العِبادَهِ اَلفِكْرُ.

The best worship is safeguarding the stomach and private parts [from the .۴ .[forbidden

۴_ أَفْضَلُ العِبادَهِ عِفَّهُ البَطْنِ والفَرْجِ.

.Worship is [a means to] success .۵

۵_ اَلعِبادَهُ فَوْزٌ.

.Continued worship is proof of success in attainment of prosperity .۶

۶_ دَوامُ العِبادَهِ بُرْهانُ الظَّفَرِ بِالسَّعادَهِ.

.[The adornment of worship is humility [and submissiveness .۷

۷_ زَيْنُ العِبادَهِ اَلْخُشُوعُ.

.The probity of worship is [in] having trust in Allah .۸

۸_ صَلاحُ العِبادَهِ التَّوَكُّلُ.

.The goal [and purpose] of worship is obedience .۹

۹_ غايَهُ العِبادَهِ الطّاعَهُ.

.In secluding oneself for the worship of Allah there are treasures of benefit .۱۰

۱۰_ فِى الانْفِرادِ لِعِبادَهِ اللّهِ كُنُوزُ الأرْباحِ.

.He who makes his worship sincere succeeds in attaining prosperity .۱۱

۱۱_ فازَ بِالسَّعادَهِ مَنْ أخْلَصَ العِبادَهَ.

Little that is practiced continually is better than [doing] a lot that makes one .۱۲

.weary

۱۲_ قَليلٌ تَدُومُ عَلَيْهِ خَيْرٌ مِنْ كَثير مَمْلُول.

Little which is easy for you to act upon is better than a lot that is too heavy for you .۱۳ .to bear

۱۳_ قَليلٌ يَخِفُّ عَلَيْكَ عَمَلُهُ خَيْـرٌ مِنْ كَثير تَسْتَثْقِلُ حَمْلَهُ.

.Little that continues is better than a lot that is discontinuous .۱۴

۱۴_ قَليلٌ يَدُومُ خَيْرٌ مِنْ كَثير مُنْقَطِع.

How can one who does not abstain from lowly desires discover the delight of .۱۵ ?worship

۱۵_ كَيْفَ يَجِدُ لَذَّةَ العِبادَةِ مَنْ لايَصُومُ عَنِ الهَوى؟!

How can one who has not been aided by [divine granted] success derive joy in .۱۶ ?worship

۱۶_ كَيْفَ يَتَمَتَّعُ بِالعِبادَةِ مَنْ لَمْ يُعِنْهُ التَّوْفِيقُ؟!

One who seeks nearness [to Allah] is not brought closer [to Him] by anything other .۱۷ .than the worship of Allah

۱۷_ ما تَقَرَّبَ مُتَقَرِّبٌ بِمِثْلِ عِبادَةِ اللّهِ.

The worshipper without knowledge is like the donkey that drives a mill, it moves .۱۸ .round and round but does not depart from its place

۱۸_ اَلْمُتَعَبِّدُ بِغَيْرِ عِلْم كَحِمارِ الطّاحُونَهِ، يَدُورُ وَلايَبْرَحُ مِنْ مَكانِهِ.

Verily a group worshipped Allah, the Glorified, out of desire [for reward] – that is the .۱۹ worship of the traders, and a group worshipped Him out of fear [of punishment] – that is the worship of the slaves, and a group worshipped Him out of gratitude – and that is .the worship of the freemen

۱۹ـ إنَّ قَوْماً عَبَدُوا اللّهَ سُبْحانَهُ رَغْبَةً فَتِلْكَ عِبادَةُ التُّجارِ، وقَوْماً عَبَدُوهُ رَهْبَةً فتِلْكَ عِبادَةُ العَبيدِ، وقَوْماً عَبَدُوهُ شُكْراً فَتِلْكَ عِبادَةُ الأحْرارِ.

Servants

Servants(۱)-العباد

When Allah loves a servant, he inspires him with the goodness .۱

p: ۵۳۸

The Islamic view is that all human beings are servants of Allah, as opposed to the -۱ .Christian view wherein people are regarded as Children of God

.of worship

١_ إذا أحَبَّ اللّهُ عَبْداً أَلْهَمَهُ حُسْنَ العِبادَهِ.

.When Allah loves a servant, he makes trustworthiness beloved to him .٢

٢_ إذا أحَبَّ اللّهُ عَبْداً حَبَّبَ إلَيْهِ الأمانَهَ.

.When Allah honours a servant, He occupies him with His love .٣

٣_ إذا أكْرَمَ اللّهُ عَبْداً شَغَلَهُ بِمَحَبَّتِهِ.

.When Allah specially chooses a servant, He inspires him with [religious] devotion .۴

۴_ إذَا اسْتَخْلَصَ اللّهُ عَبْداً أَلْهَمَهُ الدِّيانَهَ.

.When Allah chooses a servant he covers him with His awe .۵

۵_ إذَا اصْطَفى اللّهُ عَبْداً جَلْبَبَهُ خَشْيَتَهُ.

.When Allah loves a servant, He adorns him with tranquillity and forbearing .۶

۶_ إذا أحَبَّ اللّهُ عَبْداً زَيَّنَهُ بِالسَّكينَهِ، والحِلْمِ.

.When Allah loves a servant, He inspires him with truth .٧

٧_ إذا أحَبَّ اللّهُ عَبْداً أَلْهَمَهُ الصِّدْقَ.

.When Allah honours a servant, He helps him to establish justice .٨

٨_ إذا أكْرَمَ اللّهُ عَبْداً أعانَهُ عَلى إقامَهِ الحَقِّ.

.When Allah loves a servant, He makes him hate wealth and shortens his hopes .٩

٩_ إذا أحَبَّ اللّهُ سُبْحانَهُ عَبْداً بَغَّضَ إلَيْهِ المالَ، وَقَصَّرَ مِنْهُ الآمالَ.

When Allah loves a servant, He bestows him with a good heart and an upright .١٠ .character

١٠_ إذا أحَبَّ اللّهُ عَبْداً رَزَقَهُ قَلْباً سَليماً، وخُلْقاً قويماً.

When Allah wishes good for a servant, He grants him a sound intellect and upright .١١ .action

١١_ إذا أرادَ اللّهُ بِعَبْد خَيْراً مَنَحَهُ عَقْلاً قَويماً، وعَمَلاً مُسْتَقيماً.

When Allah wishes good for a servant, He safeguards his stomach and private .١٢ .parts from the unlawful

١٢_ إذا أرادَ اللّهُ بِعَبْد خَيْراً أعَفَّ بَطْنَهُ وفَرْجَهُ.

When Allah wishes good for a servant, He inspires him with contentment and sets .١٣ his wife

p: ٥٣٩

right for him.

۱۳ـ إذا أرادَ اللّهُ بِعَبْد خَيراً أَلْهَمَهُ القَناعَةَ، وأَصْلَحَ لَهُ زَوْجَهُ.

۱۴. When Allah wishes good for a servant, He makes his stomach abstain from [unlawful] food and his private parts from that which is forbidden.

۱۴ـ إذا أرادَ اللّهُ بِعَبْد خَيْـراً أعَفَّ بَطْنَهُ عَنِ الطّعامِ وفَرْجَهُ عَنِ الحَرامِ.

۱۵. When Allah, the Glorified, wishes goodness for a servant, He inspires him to talk less, eat less and sleep less.

۱۵ـ إذا أرادَ اللّهُ سُبْحانَهُ صَلاحَ عَبْد أَلْهَمَهُ قِلَّةَ الكَلامِ، وَقِلَّةَ الطَّعامِ، وَقِلَّةَ المَنامِ.

۱۶. When Allah wishes good for a servant, He makes him learned in religion and inspires him with certitude.

۱۶ـ إذا أرادَ اللّهُ بِعَبْد خَيْـراً، فَقَّهَهُ فِى الدّينِ، وأَلْهَمَهُ اليَقينَ.

۱۷. When Allah wishes good for a servant, He inspires him with contentment, so he becomes satisfied with the minimum and covers himself with chastity [and abstinence from the unlawful].

۱۷ـ إذا أرادَ اللّهُ بِعَبْد خَيْراً، أَلْهَمَهُ القَناعَةَ، فَاكْتَفى بِالكَفافِ، واكْتَسى بِالعَفافِ.

۱۸. When Allah wishes good for a servant, He inspires him with moderation and good management and keeps him away from mismanagement and wastefulness.

۱۸ـ إذا أرادَ اللّهُ بِعَبْد خَيْراً، أَلْهَمَهُ الاِقْتِصادَ، وَحُسْنَ التَّدْبيرِ، وجَنَّبَهُ سُوءَ التَّدْبيرِ والإسْرافَ.

۱۹. When Allah loves a servant, He inspires him with right guidance and makes him successful in His obedience.

۱۹ـ إذا أحَبَّ اللّهُ عَبْداً أَلْهَمَهُ رُشْدَهُ، ووَفَّقَهُ لِطاعَتِهِ.

۲۰. He (‘a) praised a man saying: This is one whose peacefulness benefits and injustice is not feared from him. When he says, he does and when he put in charge, he is just.

۲۰_ وأثنى _ عَليه السّلامُ _

p: ۵۴۰

عَلى رَجُل فَقالَ:ذاکَ يَنْفَعُ سِلْمُهُ، ولا يُخافُ ظُلْمُهُ، إذا قالَ فَعَلَ، وإذا وُلِّیَ عَدَلَ.

He (‘a) said about the one whom he praised: He is the unfolder [and clarifier] of the obscure, the guide in vast deserts and the repeller of complex difficulties. ۲۱.

۲۱_ وقالَ _ عَليه السّلامُ _ فى حَقِّ مَنْ أثنى عَلَيْهِ: فَتّاحُ مُبْهَمات دلِيلُ فَلَوات، دَفّاعُ مُعْضِلات.

The best of servants is one who is delighted when he does good and when he does evil, he repents. ۲۲.

۲۲_ خَيْرُ العِبادِ مَنْ إذا أحْسَنَ اِسْتَبْشَرَ، وإذا أساءَ اِسْتَغْفَرَ.

People are created by [Allah’s] power, raised up with constraint and made to die through pangs of death. ۲۳.

۲۳_ عِبادٌ مَخْلُوقُونَ اِقْتِداراً، ومَرْبُوبُونَ اِقْتِساراً، ومَقْبُوضُونَ اِحْتِضاراً.

If the servants were to stop when they are ignorant [about something], they would neither apostatize nor would they go astray. ۲۴.

۲۴_ لَوْ أنَّ العِبادَ حينَ جَهِلُوا وَقَفُوا، لَمْ يَكْفُرُوا، ولَمْ يُضِلُّوا.

When Allah humiliates (or abases) a servant, He denies him knowledge. ۲۵.

۲۵_ إذا أرْذَلَ(أذَلَّ) اللّهُ عَبْداً حَظَرَ عَلَيْهِ العِلْمَ.

When Allah wants something bad for a servant, He makes wealth beloved to him and extends his [false] hopes. ۲۶.

۲۶_ إذا أرادَ اللّهُ بِعَبْد شَـرّاً حَبَّبَ إلَيْهِ المالَ، وبَسَطَ مِنْهُ الآمالَ.

When Allah, the Glorified, wishes to remove a blessing from a servant, the first thing that He alters [and takes away from him] is his intellect, and losing it is the most difficult thing for him. ۲۸.

۲۷_ إذا أرادَ اللّهُ سُبْحانَهُ إزالَهَ نِعْمَه عَنْ عَبْد، کانَ أوَّلَ ما يُغَيِّرُ عَنْهُ عَقْلُهُ، وَأشَدُّ شَیْء عَلَيْهِ فَقْدُهُ.

Verily, one of the ۲۹.

creatures most hated by Allah, the Exalted, is the man who has been left on his own .[by Allah] and has strayed from the right path, moving on without a guide

٢٨ــ إنَّ مِنْ أبْغَضِ الخَلائِقِ إلَى اللّهِ تَعالى رَجُلاً وَكَلَهُ إلى نَفْسِهِ جائِراً عَنْ قَصْدِ السَّبيلِ سائِراً بِغَيْرِ دليل.

.A servant is a servant, even if he is assisted by [divine] destiny .٣٠

٢٩ــ اَلْعَبْدُ عَبْدٌ،وَ إنْ ساعَدَهُ القَدَرُ.

.The beauty of a servant is [in his] obedience .٣١

٣٠ــ جَمالُ العَبْدِ الطّاعَهُ.

Taking Lessons And Examples

العبره والاِعتبار-(Taking Lessons and Examples(١

.[Take lesson and you will be deterred [from evil .١

١ــ اِعْتَبِرْ تَزْدَجِرْ.

.Take lesson and you will become content .٢

٢ــ اِعْتَبِرْ تَقْتَنِعْ.

Take lessons from [the lives of] those who preceded you before those who are after .٣ .you take lessons from you

٣ــ اِتَّعِظُوا مِمَّنْ كانَ قَبْلَكُمْ قَبْلَ أنْ يَتَّعِظَ بِكُمْ مَنْ بَعْدَكُمْ.

Take counsel from the examples [of others], learn lessons from the changing . ۴ .situations and take benefit from the Warners

۴ــ اِتَّعِظُوا بِالعِبَرِ واعْتَبِروُا بِالغِيَرِ، وانْتَفِعُوا بِالنُّذُرِ.

?Where are the ‘Amāliqa(٢) and the children of the ‘Amāliqa .۵

۵ أيْنَ العَمالِقَهُ وأبْناءُ العَمالِقَهِ؟!

?Where are the tyrants and the children of the tyrants .۶

۶ أيْنَ الجَبابِرَهُ، وأبْناءُ الجَبابِرَهِ؟!

Where are the people of the cities of Rass who killed the Prophets and extinguished .۷ ?the light of the Messengers

۷ أيْنَ أهْلُ مَدائِنِ الرَّسِّ، الَّذينَ قَتَلُوا النَّبِيِّينَ وأطْفَئُوا نُورَ المُرْسَلينَ؟!

?Where are those who rallied the troops and inhabited the cities .۸

۸_ أيْنَ الَّذينَ عَسْكَرُوا العَساكِرَ ومَدَنُوا المَدائِنَ؟!

Where are those who said, "Who is more powerful than us and is greater in .۹

p: ۵۴۲

This refers to drawing lessons and examples from what happened to oneself or to -۱ .others in the past

These were strong and oppressive people from the children of 'Amlīq, who was -۲ .(from the progeny of Nuḥ ('a

assemblage?”

٩ــ أيْنَ الَّذينَ قالُوا مَنْ أشَدُّ مِنّا قُوَّةً وأعْظَمُ جَمْعاً؟!

١٠. Where are those who left the best heritage, were most just in their actions and had the biggest kingdoms?

١٠ــ أيْنَ الَّذينَ كانُوا أحْسَنَ آثاراً،وَ أعْدَلَ أفْعالاً، وأكْبَرَ مُلْكاً؟!

١١. Where are those who vanquished the armies and travelled in the thousands?

١١ــ أيْنَ الَّذينَ هَزَمُوا الجُيُوشَ، وسارُوا بِالأُلُوفِ؟!

١٢. Where are those who built kingdoms, paved passages, and aided the aggrieved and hosted guests?

١٢ــ أيْنَ الَّذينَ شَيَّدُوا المَمالِكَ، ومَهَّدُوا المَسالِكَ، وأغاثُوا المَهْلُوفَ، وَقَرَوُا الضُّيُوفَ؟

١٣. Where is the one who strived and struggled, and prepared and mobilized [all possible resources]?

١٣ــ أيْنَ مَنْ سَعى واجْتَهَدَ، وأعَدَّ، واحْتَشَدَ؟!

١٤. Where is the one who built and erected, paved and prepared, accumulated and counted?

١٤ــ أيْنَ مَنْ بَنى وَشَيَّدَ، وفَرَشَ ومَهَّدَ، وجَمَعَ وعَدَّدَ؟!

١٥. Where is Khosrau[١] and Caesar and Tubba’[٢] and Himyar[٣]?

١٥ــ أيْنَ كِسْرى وَقَيْصَرُ وتُبَّعُ وحِمْيَرُ؟!

١٦. Where is the one who stored and amassed, and accumulated wealth upon wealth thereby multiplying it?

١٦ــ أيْنَ مَنِ ادَّخَرَ واعْتَقَدَ، وجَمَعَ المالَ عَلَى المالِ فَأكْثَرَ؟!

١٧. Where is the one who fortified and strengthened, and adorned and decorated?

۱۷_ أيْنَ مَنْ حَصَّنَ وأكَّدَ، وزَخْرَفَ ونَجَّدَ؟!

Where is the one who accumulated and increased, and stored and amassed, and .۱۸ ?considered the future of his son

۱۸_ أيْنَ مَنْ جَمَعَ فَأكْثَرَ، واحْتَقَبَ واعْتَقَدَ، ونَظَرَ بِزَعْمِهِ لِلْوَلَدِ؟!

?Where are those who lived longer than you and left a greater heritage .۱۹

۱۹_ أيْنَ مَنْ كانَ مِنْكُمْ أطْوَلَ أعْماراً وأعْظَمَ آثاراً؟!

Where are the ones who were larger in numbers, had stronger armies and had .۲۰ ?greater effect

۲۰_ أيْنَ مَنْ كانَ أعَدَّ

p: ۵۴۳

.This was the title of Persian kings -۱

.Kings of Yemen -۲

.A father of one of the influential tribes of Yemen -۳

عَديداً، وَأَكْنَفَ (إكْثَفَ)جُنُوداً، وأعْظَمَ آثاراً؟!

?Where are the kings and Khosraus .۲۱

۲۱ـ أيْنَ المُلُوكُ والأكاسِرَةُ؟!

?Where are the children of the Yellow(۱) and the pharaohs .۲۲

۲۲ـ أيْنَ بَنُو الأصْفَرِ والفَراعِنَةُ؟!

?Where are those who ruled the extremities of this world .۲۳

۲۳ـ أيْنَ الَّذينَ مَلَكُوا مِنَ الدُّنيا أقاصِيَها؟!

Where are those who used to humiliate their enemies and take possession of their .۲۴ ?[forelocks [by enslaving them

۲۴ـ أيْنَ الَّذينَ اسْتَذَلُّوا الأعْداءَ، ومَلَكُوا نَواصِيَها؟!

?Where are those to whom the nations were subservient .۲۵

۲۵ـ أيْنَ الَّذينَ دانَتْ لَهُمُ الأُمَمُ؟!

?Where are those who attained their highest ambitions in this world .۲۶

۲۶ـ أيْنَ الَّذينَ بَلَغُوا مِنَ الدُّنْيا أقاصِىَ الهِمَمِ؟!

Verily for those who remain [behind] there is an example in those who have . ۲۷ .passed

۲۷ـ إنَّ لِلْباقِينَ بِالماضينَ مُعْتَبَراً.

.Verily for the latter there is an admonishment in the former .۲۸

۲۸ـ إنَّ لِلآخِرِ بِالأوَّلِ مُزْدَجَراً.

Verily the passing away of those who depart is a lesson for the community that .۲۹ .remains behind

۲۹_ إنَّ ذَهابَ الذّاهِبينَ لَعِبْرَةٌ لِلْقَوْمِ المُتَخَلِّفينَ.

.Taking example yields [the fruit of] inerrancy .۳۰

۳۰_ اَلاِعْتِبارُ يُثْمِرُ العِصْمَهَ.

.Time shows you examples .۳۱

۳۱_ اَلزَّمانُ يُريکَ العِبَـرَ.

.Taking lesson is beneficial in [attaining] right guidance .۳۲

۳۲_ الاِعْتِبارُ يُفيدُ الرَّشادَ.

.When Allah loves a servant, He gives him direction through examples .۳۳

۳۳_ إذا أحَبَّ اللّهُ عَبْداً وَعَظَهُ بِالعِبَرِ.

You have been left with examples from the vestiges of those who passed away .۳۴ .before you, so take lesson from them

۳۴_ خُلِّفَ لَکُمْ عِبَرٌ مِنْ آثارِ الماضينَ قَبْلَکُمْ لِتَعْتَبِرُوا بِها.

Continually taking lessons leads to perspicacity and bears the fruit of restraint .۳۵ .[[from evil]]

۳۵_ دَوامُ الاِعْتِبارِ يُؤَدّی إلَی

p: ۵۴۴

These were the rulers of Rome who were called ‘Yellow’ because (according to - ۱ some reports) when the Romans lost a war to the Abyssinians, their womenfolk were .ravaged and the children produced were of a yellowish skin colour

الاِسْتِبْصارِ، ويُثْمِرُ الاِزْدِجارَ.

I am bound by responsibility for what I say and am answerable for it. Verily, one for .۳۶ whom examples [of the past] have clearly shown that which was before him of exemplary punishments [given by Allah to wrongdoers] is prevented by God-wariness .from falling into dubious [and questionable] actions

۳۶_ ذِمَّتی بِما أَقُولُ رَهینَةٌ، وأنَا بِهِ زَعیمٌ، إنَّ مَنْ صَرَّحَتْ لَهُ العِبَرُ عمّا بَیْنَ یَدَیْهِ مِنَ المَثُلاتِ، حَجَزَهُ التَّقْوی عَنْ تَقَحُّمِ الشُّبَهاتِ.

Attest to the truth that has passed and take lesson from what has elapsed of this .۳۷ world, because indeed its one phase resembles the other and its end catches up to its .beginning

۳۷_ صَدِّقْ بِما سَلَفَ مِنَ الحَقِّ، واعْتَبِرْ بِما مَضی مِنَ الدُّنیا فَإِنَّ بَعْضَها یُشْبِهُ بَعْضاً، وآخِرُها لاحِقٌ بِأوَّلِها.

.The prolonged drawing of lessons [from the past] impels one to be precautious .۳۸

۳۸_ طُولُ الاِعْتِبارِ یَحْدُو عَلَی الاِسْتِظْهارِ.

.In every glance there is a lesson .۳۹

۳۹_ فی کُلِّ نَظْرَه عِبْرَةٌ.

.In every lesson that is drawn there is discernment .۴۰

۴۰_ فی کُلِّ اعْتِبار اِسْتِبْصارٌ.

.In the succession of days there is lesson for the creatures .۴۱

۴۱_ فی تَعاقُبِ الأیّامِ مُعْتَبَرٌ لِلأنامِ.

Successful is the one who has a habit of taking lesson [from the past] and a . ۴۲ .tendency towards being precautious

۴۲_ فازَ مَنْ کانَتْ شیمَتُهُ الاِعْتِبارَ، وسَجِیَّتُهُ الاِسْتِظْهارَ.

.[He who has been deterred [from evil] has taken lesson [from the past .۴۳

۴۳_ قَدِ اعْتَب_َرَ مَنِ ارْتَدَعَ.

He who takes a lesson from the past [that has gone] has taken a lesson for the .۴۴ .[remaining [future

۴۴_ قَد اعْتَبَرَ بِالباقی مَنِ اعْتَبَرَ

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بِالماضى.

.Every day benefits you with lessons if you accompany it with contemplation .۴۵

۴۵ـ كُلُّ يَوْمٍ يُفيدُكَ عِبَراً إنْ أصْحَبْتَهُ فِكْراً.

For the people of intelligence, what they are aware of is enough of a lesson for .۴۶ .them

۴۶ـ كَفى مُعْتَبَراً لأُولِى النُّهى ما عَرَفُوا.

Lessons [from events] have indeed become evident for you, and you have been .۴۷ deterred by what is in it of a deterrence; and after the Prophet of Allah, none have .conveyed [the message] from Allah like the Warners

۴۷ـ لَقَدْ جاهَرَتْكُمُ العِبَرُ، وزَجَرَكُمْ(وَ زُجِرْتُمْ بِما) ما فيهِ مُزْدَجَرٌ، وما بَلَّغَ (يُبَلِّغُ) عَنِ اللّهِ بَعْدَ رَسُولِ اللّهِ (رُسُلِ السَّماءِ إلاّ البَشَرُ) مِثْلُ النُّذُرِ.

If you took lessons from what has passed of your life, you would safeguard that .۴۸ .[which remains [of it

۴۸ـ لَوِ اعْتَبَرْتَ بِما أضَعْتَ مِنْ ماضى عُمْرِكَ لَحَفِظْتَ ما بَقِىَ.

.One who takes lesson [from the past] is cautious .۴۹

۴۹ـ مَنِ اعْتَبَرَ حَذِرَ.

One whose consideration [of past events from which he draws lessons] increases, .۵۰ .his mistakes decrease

۵۰ـ مَنْ كَثُرَ اِعْتِبارُهُ قَلَّ عِثارُهُ.

One who takes a lesson from the vicissitudes of time is careful of [the evil of] .۵۱ .others

۵۱ـ مَنِ اعْتَبَرَ بِتَصاريفِ الزَّمانِ حَذِرَ غَيْرَهُ.

.One who does not take lesson from others does not take precaution for himself .۵۲

۵۲_ مَنْ لَمْ يَعْتَبِرْ بِغَيْرِهِ لَمْ يَسْتَظْهِرْ لِنَفْسِهِ.

۵۳. One who takes admonishment from the examples [of the past] is deterred [from evil].

۵۳_ مَنِ اتَّعَظَ بِالعِبَرِ اِرْتَدَعَ.

۵۴. One who does not take a lesson from the passage of days is not deterred by reproach.

۵۴_ مَنْ لَمْ يَعْتَبِرْ بِتَصارِيفِ الأيّامِ لَمْ

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يَنْزَجِرْ بِالمَلامِ.

۵۵. One who takes a lesson from vicissitudes does not rely on the peacefulness of time.

۵۵_ مَنِ اعْتَبَرَ بِالغِيَرِ لَمْ يَثِقْ بِمُسالَمَهِ الزَّمَنِ.

۵۶. One who recognizes the lessons [of the past], it is as if he is living among the ancients.

۵۶_ مَنْ عَرَفَ العِبْرَهَ فَكَأَنَّما عاشَ فِى الأَوَّلينَ.

۵۷. One who does not take lesson from the vicissitudes of this world, advice has no effect on him.

۵۷_ مَنْ لَمْ يَعْتَبِرْ بِغِيَرِ الدُّنيا وصُرُوفِها لَمْ تَنْجَعْ فيهِ المَواعِظُ.

۵۸. One who considers matters arrives at their [appropriate] criteria.

۵۸_ مَنِ اعْتَبَرَ الأُمُورَ وَقَفَ عَلى مَصادِقِها.

۵۹. One who takes lesson from the vicissitudes of this world, his desires lessen.

۵۹_ مَنِ اعْتَبَرَ بِغِيَرِ الدُّنيا قَلَّتْ مِنْهُ الأَطْماعُ.

۶۰. How many the lessons are, and how few of them are learnt!

۶۰_ ما أَكْثَرَ العِبَرَ وأَقَلَّ الاِعْتِبارَ.

۶۱. There is no lesson to be taken for the one who has no restraint.

۶۱_ لااِعْتِبارَ لِمَنْ لاازْدِجارَ لَهُ.

۶۲. Taking lesson steers one towards right guidance.

۶۲_ اَلاِعْتِبارُ يَقُودُ إِلَى الرُّشْدِ.

Reprimand

العتاب-Reprimand

.[Goodwill [and friendly admonishment] is the life of friendship [and affection .۱

۱_ اَلْعِتابُ حَیاةُ المَوَدَّهِ.

.Too much reprimand indicates [one's] suspicion .۲

۲_ کَثْرَهُ العِتابِ تُؤْذِنُ بِالاِرْتیابِ.

.He who seeks forgiveness (or is indigent) is not reprimanded .۳

۳_ ما أُعْتِبَ مَنِ اغْتَفَرَ (افْتَقَرَ).

Do not reprimand the ignorant one as he will hate you, but reprimand the wise one .۴ .[as he will love you [for it

۴_ لاتُعاتِبِ الجاهِلَ فَیَمْقُتْکَ، وعاتِبِ العاقِلَ یُحْبِبْکَ.

Never be excessive in reprimanding, for indeed it brings about ill feelings and calls .۵ toward hatred; and seek to appease the one

whom you hope to reprimand.

۵ـ لا تُكْثِرَنَّ العِتابَ، فَإنَّهُ يُورِثُ الضَّغينَه ويَدْعُو إلَى البَغْضاءِ، واسْتَعْتِبْ لِمَنْ رَجَوْتَ إعْتابَهُ.

۶. When you reprimand then leave some room [to make amends and do not be excessive in reprimanding].

۶ـ إذا عاتَبْتَ فَاسْتَبْقِ.

Emancipation

Emancipation-العتق والإعتاق

۱. When you become the owner [of a slave], then emancipate [him].

۱ـ إذا مَلَكْتَ فَأعْتِقْ.

Slip Up

Slip up-العَثْرَه

۱. The slip up of impudence cannot be pardoned.

۱ـ عَثْرَةُ الاِسْتِرْسالِ لاتُسْتَقالُ.

Conceit

Conciet-العُجب

۱. The most alienating estrangement is conceit.

۱ـ أوْحَشُ الوَحْشَهِ العُجْبُ.

۲. Conceit is destruction.

۲ـ اَلعُجْبُ هَلاكٌ.

۳. Conceit is folly.

۳ـ اَلعُجْبُ حُمْقٌ.

۴. Conceit is the cornerstone of foolishness.

۴ـ اَلعُجْبُ رَأسُ الحَماقَهِ.

۵. Conceit is the cornerstone of ignorance.

۵ـ اَلعُجْبُ رَأسُ الجَهْلِ.

۶. Conceit is the symbol of foolishness.

۶ـ اَلعُجْبُ عُنْوانُ الحَماقَهِ.

۷. Self-admiration prevents growth.

۷ـ اَلإعْجابُ یَمْنَعُ الاِزدِیادَ.

۸. Conceit is the most harmful associate.

۸ـ اَلعُجْبُ أضَرُّ قَرین.

۹. Self-admiration is contrary to reason.

۹ـ اَلإعْجابُ ضِدُّ الصَّوابِ.

۱۰. Conceit corrupts the intellect.

۱۰ـ اَلعُجْبُ یُفْسِدُ العَقْلَ.

۱۱. Conceit prevents growth.

۱۱ـ اَلعُجْبُ یَمْنَعُ الاِزدِیادَ.

۱۲. Becoming conceited because of a good deed nullifies it.

۱۲ـ اَلعُجْبُ بِالحَسَنَهِ یُحْبِطُها.

۱۳. Conceit is the bane of dignity.

۱۳_ اَلعُجْبُ آفَهُ الشَّـرَفِ.

.Conceit manifests [one's] shortcoming .۱۴

۱۴_ اَلعُجْبُ یُظْهِرُ النَّقیصَهَ.

.The admiration of a person for himself is folly .۱۵

۱۵_ إعْجابُ المَرْءِ بِنَفْسِهِ حُمْقٌ.

.Self-admiration is contrary to reason and the bane of the intellects .۱۶

۱۶_ اَلإعْجابُ ضِدُّ الصَّوابِ وآفَهُ الألْبابِ.

When you wish your merits to be glorified among the people, then do not glorify .۱۷
.yourself

۱۷_ إذا أرَدْتَ أنْ تَعْظُمَ مَحاسِنُکَ عِنْدَ النّاسِ، فَلا تَعْظُمْ فی عَیْنِکَ.

,When your self-importance is increased by the position [of authority] you are in .۱۸

and this brings about arrogance or vanity in you, then look at the greatness of the authority of Allah and His power, the power which you do not even possess over yourself, for indeed this will mellow your recalcitrance, cure your vehemence and .bring back to you that which had departed from you of your intellect

١٨ـ إذا زادَ عُجْبُكَ بِما أنْتَ فيهِ مِنْ سُلْطانِكَ، فَحَدَثَتْ لَكَ أُبَّهَةٌ أو مَخيلَةٌ، فَانْظُرْ إلى عِظَمِ مُلْكِ اللّهِ وَقُدْرَتِهِ، مِمّا لاتَقْدِرُ عَلَيْهِ مِنْ نَفْسِكَ، فَإنَّ ذلِكَ يُلَيِّنُ مِنْ جِماحِكَ، ويَكُفُّ عَنْ غَرْبِكَ، ويَفيءُ إلَيْكَ بِما عَزَبَ عَنْكَ مِنْ عَقْلِكَ.

.By being pleased with oneself, vices and faults become manifest .١٩

١٩ـ بِالرِّضا عَنِ النَّفْسِ تَظْهَرُ السَّوْءاتُ والعُيُوبُ.

.The fruit of conceit is hatred .٢٠

٢٠ـ ثَمَرَةُ العُجْبِ البَغْضاءُ.

.The evil that befalls you is better than the good that makes you conceited .٢١

٢١ـ سَيِّئَةٌ تَسُوؤُكَ خَيْرٌ مِنْ حَسَنَه تُعْجِبُكَ.

.One who admires himself will be ridiculed because of it .٢٢

٢٢ـ مَنْ أُعْجِبَ بِنَفْسِهِ سُخِرَ بِهِ.

.(One who admires his [own] opinion becomes abased (or goes astray .٢٣

٢٣ـ مَنْ أُعْجِبَ بِرَأْيِهِ ذَلَّ (ضَلَّ).

.Whoever is proud [and pleased] with his action, his intellect gets afflicted .٢٤

٢٤ـ مَنْ أُعْجِبَ بِفِعْلِهِ أُصيبَ بِعَقْلِهِ.

.One who admires his [own] speech, his intellect has departed .٢٥

٢٥ـ مَنْ أعْجَبَهُ قَوْلُهُ فَقدْ غَرَبَ عَقْلُهُ.

.One whose self-admiration increases, his correctness reduces .٢٦

۲۶ـ مَنْ كَثُرَ إعْجابُهُ قَلَّ صَوابُهُ.

.One who becomes conceited by his action nullifies his reward .۲۷

۲۷ـ مَنْ أُعْجِبَ بِعَمَلِهِ أحْبَطَ أجْرَهُ.

.One who admires his good state falls short of attaining good expediencies .۲۸

۲۸ـ مَنْ أُعْجِبَ بِحُسْنِ حالَتِهِ قَصَّرَ عَنْ حُسْنِ

حيلَتِهِ.

۲۹. Adversity does not descend upon the one who abandons conceit and lassitude.

۲۹ـ مَنْ تَرَکَ العُجْبَ والتَّوانِیَ لَمْ یَنْزِلْ بِهِ مَکْرُوهٌ.

۳۰. No one admires his own opinion except the ignorant one.

۳۰ـ ما أُعْجِبَ بِرَأْیِهِ إلاّ جاهِلٌ.

۳۱. Nothing damages [one's] merits [and good deeds] like conceit.

۳۱ـ ما أضَـرَّ المَحاسِنَ کَالعُجْبِ.

۳۲. What has the son of Adam to do with conceit? His beginning is foul semen and his end is a rotting corpse, and in between these he is a carrier of waste products.

۳۲ـ ما لابْنِ آدَمَ والعُجْبِ، وأوَّلُهُ نُطْفَةٌ مَذِرَةٌ وآخِرُهُ جیفَةٌ قَذِرَةٌ، وهُوَ بَیْنَ ذلِکَ یَحْمِلُ العَذَرَةَ.

۳۳. There is no alienation more desolating than conceit.

۳۳ـ لا وَحْشَةَ أوْحَشُ مِنَ العُجْبِ.

۳۴. The self-admiration of a person is proof of his deficiency and a symbol of his weak intellect.

۳۴ـ إعْجابُ المَرْءِ بِنَفْسِهِ بُرْهانُ نَقْصِهِ، وعُنْوانُ ضَعْفِ عَقْلِهِ.

۳۵. Keep away from self-conceit and love for praise, for these are the strongest opportunities for Satan.

۳۵ـ إیّاکَ والإعْجابَ وحُبَّ الإطْراءِ، فَإنَّ ذلِکَ مِنْ أوْثَقِ فُرَصِ الشَّیْطانِ.

۳۶. Be careful not to be self-conceited, thereby making deficiency and enmity manifest upon [and against] you.

۳۶ـ إیّاکَ أنْ تُعْجِبَ بِنَفْسِکَ، فَیَظْهَرَ عَلَیْکَ النَّقْصُ والشَّنَ آنُ.

Be cautious not to consider the sin of others as great while you deem it to be small .۳۷ [when it comes] from yourself, or to consider your worship as abundant while you deem the same to be less when performed by others.

۳۷ـ إيّاكَ أنْ تَسْتَكْبِرَ مِنْ مَعْصِيَهِ غَيْرِكَ ما تَسْتَصْغِرُهُ مِنْ نَفْسِكَ، أو تَسْتَكْثِرَ مِنْ طاعَتِكَ ما تَسْتَقِلُّهُ مِنْ غَيْرِكَ.

The Self–Admiring One

The Self-Admiring one-المعجِب

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.The self-admiring one has no intelligence

١ـ اَلمُعْجِبُ لاعَقْلَ لَهُ.

٢. The self-admiring one has no [valid] opinion [as he never consults with anyone else].

٢ـ لَيْسَ لِمُعْجِب رَأىٌ.

Inability

العجز-Inability

١. Inability accompanied by espousing goodness is better than power accompanied by embarking on evil.

١ـ اَلْعَجْزُ مَعَ لُزُومِ الخَیْـرِ خَیْـرٌ مِنَ القُدْرَهِ مَعَ رُکُوبِ الشَّـرِّ.

٢. Inability is waste.

٢ـ اَلعَجْزُ إضاعَهٌ.

٣. Inability is ruin.

٣ـ اَلعَجْزُ مَضْيَعَهٌ.

۴. Inability is a cause of loss.

۴ـ اَلعَجْزُ سَبَبُ التَّضْييعِ.

۵. Inability is the worst riding mount.

۵ـ اَلعَجْزُ شَـرُّ مَطِيَّه.

۶. Inability bears the fruit of destruction.

۶ـ اَلعَجْزُ يُثْمِرُ الهَلَکَهَ.

٧. Inability makes enemies covetous.

۷ـ اَلعَجْزُ يُطْمِعُ الأعْداءَ.

.The fruit of inability is losing what is sought .۸

۸ـ ثَمَرَةُ العَجْزِ فَوْتُ الطَّلَبِ.

Inability [and failure] is [in] occupying yourself with that which has been guaranteed for you instead of that which has been made obligatory upon you, and abandoning contentment with what you have been given. ۹

۹ـ اَلعَجْزُ اِشْتِغالُكَ بِالمَضْمُونِ لَكَ عَنِ المَفْرُوضِ عَلَيْكَ وتَرْكُ القَناعَهِ بِما أُوتيتَ.

The Powerless

العاجز-The powerless

The most powerless of people are those who consider themselves the safest from sudden events and [from] the onslaught of their deaths. ۱

۱ـ أعْجَزُ النّاسِ آمَنُهُمْ لِوُقُوعِ الحَوادِثِ، وهُجُومِ الأجَلِ.

.Sometimes the powerless one acquires what he needs .۲

۲ـ رُبَّما أدْرَكَ العاجِزُ حاجَتَهُ.

The Derriere

العجيزه-The Derriere

.The derriere is one of the two faces .۱

۱ـ اَلعَجيزَهُ أحَدُ الوَجْهَيْنِ.

Haste And The Hasty

العَجله والعجول-Haste and the hasty

.Haste is dispraised in every affair except in that which repels evil .۱

۱ـ اَلعَجَلَهُ مَذْمُومَهٌ فی کُلِّ أمْرٍ إلاّ فیما یَدْفَعُ الشَّـرَّ.

.Beware of haste, for indeed it bears the fruit of regret .۲

ـ۲

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اِحْذَرُوا العَجَلَهَ فَإنَّها تُثْمِرُ النَّدامَهَ.

.Keep away from haste, for verily it is the symbol of loss and regret .۳

۳_ إيّاكَ والعَجَلَ، فَإنَّهُ عُنْوانُ الفَوْتِ والنَّدَمِ.

.Keep away from haste, for surely it is associated with error .۴

۴_ إيّاكَ والعَجَلَ فَإنَّهُ مَقْرُونٌ بِالعِثارِ.

.Haste (or conceit) leads to error .۵

۵_ اَلعَجَلُ (العُجْبُ) يُوجِبُ العِثارَ.

.Haste prevents one from [successfully] achieving his goal .۶

۶_ اَلعَجَلَهُ تَمْنَعُ الإصابَهَ.

.Making haste before [having the] ability, causes distress .۷

۷_ اَلعَجَلُ قَبْلَ الإمْكانِ يُوجِبُ الغُصَّهَ.

.The fruit of haste is error .۸

۸_ ثَمَرَهُ العَجَلَهِ العِثارُ.

.Being hasty before [possessing the] ability is part of foolishness .۹

۹_ مِنَ الحُمْقِ العَجَلَهُ قَبْلَ الإمْكانِ.

.With haste, errors abound .۱۰

۱۰_ مَعَ العَجَلِ يَكْثُرُ الزَّلَلُ.

.[The hasty one is in the wrong, even if he acquires [what he seeks .۱۱

۱۱_ اَلعَجُولُ مُخْطِئٌ وإنْ مَلَكَ.

.The one who rides on [the mount of] haste is on the verge of stumbling .۱۲

۱۲_ راكِبُ العَجَلِ (العَجَلَهِ) مُشْف (مُشْرِف) عَلَى الكَبْوَهِ.

.In haste there is error .۱۳

۱۳_ فِى العَجَلِ عِثارٌ.

.In haste there is regret .۱۴

۱۴_ فِى العَجَلَهِ النَّدامَهُ.

.It is seldom that the view of a hasty person turns out to be correct .۱۵

۱۵_ قَلَّما يُصيبُ رَأىُ العَجُولِ.

It is seldom that the scheme of the hasty is successful or that the love of the one .۱۶ .who is fed up lasts

۱۶_ قَلَّما تَنْجَحُ حيلَهُ العَجُولِ، أوْ تَدُومُ مَوَدَّهُ المَلُولِ.

.Few are the ones who make haste and are not ruined by it .۱۷

۱۷_ قَلَّ مَنْ عَجِلَ إلاّ هَلَكَ.

.Everyone who is hastened asks for more time .۱۸

۱۸_ كُلُّ مُعاجَل يَسْأَلُ الإنْظارَ.

.Too much haste makes a person slip .۱۹

۱۹_

كَثْرَةُ العَجَلِ يُزِلَّ الإنْسانَ.

.[A hasty person never gets praised [for his haste .٢٠

٢٠ـ لَنْ يُلْقَى العَجُولُ مَحْمُوداً.

.One who makes haste, errs .٢١

٢١ـ مَنْ عَجِلَ زَلَّ.

.One who is hasty makes mistakes .٢٢

٢٢ـ مَنْ يَعْجَلْ يَعْثُرْ.

?One who makes haste, his errors increase .٢٣

٢٣ـ مَنْ عَجِلَ كَثُرَ عِثارُهُ.

.One who acts hastily falls into error .٢٤

٢٤ـ مَنْ رَكِبَ العَجَلَ أدْرَكَ الزَّلَلَ.

.One who is hasty regrets his haste .٢٥

٢٥ـ مَنْ عَجِلَ نَدِمَ عَلَى العَجَلِ.

.One who acts hastily is made to stumble by error .٢٦

٢٦ـ مَنْ رَكِبَ العَجَلَ كَبابِهِ الزَّلَلُ.

.One who acts hastily is bestridden by blame .٢٧

٢٧ـ مَنْ رَكِبَ العَجَلَ رَكِبَتْهُ المَلامَهُ.

.There is no achievement for the hasty .٢٨

٢٨ـ لاإصابَهَ لِعَجُول.

Of all people, the one with the greatest regret and the most reproof is the hasty, .٢٩

.rash person who is not subdued by his intellect until after his affair is lost

۲۹_ أشَدُّ النّاسِ نَدامَةً، وأكْثَرُهُمْ مَلامَةً، العَجِلُ النَّزِقُ الَّذی لایُدْرِکُهُ عَقْلُهُ، إلاّ بَعْدَ فَوْتِ أمْرِهِ.

Leave haste aside, for indeed the one who is hasty in matters neither attains what .۳۰ .he seeks nor is his affair praised

۳۰_ ذَرِ العَجَلَ، فَإنَّ العَجِلَ فِی الاُْمُورِ لایُدْرِکُ مَطْلَبَهُ وَلایُحْمَدُ أمْرُهُ.

.[The hasty one errs or is close to [erring .۳۱

۳۱_ أخْطَأَ مُسْتَعْجِلٌ أوْ کادَ.

The Denumerable

المعدود-The Denumerable

.Every denumerable thing can diminish .۱

۱_ کُلُّ مَعْدُود مُنْتَقِصٌ.

Readiness And Preparation

الاِستعداد-Readiness and Preparation

.The best preparation is that by which one's Hereafter is improved .۱

۱_ خَیْـرُ الاِسْتِعْدادِ ما اُصْلِحَ بِهِ المَعادُ.

Lighten your burden, for indeed the goal is in front of you and time is behind you, .۲ .driving you forward

۲_ تَخَفَّفُوا فَإنَّ

الغايَه أمامَكُمْ، والسّاعَهَ مِنْ وَرائِكُمْ تَحْدُوكُمْ.

Lighten your burden so as to catch up [with those who are ahead you], for indeed .۳ the last among you are only being awaited by the first among you [who have .[preceded them

۳ـ تَخَفَّفُوا تَلْحَقُوا، فَإنَّما يُنْتَظَرُ بِأوَّلِكُمْ آخِرُكُمْ.

Prepare for your journey, keep your gaze on the flash of salvation and travel on .۴ .[swift [and girded] mounts [of good deeds

۴ـ تَيَسَّرْ لِسَفَرِكَ، وشِمْ بَرْقَ النَّجاهِ، وارْحَلْ مَطايَا التَّشْمير.

Return from negligence, awake from slumber, prepare yourself for the move and .۵ .gather provisions for the journey

۵ـ ثُوبُوا (تُوبُوا) مِنَ الغَفْلَهِ، وتَنَبَّهُوا مِنَ الرَّقْدَهِ، وتَأهَّبُوا لِلنُّقْلَهِ، وَتَزَوَّدُوا لِلرِّحْلَهِ.

.One who has prepared for his journey is delighted upon his arrival .۶

۶ـ مَنِ اسْتَعَدَّ لِسَفَرِهِ قَرَّ عَيْناً بِحَضَرِهِ.

Select your abode for yourself before the day of your landing and prepare your .۷ .dwelling before your arrival

۷ـ اِرْتَدْ لِنَفْسِكَ قَبْلَ يَوْمِ نُزُولِكَ ووَطِّ المَنْزِلَ قَبْلَ حُلُولِكَ.

Justice And The Just

العدل والعادل–Justice and the just

.Justice is the better of the two policies .۱

۱ـ اَلعَدْلُ أفْضَلُ السِّياسَتَيْنِ.

.Justice is the cornerstone of faith and the accumulator of benevolence .۲

۲ـ اَلعَدْلُ رَأسُ الإيمانِ، وجَمّاعُ الإحْسانِ.

.Justice is the mainstay of the populace and the splendour of the rulers .۳

۳_ اَلْعَدْلُ قِوامُ الرَّعِیَّهِ، وجَمالُ الوُلاهِ.

Justice means that you act equitably when you are oppressed, and kindness means .۴ .that when you gain authority, you forgive

۴_ اَلعَدْلُ أنَّکَ إذا ظُلِمْتَ أنْصَفْتَ، والفَضْلُ أنَّکَ إذا قَدَرْتَ عَفَوْتَ.

.Be just and you will rule .۵

۵_ اِعْدِلْ تَحْکُمْ.

.Be just and you will rule .۶

۶_ اِعْدِلْ تَمْلِکَ.

Be just and your power .۷

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will last.

٧_ اِعْدِلْ تَدُمْ لَکَ القُدْرَهُ.

٨. Have recourse to justice with good intention for the populace, reduced covetousness and increased piety.

٨_ اِسْتَعِنْ عَلَى العَدْلِ بِحُسْنِ النِّیَّهِ فِی الرَّعیَّهِ، وقِلَّهِ الطَّمَعِ، وکَثْرَهِ الوَرَعِ.

٩. The loftiest of endowments is justice.

٩_ أسْنَى المَواهِبِ العَدْلُ.

١٠. The best [form of] justice is assisting the oppressed.

١٠_ أحْسَنُ العَدْلِ نُصْرَهُ المَظْلُومِ.

١١. The most just of all people is he who is equitable to the one who has oppressed him.

١١_ أعْدَلُ النّاسِ مَنْ أنْصَفَ مَنْ ظَلَمَهُ.

١٢. Verily being fair in [your] ruling and eschewing oppression are part of justice.

١٢_ إنَّ مِنَ العَدْلِ أنْ تُنْصِفَ فِی الحُکْمِ، وتَجْتَنِبَ الظُّلْمَ.

١٣. Indeed justice is the scale of Allah, the Glorified, which He has placed among the creation and installed for the establishment of truth; so do not oppose Him in His scale and do not contradict Him in His authority.

١٣_ إنَّ العَدْلَ میزانُ اللّهِ سُبْحانَهُ الَّذی وَضَعَهُ فِی الخَلْقِ، ونَصَبَهُ لإقامَهِ الحَقِّ، فَلا تُخالِفْهُ فی میزانِهِ، ولاتُعارِضْهُ فی سُلْطانِهِ.

١۴. Verily Allah, the Glorified, has enjoined justice and benevolence and has forbidden indecency and injustice.

١۴_ إنَّ اللّهَ سُبْحانَهُ أمَرَ بِالعَدْلِ والإحْسانِ، ونَهى عَنِ الفَحْشاءِ والظُّلْمِ.

١۵. Justice is brings harmony while oppression causes deviation.

۱۵_ اَلعَدْلُ مَأْلُوفٌ، اَلجَوْرُ عَسُوفٌ.

.Justice is the soul of testimony .۱۶

۱۶_ اَلقِسْطُ رُوحُ الشَّهادَهِ.

.Justice is the life of decrees .۱۷

۱۷_ اَلعَدْلُ حَياهُ الأحْكامِ.

.Justice is the best testimony .۱۸

۱۸_ اَلقِسْطُ خَیْـرُ الشَّهادَهِ.

.Justice reforms the people .۱۹

۱۹_ اَلْعَدْلُ يُصْلِحُ البَرِيَّهَ.

.Justice is a merit for the ruler .۲۰

۲۰_ اَلعَدْلُ فَضيلَهُ السُّلْطانِ.

.Justice is the greatest of riches .۲۱

۲۱_ اَلعَدْلُ أغْنَى الغَناءِ.

.Justice is equity .۲۲

۲۲_

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اَلعَدْلُ إنْصافٌ.

۲۳. Justice is a foundation [for a healthy society]; oppression is destruction.

۲۳_ اَلعَدْلُ مِلاکٌ، اَلجَوْرُ هَلاکٌ.

۲۴. The just [ruler] is a custodian who awaits one of the two rewards (or the better of the two rewards).

۲۴_ اَلعادِلُ راعٍ يَنْتَظِرُ أحَدَ الجَزائَيْنِ (أحْسَنَ الجزاءين).

۲۵. The most just among the creation is one who judges best according to the truth.

۲۵_ أعْدَلُ الخَلْقِ أقْضاهُمْ بِالحَقِّ.

۲۶. The most just of all people is he who is equitable despite having power, and the one who has the greatest clemency is he who is clement despite having authority.

۲۶_ أعْدَلُ النّاسِ مَنْ أنْصَفَ عَنْ قُوَّه، وأعْظَمُهُمْ حِلْماً مَنْ حَلُمَ عَنْ قُدْرَه.

۲۷. Through justice, bounties are multiplied.

۲۷_ بِالعَدْلِ تَتَضاعَفُ البَـرَكاتُ.

۲۸. Through justice, the populace is reformed.

۲۸_ بِالعَدْلِ تَصْلُحُ الرَّعِيَهُ.

۲۹. Allah, the Glorified, made justice a mainstay for mankind, a purification from oppressions and vices, and as an opening for [the spreading of] Islam.

۲۹_ جَعَلَ اللّهُ سُبْحانَهُ العَدْلَ قِواماً لِلأنامِ، وتَنْزيهاً مِنَ المَظالِمِ والآثامِ، وتَسْنِيَةً لِلإسْلامِ.

۳۰. Virtuous justice is [the cause of] organization [and harmony] among the people.

۳۰_ حُسْنُ العَدْلِ نِظامُ البَريَّهِ.

۳۱. The best of policies is justice.

۳۱_ خَیْرُ السِّیاساتِ العَدْلُ.

۳۲. How can one who is unjust to himself be just with others?!

۳۲_ کَیْفَ یَعْدِلُ فی غَیْرِهِ مَنْ یَظْلِمُ نَفْسَهُ؟!

۳۳. Justice suffices as a means of governance.

۳۳_ کَفی بِالعَدْلِ سائِساً.

۳۴. Let your riding mount be justice, for one who rides on it gains mastery.

۳۴_ لِیَکُنْ مَرْکَبُکَ العَدْلَ فَمَنْ رَکِبَهُ مَلَکَ.

۳۵. Justice can never be achieved until injustice falters [and comes to an end].

۳۵_ لَنْ یُتَمَکَّنَ العَدْلُ حَتّی یَزِلَّ

البَخْسُ.

It is not from justice to judge a reliable person by conjecture [instead of accepting his testimony].(1) .۳۶

۳۶_ لَيْسَ مِنَ العَدْلِ القَضاءُ عَلَى الثِّقَهِ بِالظَّنِّ.

One who is just gains [and strengthens his] power [and authority]. .۳۷

۳۷_ مَنْ عَدَلَ تَمَكَّنَ.

The ruling of one who is just gets acted upon. .۳۸

۳۸_ مَنْ عَدَلَ نَفَذَ حُكْمُهُ.

The status of one who is just becomes great. .۳۹

۳۹_ مَنْ عَدَلَ عَظُمَ قَدْرُهُ.

One whose justice increases, his days are praised. .۴۰

۴۰_ مَنْ كَثُرَ عَدْلُهُ حُمِدَتْ أيّامُهُ.

Allah unfolds His mercy upon one who acts justly in the lands. .۴۱

۴۱_ مَنْ عَدَلَ فِى البِلادِ نَشَرَ اللّهُ عَلَيْهِ الرَّحْمَهَ.

One whose deed done in private matches what he does openly and whose actions are consistent with his speech, then he is the one who has fulfilled the trust and whose justice has been established. .۴۲

۴۲_ مَنْ طابَقَ سِـرُّهُ عَلانِيَتَهُ، ووافَقَ فِعْلُهُ مَقالَتَهُ فَهُوَ الَّذى أدَّى الأمانَه، وتَحَقَّقَتْ عَدالَـتُهُ.

Whoever acts justly, Allah fortifies his kingdom. .۴۳

۴۳_ مَنْ عَمِلَ بِالعَدْلِ حَصَّنَ اللّهُ مُلْكَهُ.

Take with justice but give with munificence; you will possess two virtues. .۴۴

۴۴_ خُذْ بِالعَدْلِ وأعْطِ بِالفَضْلِ تَحُزِ المَنْقَبَتَيْنِ.

The policy of justice comprises of three things: judiciousness in leniency, fairness in .۴۵ investigation and moderation in munificence.

۴۵_ سِياسَةُ العَدْلِ ثَلاثٌ: لينٌ فى حَزْم، واسْتِقْصاءٌ فى عَدْل، وإفْضالٌ فى قَصْد.

.Two things are such that their reward cannot be weighed: forgiveness and justice .۴۶

۴۶_ شَيْئانِ لايُوزَنُ ثَوابُهُما: العَفْوُ، والعَدْلُ.

.The uprightness [and betterment] of the populace is [achieved through] justice .۴۷

۴۷_ صَلاحُ الرَّعِيَّهِ العَدْلُ.

You must be just with [both] friend and foe, and .۴۸

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Or (according to Ibn Abi al-Ḥadīd's explanation): It is not from justice to judge upon -۱ .what is known [for certain] using [mere] conjecture

moderate in [both] poverty and wealth.

۴۸_ عَلَيْكَ بِالعَدْلِ فى الصَّديقِ، والعَدُوِّ،وَ القَصْدِ فِى الفَقْرِ وَالغِنى.

۴۹. The pinnacle of justice is for a person to be just with himself.

۴۹_ غايَةُ العَدْلِ أنْ يَعْدِلَ المَرْءُ فى نَفْسِهِ.

۵۰. In justice there is benevolence.

۵۰_ فِى العَدْلِ الإحْسانُ.

۵۱. In justice there is betterment of the people.

۵۱_ فِى العَدْلِ صَلاحُ البَرِيَّهِ.

۵۲. Following the way of Allah and the stability of nations lies in justice

۵۲_ فِى العَدْلِ الاِقْتِداءُ بِسُنَّهِ اللّهِ وثَباتُ الدُّوَلِ.

۵۳. In justice there is comfort; and one for whom justice is beleaguering, then oppression will be more beleaguering [and difficult] for him.

۵۳_ فِى العَدْلِ سَعَهٌ، ومَنْ ضاقَ عَلَيْهِ العَدْلُ فَالجَوْرُ عَلَيْهِ أضْيَقُ.

۵۴. From the exigencies of justice is the forbidding of oppression.

۵۴_ مِنْ لَوازِمِ العَدْلِ اَلتَّناهى عَنِ الظُّلْمِ.

۵۵. Nothing brings prosperity to the lands like justice.

۵۵_ ما عُمِرَتِ البُلْدانُ بِمِثْلِ العَدْلِ.

۵۶. Do not let the weak lose hope in your justice.

۵۶_ لا تُؤْيِسِ الضُّعَفاءَ مِنْ عَدْلِكَ.

۵۷. There is no justice better than returning the right of the oppressed.

۵۷_ لاعَدْلَ أفْضَلُ مِنْ رَدِّ المَظالِمِ.

.Justice is life .۵۸

۵۸_ اَلعَدْلُ حَياةٌ.

.Justice is the best judgment .۵۹

۵۹_ اَلعَدْلُ خَیْـرُ الحُكْمِ.

.Justice is [a means of attaining]) success and dignity .۶۰

۶۰_ اَلعَدْلُ فَوْزٌ وكَرامَةٌ (مكانَةٌ).

.(Justice is the mainstay of the populace (or of the creation .۶۱

۶۱_ اَلعَدْلُ قِوامُ الرَّعِیَّهِ (البَـرِیَّهِ).

.Justice is a merit of the sultan .۶۲

۶۲_ العَدْلُ فَضیلَهُ السُّلْطانِ.

.Justice is the system of leadership .۶۳

۶۳_ اَلعَدْلُ نِظامُ الإمْرَهِ.

.Justice is the strongest foundation .۶۴

۶۴_ اَلعَدْلُ أقْوی أساس.

.Justice is the best trait .۶۵

۶۵_ اَلعَدْلُ أفْضَلُ سَجِیَّه.

Justice relieves the one who acts .۶۶

.upon it from being shackled by the rights of others

۶۶ــ اَلعَدْلُ يُريحُ العامِلَ بِهِ مِنْ تَقَلُّدِ المَظالِمِ.

.The bane of justice is the powerful tyrant .۶۷

۶۷ــ آفَهُ العَدْلِ اَلظّالِمُ القادِرُ.

When your judgment is applied upon yourself [thereby showing your justice], the .۶۸
.souls of [other] people summon each other towards your justice

۶۸ــ إذا نَفَذَ حُكْمُكَ فى نَفْسِكَ تَداعَتْ أنْفُسُ النّاسِ إلى عَدْلِكَ.

.The bane of the just [ones] is lack of piety .۶۹

۶۹ــ آفَهُ العُدُولِ قِلَّهُ الوَرَعِ.

.The coming to power of the just is from the necessities .۷۰

۷۰ــ دَوْلَهُ العادِلِ مِنَ الواجِباتِ.

.Many a just person is an oppressor .۷۱

۷۱ــ رُبَّ عادِل جائِر.

The Middle Course

الإعتدال والنمط الأوسط-The middle course

The best affair (of this ummah) is [taking] the middle course; to it return those who .۱
.have gone to the extreme and with it join those who have lagged behind

۱ــ خَيْــرُ الأُمُورِ (هذِهِ الاُمَّهِ) النَّمَطُ الأوْسَطُ، إلَيْهِ يَرْجِعُ الغالى وبِهِ يَلْحَقُ التّالى.

Enmity And The Enemy

العدوّ والمعاداه-Enmity and the Enemy

Being bound by straps is better [and more preferable] than accompanying the .۱

.adversary

۱_ اَلشَّدُّ بِالقِدِّ، وَلامُقارِنَهُ الضِّدِّ.

.[The cause of enmity is lack of empathy [and consideration for others .۲

۲_ عِلَّهُ المُعاداهِ قِلَّهُ المُبالاتِ.

.Enmity of near ones is more unpleasant than the sting of the scorpions .۳

۳_ عَداوَهُ الأقارِبِ أمَرُّ مِنْ لَسْعِ العَقارِبِ.

.Too much enmity is disquieting for the hearts .۴

۴_ كَثْرَهُ العَداوَهِ عَناءُ القُلُوبِ.

.Whoever stubbornly opposes the people, they hate him .۵

۵_ مَنْ عانَدَ النّاسَ مَقَتُوهُ.

.Whoever manifests his enmity, his stratagems are reduced .۶

۶_ مَنْ أظْهَرَ عَداوَتَهُ قَلَّ كَيْدُهُ.

One who tries to overcome his adversary .۷

.has embarked on a struggle

۷_ مَنْ غالَبَ الضِّدَّ رَكِبَ الجِدَّ.

.One who accompanies his adversary exhausts his body .۸

۸_ مَنْ قارَنَ ضِدَّهُ ضَنِیَ جَسَدَهُ.

.One who reforms [and reconciles with] his enemy increases in his number .۹

۹_ مَنِ اسْتَصْلَحَ عَدُوَّهُ زادَ فی عَدَدِهِ.

.Whoever is unconcerned about you, then he is your enemy .۱۰

۱۰_ مَنْ لا یُبالِکَ فَهُوَ عَدُوُّکَ.

Whoever accompanies his adversary, he will expose his flaw and torment his .۱۱
.heart

۱۱_ مَنْ قارَنَ ضِدَّهُ کَشَفَ عَیْبَهُ وعَذَّبَ قَلْبَهُ.

.One who is courteous with his adversaries is safe from battles .۱۲

۱۲_ مَنْ داری أَضْدادَهُ أَمِنَ المَحارِبَ.

.One who sleeps, neglecting his enemy, is jolted awake by [his] crafty schemes .۱۳

۱۳_ مَنْ نامَ عَنْ عَدُوِّهِ أَنْبَهَتْهُ (نَبَّهَتْهُ) المَکائِدُ.

One who finds the enmity of men sweet tastes the bitterness of the hardships of .۱۴
.war

۱۴_ مَنِ اسْتَحْلی مُعاداهَ الرِّجالِ اِسْتَمَرَّ مُعاناهَ القِتالِ.

.One who shows enmity towards the people reaps the fruit of regret .۱۵

۱۵_ مَنْ عادَی النّاسَ اِسْتَثْمَرَ النَّدامَهَ.

Whoever hides your fault from you and exposes your fault in your absence, then .۱۶

.he is your [real] enemy, so be careful of him

۱۶_ مَنْ ساتَرَکَ عَیْبَکَ، وعابَکَ فی غَیْبِکَ فَهُوَ العَدُوُّ فَاحْذَرْهُ.

Whoever shows enmity [with the people] his paths becomes rugged, his affair .۱۷ .becomes difficult and his way out becomes narrow

۱۷_ مَنْ شاقَّ وعِرَتْ عَلَیْهِ طُرُقُهُ، وأعْضَلَ عَلَیْهِ أمْرُهُ، وضاقَ عَلَیْهِ مَخْرَجُهُ.

.One who reforms his adversaries attains his goal .۱۸

۱۸_ مَنْ أصْلَحَ الأضْدادَ بَلَغَ المُرادَ.

One who derives benefit from harming you will never be free from his enmity for .۱۹ .you in every situation

۱۹_ مَنْ کانَ

نَفْعُهُ فی مَضَرَّتِکَ لَمْ یَخْلُ فی کُلِّ حال مِنْ عَداوَتِکَ.

Never do two people [or groups] quarrel but that the more foolish of the two wins the argument. ٢٠.

٢٠_ ما تَلاحی إثْنانِ فَظَهَرَ إلاّ أسْفَهُهُما.

Acting courteously with the enemies of Allah in their domains is a safeguard from the chastisement of Allah and a caution from the raging tribulations of this world. ٢١.

٢١_ مُجامَلَهُ أعْداءِ اللّهِ فی دَوْلَتِهِمْ تَقِیَّهٌ مِنْ عَذابِ اللّهِ، وحَذَرٌ مِنْ مَعارِکَ البَلاءِ فِی الدُّنیا.

Struggling against the enemies in their dominions and fighting against them despite their power is abandoning the command of Allah and exposing oneself to the tribulations of this world. ٢٢ .

٢٢_ مُجاهَدَهُ الأعْداءِ فی دَوْلَتِهِمْ، ومُناضَلَتُهُمْ مَعَ قُدْرَتِهِمْ تَرْکٌ لأمْرِ اللّهِ وَتَعَرُّضٌ لِبَلاءِ الدُّنیا.

(Do not be adversaries of the blessings of Allah upon you.(١ ٢٣.

٢٣_ لاتَ_کُونُوا لِنِعَمِ اللّهِ عَلَیْکُمْ أضْداداً.

.[Do not face your adversary before you are powerful enough [to defeat him ٢۴.

٢۴_ لاتُوقِعْ بِالعَدُوِّ قَبْلَ القُدْرَهِ.

Do not be fooled by the courteousness of the enemy for indeed he is like water, even if its heating by fire is prolonged, it is not prevented from extinguishing it. ٢۵.

٢۵_ لاتَغْتَرَنَّ بِمُجامَلَهِ العَدُوِّ فَإنَّهُ کَالماءِ وإنْ أُطیلَ إسْخانُهُ بِالنّارِ لایَمْتَنِعُ مِنْ إطْفائِها.

Do not confront your enemy while he is charging towards you, for indeed his charge will aid him to overcome you and do not confront him when he is fleeing away from you, for indeed his flight is sufficient for you in dealing with him. ٢۶ .

٢۶_ لاتَعَرَّضْ لِعَدُوِّکَ وهُوَ مُقْبِلٌ، فَإنَّ إقْبالَهُ یُعِینُهُ عَلَیْکَ، ولاتَعَرَّضْ لَهُ

Or: Do not be enemies [of each other] for the [sake of the] blessings of Allah upon – ١ you.

وهُوَ مُدْبِرٌ، فَإنَّ إدْبارَهُ يَكْفيكَ أمْرُهُ.

٢٧. Do not declare your enmity to your enemy and do not rebuke your friend; and accept the excuse [you are given] even if it is a lie, and do not give [a forceful] response despite having the power to do so, even if it be your right.

٢٧ــ لاتُنابِذْ عَدُوَّكَ، ولاتُقَرِّعْ صَديقَكَ، وأقْبَلِ العُذْرَ، وإنْ كانَ كِذْباً وَدَعِ الجَوابَ عَنْ قُدْرَه وإنْ كانَ لَكَ.

٢٨. When you have hatred [for someone] then do not disassociate yourself [completely – and leave some room for possible future friendship].

٢٨ــ إذا أبْغَضْتَ فَلا تَهْجُرْ.

٢٩. Let the most hated of people to you and the furthest of them from you be the one who always seeks out the faults of people.

٢٩ــ لِيَكُنْ أبْغَضُ النّاسِ إلَيْكَ وأبْعَدُهُمْ مِنْكَ أطْلَبُهُمْ لِمَعائِبِ النّاسِ.

٣٠. One who hates you incites you [to wrongdoing].

٣٠ــ مَنْ أبْغَضَكَ أغْراكَ.

٣١. The enemy has been named ‘enemy’ because he wrongs you; so one who flatters you for your faults is in actually an enemy who is wronging you.

٣١ــ إنَّما سُمِّىَ العَدُوُّ عَدُوّاً لأنَّهُ يَعْدُوعَلَيْكَ، فَمَنْ داهَنَكَ فى مَعائِبِكَ فَهُوَ العَدُوُّ العادى عَلَيْكَ.

٣٢. Keep away from the enemies of Allah and maintain ties with the friends of Allah.

٣٢ــ زائِلُوا أعْداءَ اللّهِ وواصِلُوا أوْلِياءَ اللّهِ.

٣٣. The worst of enemies is the one who goes to the greatest lengths and is most secretive in his plotting.

٣٣ــ شَرُّ الأعْداءِ أبْعَدُهُمْ غَوْراً، وأخْفاهُمْ مَكيدَةً.

٣٤. At times enemies may deceive [and pretend to be well-wishers].

۳۴_ قَدْ يَخْدَعُ الأعْداءُ.

.One who sows enmity [and aggression] reaps loss .۳۵

۳۵_ مَنْ

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زَرَعَ العُدْوانَ حَصَدَ الخُسْرانَ.

.Treating the enemy with kindness is one of the two victories .۳۶

۳۶_ اَلأَخْذُ عَلَى العَدُوِّ بِالفَضْلِ، أَحَدُ الظَّفَرَيْنِ.

Being courteous when trying to accomplish something is more effective than other .۳۷
.means

۳۷_ اَلتَّلَطُّفُ فِی الْحِیلَهِ أجدی مِنَ الوَسیلَهِ.

With regards to your enemy, be on the lookout for possibility [of defeating him] and .۳۸
.seize opportunity, you will be [thus become] triumphant

۳۸_ اِسْتَعْمِلْ مَعَ عَدُوِّکَ مُراقِبَهَ الإمکانِ وَانْتِهاضَ الفُرْصَهِ، تَظْفَرْ.

.The weakest of enemies in plotting is the one who manifests his enmity .۳۹

۳۹_ أَوْهَنُ الأَعْداءِ کَیْداً مَنْ أَظْهَرَ عَداوَتَهُ.

.One enemy is plenty .۴۰

۴۰_ اَلواحِدُ مِنَ الأَعْداءِ کَثیرٌ.

Reforming [and reconciliation with] the enemies through good words and beautiful .۴۱
.actions is easier than facing them and combating them with the torment of battle

۴۱_ اَلإِسْتِصْلاحُ لِلأَعْداءِ بِحُسْنِ المَقالِ، وجَمِیلِ الأَفْعالِ، أَهْوَنُ مِنْ مُلاقاتِهِمْ ومُغالَبَتِهِمْ بِمَضِیْضِ القِتالِ،

.One who reforms [and reconciles with] his opponents attains his goal .۴۲

۴۲_ مَنِ اسْتَصْلَحَ الأَضْدادَ بَلَغَ المُرادَ.

.Do not consider yourself safe from an enemy, even if he is grateful .۴۳

۴۳_ لاتَأْمَنْ عَدُوّاً وإِنْ شَکَرَ.

.Never underestimate an enemy, even if he is weak .۴۴

۴۴_ لاتَسْتَصْغِرَنَّ عَدُوّاً وإنْ ضَعُفَ.

۴۵. Showing enmity towards the people is a trait of the ignorant ones.

۴۵_ مُعاداةُ الرِّجالِ مِنْ شِيَمِ الجُهّالِ.

۴۶. One who unsheathes the sword of aggression is killed by it.

۴۶_ مَنْ سَلَّ سَيْفَ العُدْوانِ قُتِلَ بِهِ.

۴۷. Stances of [enmity and] hatred anger the Most Merciful, please Satan and disgrace man.

۴۷_ مَواقِفُ الشَّنَئانِ تُسْخِطُ الرَّحْمنَ، وتَرْضِی الشَّيْطانَ، وتَشينُ الإنْسانَ.

۴۸. One who exceeds in [his] animosity has sinned and one who falls short

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.and does not show enmity when it is required] is defeated]

۴۸_ مَنْ بالَغَ فِی الخِصامِ أثِمَ، ومَنْ قَصَّرَ عَنْهُ خُصِمَ.

.He who has animosity [towards others] is not capable of fearing Allah .۴۹

۴۹_ لایَسْتَطیعُ أنْ یَتَّقِیَ اللّهَ مَنْ خاصَمَ.

Quarrels [and disputes] manifest the foolishness of a person and do not increase in .۵۰ .his right

۵۰_ اَلمُخاصَمَهُ تُبْدی سَفَهَ الرَّجُلِ ولاتَزیدُ فی حَقِّهِ.

.One whose transgression (or antagonism) increases, his enemies increase .۵۱

۵۱_ مَنْ کَثُرَ تَعَدّیهِ (تَعادیهِ) کَثُرَتْ أعادیهِ.

.[Power is lost through aggression [and oppression .۵۲

۵۲_ اَلقُدْرَهُ یُزیلُهَا العُدْوانُ.

Apologizing And Offering Excuses

الأعذار والاِعتذار-Apologizing and offering excuses

Being needless of offering an excuse is more honourable than truthfulness [in your .۱ (excuse].(۱

۱_ اَلاِسْتِغْناءُ عَنِ العُذْرِ أعَزُّ مِنَ الصِّدْقِ.

.Apologizing necessitates pardoning .۲

۲_ اَلإعْذارُ یُوجِبُ الاِعْتِذارُ.

.Repeating the apology is a reminder of the sin .۳

۳_ إعادَهُ الاِعْتِذارِ تَذْکِیرٌ بِالذَّنْبِ.

.One who seeks pardon without having sinned has imposed the sin upon his soul .۴

۴ـ مَنِ اعْتَذَرَ مِنْ غَيْرِ ذَنْب فَقَدْ أوْجَبَ عَلى نَفْسهِ الذَّنْبَ.

.One who admits his wrongdoing deserves forgiveness .۵

۵ـ مَنِ اعْتَرَفَ بِالجَريرَهِ اِسْتَحقَّ المَغْفِرَه.

.One who apologizes in a befitting manner deserves to be forgiven .۶

۶ـ مَنْ أحْسَنَ الاِعْتِذارَ اِسْتَحَقَّ الاِغْتِفارَ.

.One who apologizes has sought pardon .٧

٧ـ مَنِ اعْتَذَرَ فَقدِ اسْتَقالَ.

.He who seeks pardon has not sinned .٨

٨ـ ما أذْنَبَ مَنِ اعْتَذَرَ.

!How good an intercessor seeking pardon is .٩

٩ـ نِعْمَ الشَّفيعُ الاِعْتِذارُ.

.Do not offer an excuse to the one who would like to find you without an excuse .١٠

١٠ـ لاتَعْتَذِرْ إلى مَنْ يُحِبُّ أنْ لايَجِدَلَکَ عُذْراً.

.There is no intercessor more successful than apology .١١

١١ـ لاشافِعَ أنْجَحُ مِنَ الاِعْتِذارِ.

.١٢

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.Or: Not doing anything that would require apology is rarer than truthfulness -١

.Repeating the apology is a reminder of the [past] sins

۱۲_ إعادَةُ الِاعْتِذارِ تَذْكِيرٌ بِالذُّنُوبِ.

۱۳. (Seeking pardon (or taking lesson) is a sincere warner.(۱

۱۳_ اَلِاعْتِذارُ(الِاعْتِبارُ) مُنْذِرٌ ناصِحٌ.

۱۴. When you do wrong, apologize.

۱۴_ إذا جَنَيْتَ فَاعْتَذِرْ.

۱۵. Sometimes the admission of guilt for having committed a sin dispenses with the need for seeking pardon.

۱۵_ رُبَّ جُرْمٍ أغْنى عَنِ الِاعْتِذارِ عَنْهُ اَلإقْرارُ بِهِ.

۱۶. Too much apology magnifies the sins.

۱۶_ كَثْرَةُ الِاعْتِذارِ تُعَظِّمُ الذُّنُوبَ.

۱۷. Keep away from that for which there is little denial, even if the excuses from you are many, for it is not such that everyone who speaks ill [of you] can be excused by you.

۱۷_ إيّاكَ وما قَلَّ إنْكارُهُ، وإنْ كَثُرَ مِنْكَ اِعْتِذارُهُ، فَماكُلُّ قائِلٍ نُكْراً يُمْكِنُكَ أنْ تُوسِعَهُ عُذْراً.

Dignity And Reputation

الأعراض-Dignity and Reputation

۱. Safeguard [your] reputations with wealth.

۱_ حَصِّنُوا الأعْراضَ بِالأمْوالِ.

۲. Nothing preserves reputations like turning away from vile traits and evil objectives.

۲_ ما صانَ الأعْراضُ كَالإعْراضِ عَنِ الدَّنايا وسُوءِ الأغْراضِ.

.Protect your reputations by spending your wealth generously .۳

۳ــ وَقُّوا أعْراضَكُمْ بِبَذْلِ أمْوالِكُمْ.

.Abundance of wealth [that is attained] by the derogation of reputations is ignobility .۴

۴ــ وُفُورُ الأمْوالِ بِانْتِقاصِ الأعْراضِ لُؤْمٌ.

Plenitude of religion and dignity [that is acquired] through generously spending . ۵ .wealth is a sublime gift

۵ــ وُفُورُ الدّينِ والعِرضِ بِابْتِذالِ الأمْوالِ مَوْهِبَةٌ سَنِيَّةٌ.

Protect your dignity with your worldly possessions and you will be honoured, do .۶ good to others and you will be served, show clemency and you will be put forward (or .(you will advance

۶ــ وَقِّ عِرْضَكَ بِعَرَضِكَ تُــكْرَمْ، وتَفَضَّلْ تُخْدَمْ، واحْلُمْ تُقَدَّمْ.

The plenitude of dignity is .۷

It is a warner in the sense that the shame it causes acts as a warning for one not to -۱ .do anything that would force him to seek pardon again

attained] through the generous spending of wealth, and the uprightness of religion is] .[realized] through devaluing this world

۷ــ وُفُورُ العِرْضِ بِابْتِذالِ المالِ، وَصَلاحُ الدّينِ بِإفْسادِ الدُّنيا.

.Nothing safeguards reputations like spending generously .۸

۸ــ ما حُصِّنَتِ الأعْراضُ بِمِثْلِ البَذْلِ.

Do not make your dignity a subject of the speech of every speaker [by engaging in .۹ .[shameful deeds

۹ــ لاتَجْعَلْ عِرْضَكَ غَرَضاً لِقَوْلِ كُلِّ قائِلٍ.

.One who sacrifices his dignity is abased .۱۰

۱۰ــ مَنْ بَذَلَ عِرْضَهُ ذَلَّ.

.One who sacrifices his dignity is humiliated .۱۱

۱۱ــ مَنْ بَذَلَ عِرْضَهُ حُقِّرَ.

.One who preserves his dignity is revered .۱۲

۱۲ــ مَنْ صانَ عِرْضَهُ وُقِّرَ.

.Whoever considers his dignity to be precious, money has of little value for him .۱۳

۱۳ــ مَنْ كَرُمَ عَلَيْهِ عِرْضُهُ هانَ عَلَيْهِ المالُ.

Cognizance

Cognizance-المعرفه

.Cognizance is perplexity and being devoid of it is dim-sightedness .۱

۱ــ اَلمَعْرِفَهُ دَهَشٌ، والخُلُوُّ مِنْها غَطَشٌ.

.The most excellent cognizance is the human being’s cognizance of himself .۲

٢ـ أفْضَلُ المَعْرِفَهِ، مَعْرِفَهُ الإنْسانِ نَفْسَهُ.

.Of all the people, the most cognizant of himself is the most fearful of his Lord .٣

٣ـ أكْثَرُ النّاسِ مَعْرِفَهً لِنَفْسِهِ أخْوَفُهُمْ لِرَبِّهِ.

.The person most cognizant of his age is the one who is not astonished by its events .۴

۴ـ أعْرَفُ النّاسِ بِالزَّمانِ مَنْ لَمْ يَتَعَجَّبْ مِنْ أحْداثِهِ.

.Cognizance is the light of the heart .۵

۵ـ اَلمَعْرِفَهُ نُورُ القَلْبِ.

.Cognizance is the successful attainment of [purification and] the sacred .۶

۶ـ اَلمَعْرِفَهُ اَلفَوْزُ بِالقُدْسِ.

.(Cognizance is the evidence of excellence (or nobility .٧

٧ـ اَلمَعْرِفَهُ بُرْهانُ الفَضْلِ(النُّبْلِ).

.The fruit of cognizance is becoming averse to the evanescent abode .٨

٨ـ ثَمَرَهُ المَعْرِفَهِ العُزُوفُ عَنْ دارِ الفَناءِ.

Many a cognizance leads .٩

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.to misguidance

۹ــ رُبَّ مَعْرِفَه أدَّتْ إلی تَضلیل.

Allah is known by the revocation of resolutions, the undoing of binds and the .۱۰ .relieving of hardship and affliction from the one whose intention is sincere

۱۰ــ عُرِفَ اللّهُ سُبْحانَهُ بِفَسْخِ العَزائِمِ، وحَلِّ العُقُودِ وکَشْفِ الضُّــرِّ، وَالبَلِیَّهِ عَمَّنْ أخْلَصَ لَهُ النِّیَّهَ.

.[The pinnacle of cognizance is fear [of Allah .۱۱

۱۱ ــ غایَهُ المَعْرِفَهِ اَلخَشْیَهُ.

.The pinnacle of cognizance is for a person to know himself .۱۲

۱۲ــ غایَهُ المَعْرِفَه أنْ یَعْرِفَ المَرْءُ نَفْسَهُ.

.It is a sufficient cognizance for a person to know himself .۱۳

۱۳ــ کَفی بِالمَرْءِ مَعْرِفَهً أنْ یَعْرِفَ نَفْسَهُ.

.The conception of cognizance is through learning knowledge .۱۴

۱۴ــ لِقاحُ المَعْرِفَه دِراسَهُ العِلْمِ.

One whose cognizance is sound, his soul and his endeavour turns away from the .۱۵ .evanescent world

۱۵ــ مَنْ صَحَّتْ مَعْرِفَتُهُ اِنْصَرَفَتْ عَنِ العالَمِ الفانی نَفْسُهُ وَهِمَّتُهُ.

The cognizance of a scholar is the devoutness through which Allah is worshipped, .۱۶ through it the human being gains obedience in his lifetime and a beautiful .remembrance after his death

۱۶ــ مَعْرِفَهُ العالِمِ دینٌ یُدانُ، بِهِ یَکْسِبُ الإنْسانُ الطّاعَهَ فی حَیاتِهِ، وَجَمیلَ الأُحْدُوثَهِ بَعْدَ وَفاتِهِ.

The smallest amount of cognizance leads to disinclination towards worldly . ۱۷ .((pleasures (or corruption of one's actions(۱

۱۷ـ يَسيرُ المَعْرِفَهِ يُوجِبُ الزُّهْدَ (فَسادَ العَمَلِ) فى الدُّنيا.

Meeting the people of cognizance is a means of strengthening the hearts and .۱۸ .benefitting of wisdom

۱۸ـ لِقاءُ أهْلِ المَعْرِفَهِ عِمارَهُ القُلُوبِ ومُسْتَفادُ الحِكْمَهِ.

.[One who is cognizant, refrains [from the forbidden .۱۹

۱۹ـ مَنْ عَرَفَ كَفَّ.

.It behoves the one who knows Allah, the Glorified, to desire that which is with Him .۲۰

۲۰ـ يَنْبَغى لِمَنْ

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It is possible that the actions are corrupted because the cognizance is only little and -۱ .thus incomplete

عَرَفَ اللّهَ سُبْحانَهُ أنْ يَرْغَبَ فيما لَدَيْهِ.

.One who is cognizant of Allah, the Glorified, will never become wretched .۲۱

۲۱ـ مَنْ عَرَفَ اللّهَ سُبْحانَهُ لَمْ يَشْقَ أبَداً.

One who relies on personal opinion and analogy in trying to know Allah goes astray .۲۲ .and matters become confusing for him

۲۲ـ مَنِ اعْتَمَدَ عَلَى الرَّأْيِ والقِياسِ فى مَعْرِفَهِ اللّهِ ضَلَّ، وتَشَعَّبَتْ عَلَيْهِ الأُمُورُ.

.Cognizance of Allah, the Glorified, is the highest cognizance .۲۳

۲۳ـ مَعْرِفَةُ اللّهِ سُبْحانَهُ أعْلَى المَعارِفِ.

It behoves the one who is cognizant of Allah, the Glorified, not to make his heart .۲۴ .devoid of hope in Him and fear of Him

۲۴ـ يَنْبَغى لِمَنْ عَرَفَ اللّهَ سُبْحانَهُ أنْ لايَخْلُوَ قَلْبُهُ مِنْ رَجائِهِ وَخَوْفِهِ.

)One who knows Allah believes in his oneness.(۱ .۲۵

۲۵ـ مَنْ عَرَفَ اللّهَ تَوَحَّدَ.

.Whoever knows Allah, his cognizance is complete .۲۶

۲۶ ـ مَنْ عَرَفَ اللّهَ كَمُلَتْ مَعْرِفَتُهُ.

The Cognizant

العارف-The Cognizant

.Every cognizant one is sorrowful .۱

۱ـ كُلُّ عارِف مَهْمُومٌ.

.[Every cognizant one is averse [to the temporary pleasures of this world .۲

۲ـ كُلُّ عارِف عائِفٌ.

.۳ How can one know others when he is ignorant of himself?!

۳_ كَيْفَ يَعْرِفُ غَيْرَهُ مَنْ يَجْهَلُ نَفْسَهُ؟!

.۴ The cognizant one is he who knows his soul and thus frees it and purifies it from all that distances it [from the Truth] and destroys it.

۴_ اَلعارِفُ مَنْ عَرَفَ نَفْسَهُ فَأَعْتَقَها، ونَزَّهَها عَنْ كُلِّ ما يُبَعِّدُها وَيُوبِقُها.

.۵ The face of the cognizant one is cheerful and smiling while his heart is fearful and sad.

۵_ اَلعارِفُ وَجْهُهُ مُسْتَبْشِرٌ مُتَبَسِّمٌ، وقَلْبُهُ وَجِلٌ مَحْزُونٌ.

Glory And The Honoured One

العزّه والعزيز-Glory and the Honored One

.۱ One who is given

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-۱ Or: One who knows Allah opts to remain alone.

.honour by Allah cannot be humiliated by any king

١ــ مَنْ تَعزَّزَ بِاللّهِ لَمْ يُذِلَّهُ سُلْطانٌ.

٢. One who seeks honour through [anyone] other than Allah is abased.

٢ــ مَنِ اعْتَزَّ بِغَيْرِ اللّهِ ذَلَّ.

٣. One who seeks glory through [anyone] other than Allah is destroyed by [the] glory.

٣ــ مَنِ اعْتَزَّ بِغَيْرِ اللّهِ أهْلَكَهُ العِزُّ.

٤. One who seeks glory without having any right to it gets humiliated.

٤ــ مَنْ يَطْلُبِ العِزَّ بِغَيْرِ حَقّ يَذِلُّ.

٥. One who seeks glory through [anything] other than truth, Allah humiliates him with [the] truth.

٥ــ مَنِ اعْتَزَّ بِغَيْرِ الحَقِّ أذَلَّهُ اللّهُ بِالحَقِّ.

٦. There is no glory except through obedience [to Allah].

٦ــ لاعِزَّ إلاّ بِالطّاعَهِ.

٧. The honoured is the one who becomes honoured through obedience [to Allah].

٧ــ اَلعَزيزُ مَنِ اعْتَزَّ بِالطّاعَهِ.

٨. When you seek glory, then seek it through obedience [to Allah].

٨ــ إذا طَلَبْتَ العِزَّ فَاطْلُبْهُ بِالطّاعَهِ.

٩. He whose neighbours are abased is not honoured.(١)

٩ــ ما عَزَّ مَنْ ذَلَّ جيرانُهُ.

١٠. Glory is the attainment of [the power to exact] revenge.

١٠_ اَلعِزُّ إدْراكُ الاِنْتِصارِ.

.Every glory that is not endorsed by religion is a humiliation .١١

١١_ كُلُّ عِزٍّ لايُؤَيِّدُهُ دينٌ مَذَلَّةٌ.

Seclusion

الإعتزال-Seclusion

.In seclusion from the worldly people there is accumulation of goodness .١

١_ فِى اعْتِزالِ أَبْناءِ الدُّنيا جِماعُ الصَّلاحِ.

.One who secludes [from the people] himself remains safe .٢

٢_ مَنِ اعْتَزَلَ سَلِمَ.

.[One who tests [the people who love this world] secludes himself [from them .٣

٣_ مَنِ اخْتَبَـرَ اِعْتَزَلَ.

One who secludes himself, his indifference towards the pleasures of this world .۴ .becomes strong

۴_ مَنِ اعْتَزَلَ حَسُنَتْ زَهادَتُهُ.

?Whoever secludes himself, his piety remains safeguarded .۵

۵_ مَنِ

.Or: One who humiliates his neighbours is not honoured -١

اعْتَزَلَ سَلِمَ وَرَعُهُ.

۶. One who secludes himself from the people is safe from their evil.

۶ــ مَنِ اعْتَزَلَ النّاسَ سَلِمَ مِنْ شَرِّهِمْ.

۷. How good a worship seclusion is!

۷ــ نِعْمَ العِبادَةُ العُزْلَةُ.

۸. One who isolates himself from the people preserves his religion.

۸ــ مَنِ انْفَرَدَ عَنِ النّاسِ صانَ دينَهُ.

۹. One who isolates himself from the people becomes intimate with Allah, the Glorified.

۹ــ مَنِ انْفَرَدَ عَنِ النّاسِ أَنِسَ بِاللّهِ سُبْحانَهُ.

۱۰. Safety is in solitude.

۱۰ــ اَلسَّلامَةُ فِى التَّفَرُّدِ.

۱۱. Solitude is the comfort of the worshippers.

۱۱ــ اَلاِنْفِرادُ راحَةُ المُتَعَبِّدينَ.

۱۲. One who isolates himself is spared from sorrows.

۱۲ــ مَنِ انْفَرَدَ كُفِىَ الأَحْزانَ.

۱۳. Continuous solitude is safer than mingling with the people.

۱۳ــ مُداوَمَةُ الوَحْدَةِ أَسْلَمُ مِنْ خُلْطَةِ النّاسِ.

۱۴. Seclusion is the best (or the fortification of) piety.

۱۴ــ اَلعُزْلَةُ حُسْنُ (حِصْنُ)التَّقْوى.

۱۵. Seclusion is the best trait of the sagacious.

۱۵ـ اَلعُزْلَةُ أفْضَلُ شِيَمِ الأكْياسِ.

Resolve

العزم-Resolve

۱. Whoever reveals his decision [to others], his judiciousness gets nullified.

۱ـ مَنْ أظْهَرَ عَزْمَهُ بَطَلَ حَزْمُهُ.

۲. Whoever resolves to do evil, his arrow returns to him.

۲ـ مَنْ ساءَ عَزْمُهُ رَجَعَ عَلَيْهِ سَهْمُهُ.

۴. Do not resolve upon that in which you find no clear guidance.

۳ـ لاتَعْزِمْ عَلى مالَمْ تَسْتَبِنِ الرُّشْدَ فيهِ.

۵. There is no good in [making a] resolution without determination.(۱)

۴ـ لاخَيْرَ فى عَزْمٍ بِلا حَزْمٍ.

Adversity

العسر-Adversity

۱. Adversity degrades morals and alienates friends.

۱ـ اَلعُسْرُ يَشينُ الأخْلاقَ، وَيُوحِشُ الرِّفاقَ.

۲. Adversity is a reproach.

۲ـ العُسْرُ لُؤْمٌ.

۳. Adversity corrupts morals.

۳ـ اَلعُسْرُ يُفْسِدُ الأخْلاقَ.

Social Interaction And Mingling

العشره والخلطه-Social Interaction and mingling

.ocial interaction with people of merits is enlivening for the hearts .۱

۱_ مُعاشَرَهُ ذَوِی الفَضائِلِ حَیاهُ القُلُوبِ.

Let not your .۲

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.Or: There is no good in making a decision without prudence -۱

family or those whom you love be the most miserable of people because of you.

٢_ لايَکُنْ أهْلُکَ وذُو وُدِّکَ (ذُوُوکَ)أشْقَی النّاسِ بِکَ.

٣. Do not alienate a person whose separation will harm you.

٣_ لاتُوحِشَنَّ امْرَءً يَسُوءُکَ فِراقُهُ.

۴. The one who mingles with people is afflicted by the evil associate and the hypocrisy of the enemy.

۴_ يُبْتَلی مُخالِطُ النّاسِ بِقَرينِ السُّوءِ، ومداجاهِ العَدُوِّ.

۵. Preserve [the respect of others] and your respect will be preserved.

۵_ أبْقِ يُبْقَ عَلَيْکَ.

۶. Mix sternness with gentleness, and be gentle as long as gentleness is more befitting.

۶_ اِخْلِطِ الشِدَّهَ بِرِفْقٍ، وارْفُقْ ما کانَ الرِّفْقُ أوْفَقَ.

٧. Imbibe your heart with mercy for all the people and kindness towards them, and do not oppress them or be [like] a sword over them.

٧_ أَشْعِرْ قَلْبَکَ الرَّحْمَهَ لَجَميعِ النّاسِ والإحْسانِ إلَيْهِمْ، وَلاتُنِلْهُمْ حَيْفاً، وَلاتَـكُنْ عَلَيْهِمْ سَيْفاً.

٨. Remember you brother who is absent in the same way that which you would like him to remember you [in your absence] and keep away from what he dislikes; and disregard from him that which you would like him to disregard from you.

٨_ أُذْکُرْ أخاکَ إذا غابَ بِالَّذی تُحِبُّ أنْ يَذْکُرَکَ بِهِ وإيّاکَ وَما يَکْرَهُ، وَدَعْهُ مِمّا تُحِبُّ أنْ يَدَعَکَ مِنْهُ.

٩. Loathe from yourself what you loathe from others and like for people what you like for yourself.

٩_ إسْتَقْبِـحْ مِنْ نَفْسِکَ ما تَسْتَقْبِحُهُ مِنْ غَيْرِکَ، وارْضَ لِلنّاسِ بِما تَرْضاهُ لِنَفْسِکَ.

Reduced mingling preserves religion and relieves one from having to associate .۱۰ .with wicked people

۱۰_قِلَّهُ الخُلْطَهِ تَصُونُ الدّينَ، وتُريحُ مِنْ مُقارَنَهِ الأشْرارِ.

Be equitable to .۱۱

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people over yourself, your family, your near ones and those from whom you desire .something, and be just with both enemy and friend

۱۱_ أنْصِفِ النّاسَ مِنْ نَفْسِکَ، وأهْلِکَ، وَخاصَّتِکَ، ومَنْ لَکَ فیهِ هَوًى، وأعْدِلْ فِی العَدُوِّ والصَّدِیقِ.

Be friendly with the one who is friendly with you, accept the excuse of the one who .۱۲ .seeks your pardon and do good to the one who wrongs you

۱۲_ أجْمِلْ إدْلالَ مَنْ أدَلَّ عَلَیْکَ، واقْبَلْ عُذْرَ مَنِ اعْتَذَرَ إلَیْکَ، وأحْسِنْ إلى مَنْ أساءَ إلَیْکَ.

Guard well the sanctities [of such things that are sacrosanct] and draw near to the .۱۳ people of magnanimity, for indeed guarding the sanctities [and boundaries] demonstrates an honourable character and drawing near to the magnanimous .indicates nobility of purpose

۱۳_ أحْسِنْ رِعایَهَ الحُرُماتِ، وأقْبِلْ عَلى أهْلِ المُرُوءاتِ، فَإنَّ رِعایَهَ الحُرُماتِ تَدُلُّ عَلى کَرَمِ الشِّیمَهِ، والإقبالَ عَلى ذَوِی المُرُوءاتِ یُعْرِبُ عَنْ شَرَفِ الهِمَّهِ.

Be merciful to the one who is under you and the one who is above you will be .۱۴ merciful to you; compare his forgetfulness with your forgetfulness and his disobedience with your disobedience to you Lord, and his need of your mercy to your .need of the mercy of your Lord

۱۴_ اِرْحَمْ مَنْ دُونَکَ یَرْحَمْکَ مَنْ فَوْقَکَ وَقِسْ سَهْوَهُ بِسَهْوِکَ ومَعْصِیَتَهُ لَکَ بِمَعْصِیَتِکَ لِرَبِّکَ وفَقْرَهُ إلى رَحْمَتِکَ بِفَقْرِکَ إلى رَحْمَهِ رَبِّکَ.

Cling to the people of virtue and piety, and request them not compliment you, for .۱۵ indeed excessive praise brings one close to being deceived [about his true status] and being pleased with it causes the displeasure of

.Allah

۱۵_ اِلْصَقْ بِأهْلِ الخَيْرِ والوَرَعِ، وَرَضِّهِمْ عَلى أنْ لا يُطْرُوكَ، فَإنَّ كَثْرَةَ الإطْراءِ تُدْنى مِنَ الغِرَّهِ، والرِّضا بِذلِكَ يُوجِبُ مِنَ اللّهِ المَقْتَ.

Make your self a gauge between you and the other; love for him what you love for .۱۶ your self, and hate for him what you hate for it, and do good as you would like good to .be done to you, and do not oppress just as you would like not to be oppressed

۱۶_ اِجْعَلْ نَفْسَكَ ميزاناً بَيْنَكَ وبَيْنَ غَيْرِكَ، وأحِبَّ لَهُ ما تُحِبُّ لِنَفْسِكَ، واكْرَهْ لَهُ ما تَكْرَهُ لَها، وأحْسِنْ كَما تُحِبُّ أنْ يُحْسَنَ إلَيْكَ، ولاتَظْلِمْ كَما تُحِبُّ أنْ لاتُظْلَمَ.

Associate with people in the way that you would like them to associate with you, .۱۷ .[by doing this] you will be safe from them and they will be safe from you

۱۷_ إصْحَبِ النّاسَ بِما تُحِبُّ أنْ يَصْحَبُوكَ تَأمَنْهُمْ ويَأمَنُوكَ.

Keep away from socializing with evil people for they are like fire - the one who .۱۸ .comes in contact with it gets burnt

۱۸_ إيّاكَ ومُعاشَرَةَ الأشْرارِ، فَإنَّهُمْ كَالنّارِ مُباشَرَتُها تُحْرِقُ.

Keep away from socializing with those who look for the faults (or sins) of people, .۱۹ .for indeed even their companion is not safe from them

۱۹_ إيّاكَ وَمُعاشَرَةَ مُتَتَبِّعى عُيُوبِ (الذُّنُوبِ) النّاسِ،فَإنَّهُ لَمْ يَسْلَمْ مُصاحِبُهُمْ مِنْهُمْ.

Be sure to keep away from that which angers your Lord and alienates people from .۲۰ you, for the one who angers his Lord is faced with annihilation and one who alienates .people renounces freedom

۲۰_ إيّاكَ وما يُسْخِطُ رَبَّكَ، ويُوحِشُ النّاسَ مِنْكَ، فَمَنْ أسْخَطَ رَبَّهُ

تَعَرَّضَ لِلْمَنِيَّهِ، ومَنْ أوْحَشَ النّاسَ تَ_بَرَّأ مِنَ الحُرِّيَّهِ.

Be careful to keep away from turning your backs on each other, cutting off ties .۲۱ with each other, and abandoning the enjoining of good and prohibiting of evil [with respect to one another].

۲۱_ إيّاكُمْ والتَّدابُ_رَ، والتَّقاطُعَ، وتَرْكَ الأمْرِ بِالمَعْرُوفِ، والنَّهيِ عَنِ المُنْكَرِ.

.The most deserving of those whom you love is the one who does not forsake you .۲۲

۲۲_ أوْلی مَنْ أحْبَبْتَ مَنْ لایَقْلاکَ.

The most equitable conduct is for you to deal with people in the way you would like .۲۳ them to deal with you.

۲۳_ أعْدَلُ السيرَهِ أنْ تُعامِلَ النّاسَ بِما تُحِبُّ أنْ يُعامِلُوکَ بِهِ.

The most unjust conduct is for you to seek equity from people while not dealing .۲۴ with them in the same way.

۲۴_ أجْوَرُ السِّيرَهِ أنْ تَنْتَصِفَ مِنَ النّاسِ ولاتُعامِلَهُمْ بِهِ.

The most worthy of those whom you love is he whose benefit is for you and whose .۲۵ harm is for other than you.

۲۵_ أحَقُّ مَنْ أحْبَبْتَهُ مَنْ نَفْعُهُ لَکَ وضَرُّهُ لِغَيْرِکَ.

Verily the best outward appearance [and demeanour] is that which makes you .۲۶ mingle with people and beautifies you among them and restrains their tongues from [speaking ill of] you.

۲۶_ إنَّ أحْسَنَ الزِّيِّ ما خَلَطَکَ بِالنَّاسِ، وَجَمَّلَکَ بَيْنَهُمْ، وکَفَّ ألْسِنَ_تَهُمْ عَنْکَ.

.Make others incline towards you instead of distancing themselves from you .۲۷

۲۷_ أقِمِ الرَّغْبَهَ إلَيْکَ مَقامَ الحُرْمَهِ بِکَ.

(Man is the son of his time.(۱ .۲۸

۲۸_ اَلْمَرْءُ اِبْنُ ساعَتِهِ.

.Through good social interaction, affection lasts .۲۹

۲۹_ بِحُسْنِ العِشْرَهِ تَدُومُ المَوَدَّهُ.

.Through good social interaction friendships become intimate .۳۰

۳۰_ بِحُسْنِ العِشْرَهِ تَأْنَسُ

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۱ - Meaning that he is bound to follow the ways of the people of his time (and this is acceptable as long as it is not against the commandments of Allah).

الرِّفاقُ.

۳۱. By good social interaction ties (or companionship) last.

۳۱ـ بِحُسْنِ العِشْـرَهِ تَدُومُ الوُصْلَهُ (الصُحْبَهُ).

۳۲. How evil an associate the spiteful person is!

۳۲ـ بِئسَ العَشيرُ الحَقُودُ.

۳۳. Good social interaction causes affection to endure.

۳۳ـ حُسْنُ العِشْرَهِ يَسْتَديمُ المَوَدَّهَ.

۳۴. Interact with people through their [norms of] etiquette but separate yourself from them in [your] actions.

۳۴ـ خالِقُوا النّاسَ بِأخْلاقِهِمْ وزايِلُوهُمْ فِی الأعْمالِ.

۳۵. Interact with people in such a way that when you die, they weep over you and when you are absent, they yearn for your company.

۳۵ـ خالِطُوا النّاسَ مُخالَطَهً، إنْ مِتُّمْ بَكَوْا عَلَيْكُم وإنْ غِبْتُمْ حَنُّوا إلَيْكُمْ.

۳۶. Interact with people through your tongues and your bodies, but part from them with your hearts and your actions.

۳۶ـ خالِطُوا النّاسَ بِألْسِنَتِكُمْ وأجْسادِكُمْ، وزايِلُوهُمْ بِقُلُوبِكُمْ وَأعْمالِكُمْ.

۳۷. Many an associate is not a close friend.

۳۷ـ رُبَّ عَشیر غَيْرُ حَبيب.

۳۸. It is in times of trial that a man is [either] honoured or disgraced.

۳۸ـ عِنْدَ الاِمْتِحانِ يُكْرَمُ الرَّجُلِ أَوْيُهانُ.

۳۹. Associate with the people of excellence and you will gain felicity and nobility.

۳۹_ عاشِرْ أهْلَ الفَضْلِ تَسْعَدْ وتَنْبُلْ.

.The development of the hearts is in socializing with people of intellect .۴۰

۴۰_ عِمارَهُ القُلُوبِ فی مُعاشَرَهِ ذَوِی العُقُولِ.

Cutting off [ties with] the ignorant is equivalent to establishing ties with the . ۴۱ .intelligent

۴۱_ قَطیعَهُ الجاهِلِ تَعْدِلُ صِلَهَ العاقِلِ.

The intelligent person [only] cuts off ties with you after failing to find any other way .۴۲ .out

۴۲_ قَطیعَهُ العاقِلِ لَکَ بَعْدَ نَفاذِ الحیلَهِ فیکَ.

Get closer to the people in their morals and you will be safe from their malice [and .۴۳ .[evil

۴۳_ قارِبِ النّاسَ

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فی أخْلاقِهِمْ تَأمَنْ غَوائِلَهُمْ.

Having many acquaintances is a tribulation, and socializing with the people is an .۴۴ .ordeal

۴۴_ کَثْرَهُ المَعارِفِ مِحْنَهٌ، وخُلْطَهُ النّاسِ فِتْنَهٌ.

.One whose social interaction increases, his piety (or reliability) decreases .۴۵

۴۵_ مَنْ کَثُرَتْ خُلْطَتُهُ قَلَّتْ تَقِیَّتُهُ (ثِقَتُهُ).

.One who mingles with the people is affected by their devices .۴۶

۴۶_ مَنْ خالَطَ النّاسَ نالَهُ مَکْرُهُمْ.

?Whoever mingles with the people, his piety decreases .۴۷

۴۷_ مَنْ خالَطَ النّاسَ قَلَّ وَرَعُهُ.

.One whose social interaction is good, his brother’s increase .۴۸

۴۸_ مَنْ حَسُنَتْ عِشْرَتُهُ کَثُرَ إخْوانُهُ.

.One who deals leniently with people enjoys [and benefits from] their company .۴۹

۴۹_ مَنْ عامَلَ النَّاسَ بِالمُسامَحهِ اِسْتَمْتَعَ بِصُحْبَتِهِمْ.

.One whose being alive is not beneficial to you, then count him among the dead .۵۰

۵۰_ مَنْ لَمْ تَنْفَعْکَ حَیاتُهُ فَعُدَّهُ فِی المَوْتی.

Be good in your interactions, be patient in difficulties and be equitable when you .۵۱ .have power

۵۱_ أحْسِنِ العِشْرَهَ، واصْبِرْ عَلَی العُسْرَهِ، وأنْصِفْ مَعَ القُدْرَهِ.

Be pleased for [other] people with that which pleases you, then you will be a [true] .۵۲ .Muslim

۵۲_ اِرْضَ للنّاسِ بِما تَرْضاهُ لِنَفْسِکَ، تَکَنْ مُسْلِماً.

The Lover

العاشق-The Lover

Desires have rent asunder his intellect and killed his heart while his mind is .۱
.infatuated with them

۱_ قَدْ خَرَقَتِ الشَّهَواتُ عَقْلَهُ، وأماتَتْ قَلْبَهُ، ووَلَّهَتْ عَلَيْها نَفْسَهُ.

Seeking Protection From Allah

الاِعتصام باللّه-Seeking protection from Allah

.Whoever seeks protection from Allah, He saves him .۱

۱_ مَنِ اعْتَصَمَ بِاللّهِ نَجّاهُ.

.One who seeks protection from Allah is not harmed by Satan .۲

۲_ مَنِ اعْتَصَمَ بِاللّهِ لَمْ يَضُـرَّهُ شَيْطانٌ.

.[Whoever clings to Allah, his wish is fulfilled [and his goal is achieved .۳

۳_ مَنِ اعْتَصَمَ

بِاللّهِ عَزَّ مَطْلَبُهُ.

Entrust your soul, in all your affairs, to your Lord, for indeed [by your so doing] you .۴ .are turning to a secure refuge

۴ـ اَلْجِئْ نَفْسَکَ فِی الأُمُورِ کُلِّها إلی إلهِکَ، فَإنَّکَ تُلْجِئُها إلی کَهْف حَریز.

Seek protection with Allah in all situations, for indeed you will be clinging to One, .۵ .Glorified be He, who is a powerful protector

۵ـ اِعْتَصِمْ فی أحْوالِکَ کُلِّها بِاللّهِ، فَإنَّکَ تَعْتَصِمُ مِنْهُ سُبْحانَهُ بِمانِع عَزیز.

You must seek protection from Allah in all your affairs, for indeed this is a [means of] .۶ .protection from everything

۶ـ عَلَیْکَ بِالاِعْتِصامِ بِاللّهِ فی کُلِّ أُمُورِکَ، فَإنَّها عِصْمَهٌ مِنْ کُلِّ شَـیْء.

Preserving Oneself From Sin

العصمه والإعتصام-Preserving oneself from sin

.Preserving oneself from sin is a blessing .۱

۱ـ اَلعِصْمَهُ نِعْمَهٌ.

.One who is inspired with preservation [from sin] is saved from error .۲

۲ـ مَنْ أُلْهِمَ العِصْمَهَ أمِنَ الزَّلَلَ.

.[Being unable to sin is [also] a form of preservation [against sin .۳

۳ـ مِنَ العِصْمَهِ تَعَذُّرُ المَعاصی.

Destruction And Damage

العَطَب والمعاطب-Destruction and damage

.Sometimes there is destruction is under what is sought .۱

۱ـ رُبَّ عَطَب تَحْتَ طَلَب.

.Embarking on acts that lead to [places of] destruction is the symbol of foolishness .۲

۲ـ رُكُوبُ المَعاطِبِ عُنْوانُ الحَماقَهِ.

.[Many a person is destroyed after having remained safe [and survived a disaster .۳

۳ـ رُبَّ عاطِب بَعْدَ السَّلامَهِ.

Empathy

العواطِف-Empathy

.One whose empathy (or kind acts) increases, his acquaintances increases .۱

۱ـ مَنْ كَثُرَتْ عَواطِفُهُ (عَوارِفُهُ) كَثُرَتْ مَعارِفُهُ.

Respect

التعظیم-Respect

One who respects you because of your opulence, belittles you in your [time of] .۱ .poverty

۱ـ مَنْ أعْظَمَكَ لإكْثارِكَ، اِسْتَقَلَّكَ عِنْدَ إقْلالِكَ.

Never regard anyone as venerable .۲

.until you discover the level of his cognizance

۲_ لاتَسْتَعْظِمَنَّ أحداً حَتّى تَسْتَكْشِفَ مَعْرِفَتَهُ.

Chastity

العفاف-Chastity

.Chastity preserves the soul and purifies it from vile demerits .۱

۱_ اَلعِفافُ يَصُونُ النَّفْسَ، ويُنَزِّهُها عَنِ الدَّنايا.

.Chastity weakens lust .۲

۲_ اَلعِفَّهُ تُضَعِّفُ الشَّهْوَهَ.

.[Chastity is renunciation [of worldly pleasures .۳

۳_ اَلعِفافُ زَهادَهٌ.

.Chastity is the best (or the root of) magnanimity .۴

۴_ اَلعِفَّهُ أفْضَلُ (أصْلُ) الفُتُوَّهِ.

.Chastity is the best trait .۵

۵_ اَلعِفافُ أفْضَلُ شيمَه.

.Chastity is the trait of the sagacious .۶

۶_ اَلعِفَّهُ شيمَهُ الأكْياسِ.

.Chastity is the cornerstone of goodness .۷

۷_ اَلعِفَّهُ رَأْسُ كُلِّ خَيْـر.

Restraining oneself from [coveting] that which people possess is chastity and high- .۸
.mindedness

٨ـ اَلكَفُّ عَمّا فی أیْدِی النّاسِ عِفَّهٌ، وکِبَرُ هِمَّه.

.The people of chastity are the most honourables of the honourables .٩

٩ـ(أهْلُ) اَلعَفافِ أشْرَفُ الأشْرافِ.

.Through chastity actions become purified .١٠

١٠ـ بِالعَفافِ تَزْکُوالأعْمالُ.

.The crown of a man is his chastity and his adornment is his equity .١١

١١ ـ تاجُ الرَّجُلِ عَفافُهُ وزَیْنُهُ إنْصافُهُ.

.[The fruit of chastity is preservation [of oneself from chastisement .١٢

١٢ـ ثَمَرَهُ العِفَّهِ الصِّیانَهُ.

.The fruit of chastity is contentment .١٣

١٣ـ ثَمَرَهُ العِفَّهِ القَناعَهُ.

.Virtuous chastity is from the traits of the honourable ones .١۴

١۴ـ حُسْنُ العَفافِ مِنْ شِیَمِ الأشْرافِ.

.The cause of contentment is chastity .١۵

١۵ـ سَبَبُ القَناعَهِ العَفافُ.

.Espouse chastity, for indeed it is a good companion .١۶

١۶ـ عَلَیْکَ بِالعِفَّهِ فَإنَّها نِعْمَ القَرینُ.

Espouse chastity and contentment, for whoever does this, his burden of . ١٧ .sustenance is lightened

١٧ـ عَلَیْکَ بِالعَفافِ والقُنُوعِ، فَمَنْ أخَذَبِهِ خَفَّتْ عَلَیْهِ المُؤَنُ.

.Espouse chastity, for indeed it is the best trait of the honourable ones .۱۸

۱۸_ عَلَيْكَ بِالعَفافِ فَإِنَّهُ أَفْضَلُ شِيَمِ الأَشْرافِ.

You must .۱۹

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espouse chastity and trustworthiness, for verily these two are the most honourable of what you can do in secret and the best of what you can practice openly, and the finest .of what you can preserve

۱۹_ عَلَيْكُمْ بِلُزُومِ العِفَّهِ، والأمانَهِ، فَإِنَّهُما أَشْرَفُ ما أَسْرَرْتُمْ وأَحْسَنُ ما أَعْلَنْتُمْ، وأَفْضَلُ مَا ادَّخَرْتُمْ.

.To the extent of modesty, there is chastity .۲۰

۲۰_ عَلى قَدْرِ الحَياءِ تَـكُونُ العِفَّهُ.

I am amazed at the one who knows the evil consequences of [forbidden] . ۲۱ !?pleasures, how can he not remain chaste

۲۱_ عَجِبْتُ لِمَنْ عَرَفَ سُوءَ عَواقِبِ اللَّذّاتِ كَيْفَ لايَعِفُّ؟!

.Just as you desire, be chaste .۲۲

۲۲ _ كَما تَشْتَهى عِفَّ.

One who desires that which he cannot obtain has not adorned himself with . ۲۳ .chastity

۲۳_ لَمْ يَتَحَلَّ بِالعِفَّهِ مَنِ اشْتَهى ما لايَجِدُ.

.Whoever is granted chastity and contentment, honour becomes his ally .۲۴

۲۴_ مَنْ أُتْحِفَ العِفَّهَ والقَناعَهَ، حالَفَهُ العِزُّ.

.There is no indigence with chastity .۲۵

۲۵_ لافاقَهَ مَعَ عَفاف.

Whoever is chaste, his burden [of sin] is reduced and his status becomes great in .۲۶ .the sight of Allah

۲۶_ مَنْ عَفَّ خَفَّ وِزْرُهُ، وعَظُمَ عِنْدَ اللّهِ قَدْرُهُ.

.One whose flanks are chaste, his attributes become good .۲۷

۲۷_ مَنْ عَفَّتْ أطْرافُهُ حَسُنَتْ أوْصافُهُ.

.The chastest among you are the most modest among you .۲۸

۲۸_ أعَفُّكُمْ أحْياكُمْ.

Verily Allah, the Glorified, loves the one who is chaste, modest, pious and satisfied .۲۹ .[[with His will

۲۹_ إنَّ اللّهَ سُبْحانَهُ يُحِبُّ الْمُتَعَفِّفَ الحَيِيَّ التَّقِيَّ، الرّاضِيَ.

Well–Being

Well-beingالعافيه-

Good health is such that when it lasts, it is disregarded and when it is lost, its value is .۱ .known

۱_ اَلعَوافي إذا دامَتْ

جُهِلَتْ، وإذا فُقِدَتْ عُرِفَتْ.

.Verily well-being in religion and [in] this world is a great (or beautiful) blessing and a bountiful gift .٢

٢_ إنَّ العافِيَهَ فِى الدّينِ والدُّنيا، لَنِعْمَهٌ جَليلَهٌ(جَميلَهٌ)، ومَوْهِبَهٌ جَزيلَهٌ.

.Well-being is the most pleasant of blessings .٣

٣_ اَلعافِيَهُ أهْنَى النِّعَمِ.

.There is no life more pleasant than [life] with good health .۴

۴_ لاعَيْشَ أهْنَأُ مِنَ العافِيَهِ.

.There is no attire better than well-being .۵

۵_ لالِباسَ أفْضَلُ مِنَ العافِيَهِ.

.Every well-being is [headed] towards affliction .۶

۶_ كُلُّ عافِيَه إلى بَلاء.

.Well-being is the better of the two attires .٧

٧_ اَلعافِيَهُ أفْضَلُ اللِّباسَيْنِ.

.Through well-being, life becomes pleasurable .٨

٨_ بِالعافِيَهِ تُوجَدُ لَذَّهُ الحَياهِ.

.The garment of well-being is the most pleasant of attires .٩

٩_ ثَوْبُ العافِيَهِ أهْنَأُ المَلابِسِ.

.Lasting good health is the most pleasant gift and the best portion .١٠

١٠_ دَوامُ العافِيَهِ أهْنَأُ عَطِيَّه، وأفْضَلُ قِسْم.

.Ask Allah for welfare [and safety] from the lustful temptations and the trials of this world .١١

١١_ سَلُوا اللّهَ سُبْحانَهُ العافِيَهَ مِنْ تَسْويلِ الهَوى وفِتَنِ الدُّنيا.

Forgiveness And Pardon

العفو والإقاله-Forgiveness and pardon

.Hastening to forgive is from the morals of the honourable .١

١_ اَلمُبادَرَهُ إلى العَفْوِ مِنْ أخْلاقِ الكِرامِ.

.Forgiveness is the greater of the two virtues .٢

٢_ اَلعَفْوُ أعْظَمُ الفَضِيلَتَيْنِ.

.Forgive and you will be supported .٣

٣_ أُعْفُ تُنْصَرْ.

.Pardon and you will be pardoned .۴

۴_ أقِلْ تُقَلْ.

.Do good to the one who does evil to you and forgive the one who wrongs you .۵

۵_ أحْسِنْ إلى مَنْ أساءَ إلَيْکَ، واعْفُ عَمَّنْ جَنى عَلَيْکَ.

.Forgive the mistake of your friend, [and] your enemy will consider you to be virtuous .۶

۶_اِغْتَفِرْ زَلَّهَ صَديقِکَ، يُزَکِّکَ عَدُوُّکَ.

Forgive that .٧

which angers you for the sake of that which pleases you.

۷_ اِغْتَفِرْ ما أغْضَبَکَ لِما أرْضاکَ.

۸. Pardon wrongdoings, stave off punishment and overlook that which has not become evident for you.

۸ _ أقِلِ العَثْرَهَ، وادْرَأِ الحَدَّ، وتَجاوَزْ عَمّا لَمْ يُصَرَّحْ لَکَ بِهِ.

۹. Accept the excuses of people and you will enjoy their brotherhood; meet them with cheerfulness and you will cause their malice [and grudges against you] to die away.

۹_ اِقْبَلْ أعْذارَ النّاسِ، تَسْتَمْتِعْ بِإخائِهِمْ، والقَهُمْ بِالبِشْرِ، تُمِتْ أضْغانَهُمْ.

۱۰. Pardon the errors of the magnanimous, for none of them slips but that the Hand of Allah lifts him [back] up.

۱۰_ أقيلُوا ذَوِى المُروُءاتِ عَثَراتِهِمْ، فَما يَعْثِرُ مِنْهُمْ عاثِرٌ إلاّ ويَدُ اللّهِ تَرْفَعُهُ.

۱۱. Forgiveness is the best of favours.

۱۱_ اَلعَفْوُ أحْسَنُ الإحْسانِ.

۱۲. Forgiveness is the charity of triumph.

۱۲_ اَلعَفْوُ زَكاهُ الظَّفَرِ.

۱۳. Forgiveness is the evidence of intelligence.

۱۳_ اَلمَعْذَرَهُ بُرْهانُ العَقْلِ.

۱۴. Forgiveness is the symbol of nobility.

۱۴_ اَلعَفْوُ عُنْوانُ النُّبْلِ.

۱۵. Forgiveness is the crown of high morals.

۱۵_ اَلعَفْوُ تاجُ المَكارِمِ.

Many a sin is such that the [appropriate] degree of punishment for it is informing .۱۶ the sinner of it.

۱۶_ رُبَّ ذَنْب مِقْدارُ العُقُوبَهِ عَلَيْهِ إعْلامُ المُذْنِبِ بِهِ.

Do not persist in that [action] which is followed by sin .۱۷

۱۷_ لاتُصِرَّ عَلى ما يُعَقِّبُ الإثْمَ.

Forgiveness despite [having the] power [to exact revenge] is a shield from the .۱۸ punishment of Allah, the Glorified.

۱۸_ اَلْعَفْوُ مَعَ القُدْرَهِ جُنَّهٌ مِنْ عَذابِ اللّهِ سُبْحانَهُ.

When you have been wronged, forgive .۱۹

۱۹_ إذا جُنِیَ عَلَيْکَ فَاغْتَفِرْ.

Through forgiveness [of others] divine mercy is invoked .۲۰

۲۰_ بِالعَفْوِ تُسْتَنْزَلُ الرَّحْمَهُ.

Overlook despite .۲۱

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having power [to punish] and do good while possessing authority, [for by this] your mastery will become complete.

۲۱ـ تَجاوَزْ مَعَ القُدْرَهِ وأحْسِنْ مَعَ الدَّوْلَهِ تَـكْمُلْ لَکَ السِّیادَهُ.

۲۲. Overlook missteps and pardon mistakes, [for by this] your station will be elevated.

۲۲ـ تَجاوَزْ عَنِ الزَّلَلِ، وأقِلِ العَثَراتِ، تُرْفَعْ لَکَ الدَّرَجاتُ.

۲۳. Cover up offences with forgiveness, especially for those who possess magnanimity and social standing.

۲۳ـ تَغَمَّدِ الذُّنُوبَ بِالغُفْرانِ، سِیَّما فی ذَوِی المُرُوءَهِ والهَیْئاتِ.

۲۴. Feign heedlessness [about the mistakes of others] and your affair will be praised.

۲۴ـ تَغافَلْ یُحْمَدْ أمْرُکَ.

۲۵. Reward goodness and overlook offence, as long as it is not a breach in religion or an undermining of the authority of Islam.

۲۵ـ جازِ بِالحَسَنَهِ، وتَجاوَزْ عَنِ السَّیِّئَهِ، ما لَمْ یَکُنْ ثَلماً فِی الدّینِ، أوْ وَهْناً فی سُلْطانِ الإسْلامِ.

۲۶. Adopt [the policy of] excusing the people and do not extend your hand to that which is disagreeable to anyone of them.(۱)

۲۶ـ خُذِ العَفْوَ مِنَ النّاسِ، ولاتَبْلُغ مِنْ أحَد مَکْرُوهَهُ.

۲۷. Do away with revenge, for indeed it is from the worst actions of the powerful, and he who raises himself above the evil of reprisals has taken hold of the accumulation of merits.

۲۷ـ دَعِ الاِنْتِقامَ فَإنَّهُ مِنْ أسْوَءِ أفْعالِ المَقْتَدِرِ، ولَقَدْ أخَذَ بِجَوامِعِ الفَضْلِ مَنْ رَفَعَ نَفْسَهُ عَنْ سُوءِ المُجازاهِ.

۲۸. It is when one possesses complete authority that the virtue of forgiveness becomes manifest.

۲۸ـ عِنْدَ کَمالِ القُدْرَهِ تَظْهَرُ فَضیلَهُ العَفْوِ.

۲۹. Lack of forgiveness is the ugliest of flaws and rushing to exact revenge is the gravest of sins.

۲۹_قِلَّةُ العَفْوِ أقْبَحُ العُيُوبِ، والتَّسَرُّعُ إلَى الاِنْتِقامِ

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۱- It is possible that this is an instruction of the Imam ('a) to those given the task of collecting the zakāt from the people.

أعْظَمُ الذَّنُوبِ.

Accepting the excuse of a wrongdoer is from the acts that bring honour and the [is] .۳۰
.the most excellent of traits

۳۰_ قَبولُ عُذْرِ المُجْرِمِ مِنْ مَواجِبِ الکَرَمِ ومَحاسِنِ الشِّیَمِ.

.Victory is a sufficient intercessor for the sinner .۳۱

۳۱_ کَفی بِالظَّفَرِ شافِعاً لِلْمُذْنِبِ.

Be graciously forgiving when you become powerful and act justly when you are in .۳۲
.authority

۳۲_ کُنْ جَمیلَ العَفْوِ إذا قَدَرْتَ عامِلاً بِالعَدْلِ إذا مَلَکْتَ.

Be forgiving when you are powerful, generous in your affluence and altruistic .۳۳
despite your poverty, then virtue will become perfected for you (or virtues will
.(become perfected for you

۳۳_ کُنْ عَفُوّاً فی قُدْرَتِکَ، جَواداً فی عُسْرَتِکَ، مُؤْثِراً مَعَ فاقَتِکَ، یَکْمُلْ لَکَ الفَضْلُ (تَـكْمُلُ لَکَ الفَضائِلُ).

.One who forgives wrongdoings has taken hold of the accumulation of merits .۳۴

۳۴_ مَنْ عَفی عَنِ الجَرائِمِ فَقَدْ أخَذَ بِجَوامِعِ الفَضْلِ.

One who does not favour [others] with forgiveness, wrongs [them] through .۳۵
.vengeance

۳۵_ مَنْ لَمْ یُحْسِنِ العَفْوَ أساءَ بِالإنْتِقامِ.

.Whoever does not accept repentance, his sin is great .۳۶

۳۶_ مَنْ لَمْ یَقْبَلِ التَّوْبَهَ عَظُمَتْ خَطیئَتُهُ.

.Overlooking [another's] offence is part of religion .۳۷

۳۷_ مِنَ الدّینِ التَّجاوُزُ عَنِ الجُرْمِ.

!]How good is forgiveness while having ability [to exact revenge .۳۸

۳۸_ ما أحْسَنَ العَفْوَ مَعَ الاِقْتِدارِ.

.He who scolds [someone] for a sin has not forgiven it .۳۹

۳۹_ ما عَفا عَنِ الذَّنْبِ مَنْ قَرَّعَ بِهِ.

Hastening in forgiving the sins [of others] is from the lofty morals of the honourable .۴۰
.ones

۴۰_ مُعاجَلَهُ الذُّنُوبِ بِالغُفْرانِ مِنْ أخْلاقِ الكِرامِ.

.Never feel regret for forgiving and never be gladdened by punishing .۴۱

۴۱_ لاتَنْدَمَنَّ عَلى عَفْو، ولاتَبْهَجَنَّ بِعُقُوبَه.

Do not .۴۲

hasten the punishment for a sin and leave room between the two (i.e. the sin and punishment) for forgiveness, through this you will gain recompense and reward.

۴۲_ لاتُعاجِلْ الذَّنبَ بِالعُقُوبَهِ، واتْرُكْ بَيْنَهُما لِلْعَفْوِ مَوْضِعاً، تُحْرِزْ بِهِ الأَجْرَ والمَثُوبَهَ.

۴۳. There is no clemency like pardon.

۴۳_ لاحِلْمَ كالصَّفْحِ.

۴۴. There is nothing better than the forgiveness of a powerful person.

۴۴_ لاشَـيْءَ أَحْسَنُ مِنْ عَفْوِ قادِرٍ.

۴۵. A wrongdoer can never be faced with anything better than being shown forgiveness.

۴۵_ لايُقابَلُ مُسيءٌ قَطُّ بِأَفْضَلَ مِنَ العَفْوِ عَنْهُ.

۴۶. It pleases me for a person to forgive the one who oppresses him, to establish ties with the one who cuts him off, to give the one who deprives him and to respond to evil with goodness.

۴۶_ يُعْجِبُنى مِنَ الرَّجُلِ أَنْ يَعْفُوَ عَمَّنْ ظَلَمَهُ، ويَصِلَ مَنْ قَطَعَهُ، ويُعْطِىَ مَنْ حَرَمَهُ، ويُقابِلَ الإساءَهَ بِالإحْسانِ.

۴۷. Give people your forgiveness and pardon just as you would like Allah, the Glorified, [to grant [it] to you, and never regret showing forgiveness [to others].

۴۷_ أَعْطِ النّاسَ مِنْ عَفْوِكَ وصَفْحِكَ، مِثْلَ ما تُحِبُّ أَنْ يُعْطِيَكَ اللّهُ سُبْحانَهُ، وعلى عَفْوٍ فَلاتَنْدَمْ.

۴۸. Honour the one who loves you and pardon your enemy, [for by this] virtue will become complete for you.

۴۸_ اَكْرِمْ مَنْ وَدَّكَ، واصْفَحْ عَنْ عَدُوِّكَ، يَتِمَّ لَكَ الفَضْلُ.

۴۹. The best act of a person in power is to forgive.

۴۹_ أَحْسَنُ أَفْعالِ المُقْتَدِرِ العَفْوُ.

Of all people, the most behoving of [granting] forgiveness is the one who has the .۵۰
.greatest power to punish

۵۰_ أوْلَى النّاسِ بِالعَفْوِ أقْدَرُهُمْ عَلَى العُقُوبَهِ.

The most deserving of [showing] mercy .۵۱

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.is the one who [himself] is in need of it

۵۱ـ أوْلَى النّاسِ بِالرَّحْمَهِ المُحْتاجُ إلَيْها.

.Better than seeking your right is to forgive [and forego] it .۵۲

۵۲ـ أحْسَنُ مِنِ اسْتِيفاءِ حَقِّكَ العَفْوُ عَنْهُ.

The best of high morals is the forgiveness of the powerful and the generosity of .۵۳ .the poor

۵۳ـ أحْسَنُ المَكارِمِ عَفْوُ المُقْتَدِرِ، وجُودُ المُفْتَقِرِ.

The best forgiveness is that which is shown despite having power [to exact .۵۴ .[revenge

۵۴ـ أحْسَنُ العَفْوِ ما كانَ عَنْ قُدْرَه.

From the people, the one who is most cognizant of Allah is the one who is most .۵۵ .forgiving to the people, even if he does not find them having any excuse

۵۵ـ أعْرَفُ النّاسِ بِاللّهِ أعْذَرُهُمْ لِلنّاسِ، وإنْ لَمْ يَجِدْ لَهُمْ عُذْراً.

Verily, confronting evil with good and the covering up wrongs with forgiveness are .۵۶ .from the best virtues and the most praiseworthy qualities

۵۶ـ إنَّ مُقابَلَهَ الإساءَهِ بِالإحْسانِ، وتَغَمُّدَ الجَرائِمِ بِالغُفْرانِ، لَمِنْ أحْسَنِ الفَضائِلِ، وأفْضَلِ المَحامِدِ.

Verily, he who gives to the one who deprives him, establishes ties with the one who .۵۷ cuts him off and forgives the one who oppresses him, will find in Allah, the Glorified, a .Supporter and a Helper

۵۷ـ إنَّ مَنْ أعْطى مَنْ حَرَمَهُ، وَوَصَلَ مَنْ قَطَعَهُ، وعَفى عَمَّنْ ظَلَمَهُ، كانَ لَهُ مِنَ اللّهِ سُبْحانَهُ الظَّهيرُ والنَّصيرُ.

.Forgiveness is a virtue .۵۸

۵۸ـ اَلعَفْوُ فَضيلَةٌ.

.Forgiveness is the best good deed .۵۹

۵۹_ اَلعَفْوُ أفْضَل الإحْسانِ.

.Forgiveness is the ornament of power .۶۰

۶۰_ اَلعَفْوُ زَیْنُ القُدْرَهِ.

.Forgiveness brings about eminence .۶۱

۶۱_ اَلعَفْوُ یُوجِبُ المَجْدَ.

.Forgiveness is the alms-tax of power .۶۲

۶۲_ اَلعَفْوُ زَکاهُ القُدْرَهِ.

Forgiveness is the best of .۶۳

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.favours

۶۳_ اَلْعَفْوُ أحْسَنُ الإحْسانِ.

.Forgiveness is the best revenge .۶۴

۶۴_ اَلعَفْوُ أحْسَنُ الاِنْتِصارِ.

Pardoning means that a person should forgive that which is done to wrong him and .۶۵ .show forbearance with that which angers him

۶۵_ الصَّفْحُ أنْ يَعْفُوَ الرَّجُلُ عَمّا يُجْنى عَلَيْهِ، ويَحْلُمَ عَمّا يُغِيظُهُ.

.Pardoning is the best of traits .۶۶

۶۶_ اَلصَّفْحُ أحْسَنُ الشِّيَمِ.

Pardon that which you are unaware of for what you are aware of, and what you .۶۷ (are ignorant of for what you know.(۱

۶۷_ هَبْ ما أنْكَرْتَ لِما عَرَفْتَ، وما جَهِلْتَ لِما عَلِمْتَ.

.When a wrong is done to you, then forgive .۶۸

۶۸_ إذا جُنِيَ عَلَيْکَ فَاغْتَفِرْ.

The person most deserving of having his request granted is one who seeks .۶۹ .forgiveness

۶۹_ أحَقُّ النّاسِ بِالإسْعافِ طالِبُ العَفْوِ.

Be careful not to hasten towards punishment, for indeed this is detestable in the .۷۰ .sight of Allah and brings [unwanted] changes [and removal of blessings] closer

۷۰_ إيّاکَ والتَسرُّعَ إلَى العُقُوبَهِ، فَإنَّهُ مَمْقَتَهٌ عِنْدَاللّهِ، ومُقَرِّبٌ مِنَ الغَيْرِ.

Outcomes

Outcomes-العواقب

.For every matter there is an outcome, [be it] sweet or bitter .۱

۱ـ لِكُلِّ أمْر عاقِبَهٌ حُلْوَهٌ أوْ مُرَّهٌ.

.One who expects [and considers] the outcomes remains safe .۲

۲ـ مَنِ انْتَظَرَ العَواقِبَ سَلِمَ.

.One who considers the outcomes remains safe .۳

۳ـ مَنْ نَظَرَ فِی العَواقِبِ سَلِمَ.

.One who considers the outcomes remains safe from calamities .۴

۴ـ مَنْ نَظَرَ فِی العَواقِبِ سَلِمَ مِنَ النَّوائِبِ.

.[One who is careful of the outcomes is safe from peril [and destruction .۵

۵ـ مَنْ راقَبَ العَواقِبَ أمِنَ المَعاطِبَ.

.One who awaits a [positive] outcome is patient .۶

۶ـ مَنِ انْتَظَرَ العاقِبَهَ صَبَرَ.

One who is careful of the .۷

A possible meaning for this would be: When a person does some bad to you and - ۱ .some good, then forgive his bad for the sake of the good that he has done to you

.outcomes remains safe from calamities

۷_ مَنْ راقَبَ العَواقِبَ سَلِمَ مِنَ النَّوائِبِ.

When you endeavour to act upon a matter, then eschew the blameworthy .۸ .outcomes in it

۸_ إذا هَمَمْتَ بِأمْر فَاجْتَنِبْ ذَميمَ العَواقِبِ فيهِ.

.Be careful of the outcomes and you will be saved from destruction .۹

۹_ راقِبِ العَواقِبَ تَنْجُ مِنَ المَعاطِبِ.

.In the outcomes [of matters] there is [either] a curer or a comforter .۱۰

۱۰_ فِی العَواقِبِ شاف أوْ مُريح.

The basis of [the success of] outcomes is that which results in the pleasure of Allah, .۱۱ .the Glorified

۱۱_ مِلاکُ الخَواتِمِ ما أسْفَرَ عَنْ رِضَی اللّهِ سُبْحانَهُ.

Filial Impiety

العقوق-Filial impiety

.Disregarding the rights [of your parents] is from [the acts of] filial impiety .۱

۱_ مِنَ العُقُوقِ إضاعَهُ الحُقُوقِ.

The Intellect

العقل-The Intellect

.The intellect is an honourable nobility that does not wear away .۱

۱_ اَلعَقْلُ شَرَفٌ كَريمٌ لايَبْلی.

.The intellect is an inborn quality that increases through knowledge and experience .۲

۲ـ اَلعَقْلُ غَريزَةٌ، تَزِيدُ بِالعِلْمِ والتَّجارِبِ.

The intellect and knowledge are joined together in one linkage, they neither .۳ .separate nor do they differ

۳ـ اَلعَقْلُ، والعِلْمُ، مَقْرُونانِ فى قَرَن، لايَفْتَرِقانِ، ولايَتَبايَنانِ.

The intellect is the greatest of riches and the highest honour in [both] the Hereafter .۴ .and this world

۴ـ اَلعَقْلُ أغْنَى الغِنى، وغايَهُ الشَّرَفِ فِى الآخِرَهِ والدُّنيا.

The intellect is the most beautiful adornment and knowledge is the most .۵ .honourable merit

۵ـ اَلعَقْلُ أجْمَلُ زِينَه، والعِلْمُ أشْرَفُ مَزِيَّه.

.The intellect is the root of knowledge and the herald of understanding .۶

۶ـ اَلعَقْلُ أصْلُ العِلْمِ، وداعِيَهُ الفَهْمِ.

Intelligence is an advantage, knowledge is an elevation and patience is a defence .۷ [and

.[a means of repelling hardships

۷_ اَلعَقْلُ مَنْفَعَةٌ، والعِلْمُ مَرْفَعةٌ، والصَّبْرُ مَدْفَعَةٌ.

The intellect is the close friend of a believer, knowledge is his vizier, patience is the .۸ commander of his army and action is his overseer.

۸_ اَلعَقْلُ خَلِيلُ المُؤْمِنِ، والعِلْمُ وَزيرُهُ، والصَّبْرُ أمِيرُ جُنُودِهِ، والعَمَلُ قَيِّمُهُ.

The intellect is the leader of the army of the Most Merciful and vain desire is the .۹ chief of the army of Satan, and the soul is pulled back and forth between them, so whichever of them is victorious, it (i.e. the soul) is in its domain.

۹_ اَلعَقْلُ صاحِبُ جَيْشِ الرَّحمنِ، والهَوى قائِدُ جَيْشِ الشَّيْطانِ، وَالنَّفْسُ مُتَجاذِبَةٌ بَيْنَهُما، فَأيُّهُما غَلَبَ كانَتْ فى حَيِّزِهِ.

Intellect and lust are opposites; the supporter of the intellect is knowledge and the .۱۰ adorner of lust is vain desire, and the soul is contended for between the two, so whichever is triumphant, it is on its side.

۱۰_ اَلعَقْلُ والشَّهْوَةُ ضِدّانِ، ومُؤَيِّدُ العَقْلِ العِلْمُ، ومُزَيِّنُ الشَّهْوَةِ الهَوى، والنَّفْسُ مُتَنازِعَةٌ بَيْنَهُما، فَأيُّهُما قَهَرَ كانَتْ فى جانِبِهِ.

Intelligence is for you to be moderate and not indulge in extravagance, to promise .۱۱ and not to break your promise, and to be forbearing when you get angry.

۱۱_ اَلعَقْلُ أنَّكَ تَقْتَصِدُ فَلاتُسْرِفْ، وَتَعِدُ فَلا تُخْلِفُ، وإذا غَضِبْتَ حَلُمْتَ.

Intelligence is for you to speak [only] of what you know and to act upon what you .۱۲ say.

۱۲_ اَلعَقلُ أنْ تَقُولَ ما تَعْرِفُ، وتَعْمَلَ بِما تَنْطِقُ بِهِ.

.The intellect guides and saves whereas ignorance misleads and destroys .۱۳

۱۳_ اَلعَقْلُ يَهْدى ويُنْجى، والجَهْلُ يُغْوى ويُرْدى.

The intellect is a praiseworthy .۱۴

.friend

۱۴_ اَلعَقْلُ صَديقٌ مَحْمُودٌ.

Seek right guidance from the intellect and oppose vain desire, [by this] you will gain .۱۵ .success

۱۵_ اِسْتَرْشِدِ العَقْلَ، وخالِفِ الهَوى تُنْجِحْ.

Fetter your intellect, control your affair, struggle with your [lower] self, and exert .۱۶ .your effort in working for the Hereafter

۱۶_ إعْقَلْ عَقْلَكَ، وامْلِكْ أمْرَكَ، وجاهِدْ نَفْسَكَ، واعْمَلْ للآخِرَهِ جَهْدَكَ.

?Where are the intellects that light up (or that accompany) the lamps of guidance .۱۷

۱۷_ أيْنَ العُقُولُ المُسْتَصْبِحَهُ (المُسْتَصْحَبَهُ) لِمَصابِيحِ الهُدى؟!

.The best intellect is [that which leads one to] right guidance .۱۸

۱۸_ أفْضَلُ العَقْلِ الرَّشادُ.

.The best of blessings is the intellect .۱۹

۱۹_ أفْضَلُ النِّعَمِ العَقْلُ.

.[The beginning of intelligence is being friendly [with the people .۲۰

۲۰_ أوَّلُ العَقْلِ التَّوَدُّدُ.

.The best intelligence is [that which leads to] good etiquette .۲۱

۲۱_ أفْضَلُ العَقْلِ اَلأدَبُ.

.The best intelligence is keeping away from idle sport .۲۲

۲۲_ أفْضَلُ العَقْلِ مُجانَبَهُ اللَّهْوِ.

The best intelligence is for a person to know his self, for the one who knows his self .۲۳

.becomes wise and the one who fails to know it goes astray

۲۳_ أفْضَلُ العَقْلِ مَعْرِفَهُ الإنْسانِ نَفْسَهُ، فَمَنْ عَرَفَ نَفْسَهُ عَقَلَ، ومَنْ جَهِلَها ضَلَّ.

The best intelligence is taking lesson [from the past], the best prudence is . ۲۴ .[precaution and the biggest foolishness is being deceived [by worldly allures

۲۴_ أفْضَلُ العَقْلِ اَلاِعْتِبارُ، وأفْضَلُ الحَزْمِ الاِسْتِظْهارُ، وأكْبَرُ الحُمْقِ الاِغْتِرارُ.

The best portion of a person is his intellect, if he gets humiliated it restores his . ۲۵ honour, if he falls it raises him, if he goes astray it guides him and if he talks it directs .him

۲۵_ أفْضَلُ

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حَظِّ الرَّجُلِ عَقْلُهُ، إنْ ذَلَّ أعَزَّهُ، وإنْ سَقَطَ رَفَعَهُ، وإنْ ضَلَّ أرْشَدَهُ، وَإنْ تَكَلَّمَ سَدَّدَهُ.

۲۶. Verily Allah, the Glorified, loves the sound intellect and the upright action.

۲۶_ إنَّ اللّهَ سُبْحانَهُ يُحِبُّ العَقْلَ القَويمَ، والعَمَلَ المُسْتَقيمَ.

۲۷. Verily the one who has been bestowed with a sound intellect and upright action by Allah has indeed been granted with a manifest blessing and a great bounty.

۲۷_ إنَّ مَنْ رَزَقَهُ اللّهُ عَقْلاً قَويماً، وعَمَلاً مُسْتَقيماً، فَقَدْ ظاهَرَ لَدَيْهِ النِّعْمَهَ، وأعْظَمَ عَلَيْهِ المِنَّـةَ.

۲۸. Intelligence is an adornment and foolishness is a disgrace.

۲۸_ اَلعَقْلُ زَيْنٌ، الحُمْقُ شَيْنٌ.

۲۹. Intelligence is closeness, foolishness is estrangement.

۲۹_ اَلعَقْلُ قُرْبَةٌ، الحُمْقُ غُرْبَةٌ.

۳۰. Intelligence is a remedy, foolishness is misery.

۳۰_ اَلعَقْلُ شِفاءٌ، اَلحُمْقُ شَقاءٌ.

۳۱. Intellects are gifts, etiquettes are earned.

۳۱_ العُقُولُ مَواهِبُ، الآدابُ مَكاسِبُ.

۳۲. The intellect is the excellence of human beings.

۳۲_ اَلعَقْلُ فَضيلَهُ الإنْسانِ.

۳۳. The intellect is the messenger of the truth.

۳۳_ اَلعَقْلُ رَسُولُ الحَقِّ.

۳۴. The intellect is a friend that has been cut-off.

۳۴_ اَلعَقْلُ صَديقٌ مَقْطُوعٌ.

.The intellect is a solver of every issue .۳۵

۳۵_ اَلعَقْلُ مُصْلِحُ كُلِّ أمْر.

.The intellect is not deceived .۳۶

۳۶_ اَلعَقْلُ لايَنْخَدِعُ.

.The intellect is the herald of comprehension .۳۷

۳۷_ العَقْلُ داعِى الفَهْمِ.

.The intellect is the strongest foundation .۳۸

۳۸_ العَقْلُ أقْوى أساس.

.Intellect is the best thing that is hoped for .۳۹

۳۹_ اَلعَقْلُ أفْضَلُ مَرْجُوّ.

.Intelligence improves deliberation .۴۰

۴۰_ اَلعَقْلُ يُحْسِنُ الرَّوِيَّهَ.

.The intellect is the spring of goodness .۴۱

۴۱_ اَلعَقْلُ يَنْبُوعُ الخَيْرِ.

.Intelligence is the preservation of [what is learnt through] experiences .۴۲

۴۲_ اَلعَقْلُ حِفْظُ التَّجارِبِ.

.The intellect is the best ornament .۴۳

۴۳_ اَلعَقْلُ أحْسَنُ حِلْيَه.

.The intellect necessitates caution .۴۴

۴۴_ اَلعَقْلُ يُوجِبُ

الحَذَرَ.

.Intellect is the vehicle of knowledge .۴۵

۴۵_ اَلعَقْلُ مَرْكَبُ العِلْمِ.

.The intellect is a sharp [cutting] sword .۴۶

۴۶_ اَلعَقْلُ حُسامٌ قاطِعٌ.

.Intellect is the most honourable merit .۴۷

۴۷_ اَلعَقْلُ أشْرَفُ مَزِيَّه.

.The intellect is [like] a new attire that does not get worn out .۴۸

۴۸_ اَلعَقْلُ ثَوْبٌ جَديدٌ لايَبْلى.

.The intellect frees [one] from evil and enjoins [one to do] good .۴۹

۴۹_ اَلعَقْلُ مُنَزِّهٌ عَنِ المُنْكَرِ آمِرٌ بِالمَعْرُوفِ.

.The intellect is an intimate friend that is relied on in every situation .۵۰

۵۰_ اَلعَقْلُ حَيْثُ كانَ آلِفٌ، مَأْلُوفٌ.

.The intellect is a tree whose fruits are generosity and modesty .۵۱

۵۱_ اَلعَقْلُ شَجَرَةٌ، ثَمَرُها السَّخاءُ والحَياءُ.

.The intellect is an adornment for the one who is endowed with it .۵۲

۵۲_ اَلعَقْلُ زَيْنٌ لِمَنْ رَزِقَهُ.

.The intellect gives one a sense of familiarity when he is away from his homeland .۵۳

۵۳_ اَلعَقْلُ فِى الغُرْبَهِ قُرْبَهٌ.

.[The intellect elevates one to the lofty stations [in Paradise .۵۴

۵۴_ اَلعَقْلُ رَقِيٌّ إلى عِلّيّينَ.

Verily, when I find a quality from the good qualities firmly ingrained in a person, I .۵۵ judge him according to it, and I forgive him for not possessing other than it; but I never exonerate him for not possessing intelligence or for lacking religion, because separation from religion is departure from security, and life is not wholesome with .fear, and lack of intellect is lack of life, and the dead are not interacted with

۵۵_ إنّى إذَا اسْتَحْكَمْتُ فِي الرَّجُلِ خَصْلَةً مِنْ خِصالِ الخَيْـرِ اِحْتَمَلْتُهُ لَها، واغْتَفَرْتُ لَهُ فَقْدَ ما سِواها، وَلاأغْتَفِرُ لَهُ فَقْدَ عَقْل، وَلاعَدْمَ دين، لأنَّ مُفارَقَةَ الدّينِ مُفارَقَةُ الأمْنِ، وَلاتَهْنَأُ

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حياةٌ مَع مَخافَه، وعَدَمُ العَقْلِ عَدَمُ الحَياهِ، وَلاتُعاشَرُ الأمْواتُ.

.Verily you are gauged by your intellect, so develop it with knowledge .۵۶

۵۶_ إنَّکَ مَوْزُونٌ بِعَقْلِکَ، فَزَکِّهِ بِالعِلْمِ.

Intellect is nothing but eschewing sin, considering the consequences [of one's . ۵۷
.actions] and being [resolute and] prudent

۵۷_ إنَّما العَقْلُ اَلتَّجَنُّبُ مِنَ الإثْمِ، والنَّظَرُ فِی العَواقِبِ، والأخْذُ بِالحَزْمِ.

.The bane of intellect is self-conceit .۵۸

۵۸_ آفَهُ اللُّبِّ العُجْبُ.

.When the intellect is complete, speech decreases .۵۹

۵۹_ إذا تَمَّ العَقْلُ نَقَصَ الکَلامُ.

.When the intellect becomes complete, lust diminishes .۶۰

۶۰_ إذا کَمُلَ العَقْلُ نَقَصتِ الشَّهْوَهُ.

.It is through the intellect that the deepest wisdom is brought out .۶۱

۶۱_ بِالعَقْلِ یُسْتَخْرَجُ غَوْرُ الحِکْمَهِ.

.Through the intellect, [acts of goodness and] virtues are attained .۶۲

۶۲_ بِالعَقْلِ تُنالُ الخَیْراتُ.

.Through the intellect, the condition of the creatures is set right .۶۳

۶۳_ بِالعَقْلِ صَلاحُ البَرِیَّهِ.

.Through abundant intellect, forbearance becomes abundant .۶۴

۶۴_ بِوُفُورِ العَقْلِ یَتَوَفَّرُ الحِلْمُ.

۶۵. Through the intellects, the pinnacle of sciences (or matters) is attained.

۶۵_ بِالعُقُولِ تُنالُ ذِرْوَةُ العُلُومِ (الأُمُورِ).

۶۶. By leaving that which does not concern you, your intellect becomes complete.

۶۶_ بِتَرْکِ ما لایَعْنیکَ یَتِمُّ لَکَ العَقْلُ.

۶۷. Perfection of the soul is [attained] through the intellect.

۶۷_ بِالعَقْلِ کَمالُ النَّفْسِ.

۶۸. It is through the intellect that every affair is set aright.

۶۸_ بِالعَقْلِ صَلاحُ کُلِّ أمْر.

۶۹. The completion of the intellect (or of action) is in its perfection.

۶۹_ تَمامُ العَقْلِ (العَمَلِ) اِسْتِکْمالُهُ.

۷۰. The purification of a man is through his intellect.

۷۰_ تَزْکِیهُ الرَّجُلِ عَقْلُهُ.

۷۱. The fruit of intellect is steadfastness [and uprightness].

۷۱_ ثَمَرَهُ العَقْلِ الاِسْتِقامَهُ.

۷۲. The fruit of intellect is adherence to the truth.

۷۲_ ثَمَرَهُ العَقْلِ

لُزُومُ الحَقِّ.

.The fruit of intellect is association with the virtuous .۷۳

۷۳ـ ثَمَرَةُ العَقْلِ صُحْبَةُ الأخْيارِ.

.The fruit of intellect is working for salvation .۷۴

۷۴ـ ثَمَرَةُ العَقْلِ العَمَلُ للنَّجاهِ.

.The fruit of intellect is being affable with the people .۷۵

۷۵ـ ثَمَرَةُ العَقْلِ مُداراةُ النّاسِ.

.The fruit of intellect is honesty .۷۶

۷۶ـ ثَمَرَةُ العَقْلِ الصِّدْقُ.

.The fruit of intellect is aversion to this world and subdual of vain desire .۷۷

۷۷ـ ثَمَرَةُ العَقْلِ مَقْتُ الدُّنيا، وَقَمْعُ الهَوی.

There are three things by which the intellects of people are tested: wealth, . ۷۸ .authority and adversity

۷۸ـ ثَلاثٌ يُمْتَحَنُ بِها عُقُولُ الرِّجالِ: هُنَّ المالُ، والوِلايَهُ، وَالمُصيبَهُ.

Three things show the intelligence of their lords: the messenger, the message and .۷۹ .the gift

۷۹ـ ثَلاثَهٌ تَدُلُّ عَلی عُقُولِ أرْبابِها: الرَّسُولُ، والكِتابُ، وَالهَدِيَّهُ.

A strong intellect is the beauty of the outward and inward facets [of a human .۸۰ .[being

۸۰ ـ حُسْنُ العَقلِ جَمالُ الظَّواهِرِ والبَواطِنِ.

.A good intellect is the best pathfinder .۸۱

۸۱ _ حُسْنُ العَقْلِ أفْضَلُ رائِد.

The [highest] limit of the intellect is considering the consequences [of actions] and .۸۲ .[being pleased with what has been decreed [by Allah

۸۲ _ حَدُّ العَقْلِ النَّظَرُ فِی العَواقِبِ، والرِّضا بِما یَجْری بِهِ القَضاءُ.

It is forbidden upon every intellect that is shacked by (or sick with) lust to benefit .۸۳ .from wisdom

۸۳ _ حَرامٌ عَلی کُلِّ عَقْل مَغْلُول (مَعْلُول) بِالشَّهْوَهِ أنْ یَنْتَفِعَ بِالحِکْمَهِ.

The peak of intellect is separation from the perishing and attachment to the .۸۴ .everlasting

۸۴ _ حَدُّ العَقْلِ اَلاِنْفِصالُ عَنِ الفانی، والاِتِّصالُ بِالباقی.

Preservation of the intellect is through opposing vain desire and turning away from .۸۵ this

.world

۸۵_ حِفْظُ العَقْلِ بِمُخالَفِهِ الهَوی، والعُزُوفِ عَنِ الدُّنیا.

.The best of divine gifts [to human beings] is the intellect .۸۶

۸۶ _ خَیْـرُ المَواهِبِ العَقْلُ.

.The indication of a person's intellect is his speech .۸۷

۸۷ _ دَلیلُ عَقْلِ الرَّجُلِ قَوْلُهُ.

.The departure [and loss] of intellect is between vain desire and lust .۸۸

۸۸ _ ذَهابُ العَقْلِ بَیْنَ الهَوی والشَّهْوَهِ.

.Kindle your intellect with etiquette just as you kindle fire with firewood .۸۹

۸۹ _ ذَکِّ عَقْلَکَ بِالأَدَبِ کَما تُذَکَّی النّارُ بِالحَطَبِ.

.The staidness of the intellect is put to the test in times of happiness and sadness .۹۰

۹۰_ رَزانَهُ العَقْلِ تُخْتَبَرُ فِی الرِّضا، والحُزْنِ.

.[A heightened intellect saves [one from perdition .۹۱

۹۱_ زِیادَهُ العَقْلِ تُنْجی.

There are six situations in which the intellects of people are tested: association, .۹۲ .transaction, authority, isolation, affluence and poverty

۹۲_ سِتَّهٌ تُخْتَبَرُ بِها عُقُولُ الرِّجالِ: اَلمُصاحَبَهُ، والمُعامَلَهُ، والوِلایَهُ، وَالعَزْلُ، والغِنی، والفَقْرُ.

There are six things that assay the intellects of people: forbearance when angry, .۹۳ patience when frightened, carefulness in obeying Allah in every situation, friendliness .[in dealing with others and reduced arguing [and quarrelling

۹۳_ سِتَّهٌ تُخْتَبَرُ بِها عُقُولُ النّاسِ: الحِلْمُ عِنْدَ الغَضَبِ، والصَّبْرُ عِنْد الرَّهْبِ، والقَصْدُ عِنْدَ الرَّغْبِ،وَ تَقْوی اللّهِ فی کُلِّ حال، وحُسْنُ

المُداراهِ، وَقِلَّهُ المُماراهِ.

.The rectitude of the intellect is [in] good etiquette .۹۴

۹۴_ صَلاحُ العَقْلِ الأدَبُ.

.The friend of every person is his intellect and his enemy is his ignorance .۹۵

۹۵_ صَديقُ كُلِّ امْرِء عَقْلُهُ، وعَدُوُّهُ جَهْلُهُ.

Straying of the intellect distances one from right guidance and corrupts his . ۹۶
.Hereafter

۹۶_ ضَلالُ العَقْلِ يُبَعِّدُ مِنَ الرَّشادِ ويُفْسِدُ المَعادَ.

The straying of the intellect .۹۷

is the most serious deviation, and the abasement (or error) of ignorance is the .(greatest abasement (or error

۹۷_ ضَلالُ العَقْلِ أشَدُّ ضَلَّه، وذِلَّهُ (زَلَّهُ) الجَهْلِ أعْظَمُ ذِلَّه(زَلَّه).

.You must develop your intellect, for there is no wealth more profitable than it .۹۸

۹۸_ عَلَيْكَ بِالعَقْلِ فَلا مالَ أعْوَدُ مِنْهُ.

.In times of trial (or perplexity) the [level of] intellects of the people are revealed .۹۹

۹۹_ عِنْدَ الخِبْرَهِ (الحِيْرَه) تَنْكَشِفُ عُقُولُ الرِّجالِ.

.In times of impromptu speech, the intellects of people are tested .۱۰۰

۱۰۰_ عِنْدَ بَديهَهِ المَقالِ تُخْتَبَرُ عُقُولُ الرِّجالِ.

When covetousness and false hopes deceive, the minds of the ignorant are . ۱۰۱ .beguiled and the intellects of people are tested

۱۰۱_ عِنْدَ غُرُورِ الأطْماعِ، والآمالِ، تَنْخَدِعُ عُقُولُ الجُهّالِ وتُخْتَبَرُ اَلْبابُ الرِّجالِ.

.The symbol of intellect is being affable with the people .۱۰۲

۱۰۲_ عُنْوانُ العَقْلِ مُداراهُ النّاسِ.

The intellect of a person is his order, his etiquette is his foundation, his honesty is .۱۰۳ .his leader and his gratitude is his perfection

۱۰۳_ عَقْلُ المَرْءِ نِظامُهُ، وأدَبُهُ قِوامُهُ، وصِدْقُهُ إمامُهُ، وشُكْرُهُ تَمامُهُ.

.The intellects of the erudite scholars are in the points of their pens .۱۰۴

۱۰۴_ عُقُولُ الفُضَلاءِ فى أطْرافِ أقْلامِها (مِهِمْ).

.The highest distinction of a person is the excellence of his intellect .۱۰۵

۱۰۵_ غايَهُ المَرْءِ حُسْنُ عَقْلِهِ.

.The highest degree of intelligence is admitting to [one's] ignorance .۱۰۶

۱۰۶_ غايَهُ العَقْلِ اَلاِعْتِرافُ بِالجَهْلِ.

.The intrinsic nature of the intellect impels it to employ justice .۱۰۷

۱۰۷_ غَريزَهُ العَقْلِ تَحْدُو عَلَى اسْتِعْمالِ العَدْلِ.

.The intrinsic nature of the intellect rejects dispraised action .۱۰۸

۱۰۸_ غَريزَهُ العَقْلِ تَأبى ذَميمَ الفِعْلِ.

The mind that is sick with anger and .۱۰۹

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.lust does not benefit from wisdom

۱۰۹_ غَيْرُ مُنْتَفِع بِالحِكْمَهِ عَقْلٌ مَغْلُولٌ بالغَضَبِ والشَّهْوَهِ.

.The veil of flaws is the intellect .۱۱۰

۱۱۰_ غِطاءُ العُيُوبِ العَقْلُ.

.Lack of intellect is wretchedness .۱۱۱

۱۱۱_ فَقْدُ العَقْلِ شَقاءٌ.

.Corruption of the intellect is [in] being deluded by deceptions .۱۱۲

۱۱۲_ فَسادُ العَقْلِ الاِغْتِرارُ بِالخُدَعِ.

The excellence of the intellect is [in] indifference towards [the pleasures of] this .۱۱۳ .world

۱۱۳_ فَضيلَهُ العَقْلِ الزَّهادَهُ.

.At times [relying on] the intellect alone may lead [one] astray .۱۱۴

۱۱۴_ قَدْ يَضِلُّ العَقْلُ الفَذُّ.

.How many a lowly person has been made venerable by his intellect .۱۱۵

۱۱۵_ كَمْ مِنْ ذَليل أعَزَّهُ عَقْلُهُ.

.Many a mind has been made subservient by a commanding desire .۱۱۶

۱۱۶_ كَمْ مِنْ عَقْل أسير عِنْدَ هَوىً أمير.

.Intelligence is sufficient as wealth .۱۱۷

۱۱۷_ كَفى بِالعَقْلِ غِنىً.

.It is enough of intelligence for a person to be moderate in his pursuits .۱۱۸

۱۱۸_ كَفى بِالمَرْءِ عَقْلاً أنْ يُجْمِلَ فى مَطالِبِهِ.

.It suffices for your intellect to distinguish for you right guidance from error .۱۱۹

۱۱۹_ كَفاكَ مِنْ عَقْلِكَ ما أبانَ لَكَ رُشْدَكَ مِنْ غَيِّكَ.

.Be quick to respond to your intellect and delay in responding to your vain desire .۱۲۰

۱۲۰_ كُنْ لِعَقْلِكَ مُسْعِفاً ولِهَواكَ مُسَوِّفاً.

Whenever the intellect of a person increases, his faith in divine decree becomes .۱۲۱ .stronger and he takes the changing events [that bring worldly loss to him] lightly

۱۲۱_ كُلَّما ازْدادَ عَقْلُ الرَّجُلِ قَوِىَ إيمانُهُ بِالقَدَرِ، واسْتَخَفَّ بِالغِيَرِ.

.The gain of the intellect is refraining from harming others .۱۲۲

۱۲۲_ كَسْبُ العَقْلِ كَفُّ الأذى.

The manner of action points to the measure of intelligence, so make good choices .۱۲۳ for it and

be more precautious with regards to it.

۱۲۳_ كَيفِيَّةُ الفِعْلِ تَدُلُّ عَلى كَمِّيَّةِ العَقْلِ، فَأَحْسِنْ لَهُ الاِخْتِيارَ، وأَكْثِرْ عَلَيْهِ الاِسْتِظْهارَ.

۱۲۴. The intellect acquires consideration and precaution whereas ignorance earns negligence and deception.

۱۲۴_ كَسْبُ العَقْلِ اَلاِعْتِبارُ والاِسْتِظْهارُ، وكَسْبُ الجَهْلِ اَلغَفْلَةُ وَالاِغْتِرارُ.

۱۲۵. The perfection of a person is his intellect and his value is his benevolence.

۱۲۵_ كَمالُ المَرْءِ عَقْلُهُ وقيمَتُهُ فَضْلُهُ.

۱۲۶. The perfection of a human being is his intellect.

۱۲۶_ كَمالُ الإنْسانِ العَقْلُ.

۱۲۷. Everything has a pinnacle, and the pinnacle of a person is his intellect.

۱۲۷_ لِكُلِّ شَـيْءٍ غايَةٌ وغايَةُ المَرْءِ عَقْلُهُ.

۱۲۸. For everything there is an alms-tax and the alms-tax of intelligence is tolerating the ignorant ones.

۱۲۸_ لِكُلِّ شَـيْءٍ زَكاةٌ وزَكاةُ العَقْلِ اِحْتِمالُ الجُهّالِ.

۱۲۹. The intellect will never be adorned until it is complemented by forbearance.

۱۲۹_ لَنْ يُزانَ العَقْلُ حَتّى يُوازِرَهُ الحِلْمُ.

۱۳۰. If the intellect was sound, every person would take advantage of [every moment of] his time.

۱۳۰_ لَوْ صَحَّ العَقْلُ لاغْتَنَمَ كُلُّ امْرِءٍ مَهَلَهُ.

۱۳۱. One who seeks the support of the intellect is supported by it.

۱۳۱_ مَنِ اسْتَرْفَدَ العَقْلَ أَرْفَدَهُ.

.Whoever seeks assistance from the intellect, it shows him the right direction .۱۳۲

۱۳۲_ مَنِ اسْتَعانَ بِالعَقْلِ سَدَّدَهُ.

.One whose intellect is weak has bad oratory .۱۳۳

۱۳۳_ مَنْ قَلَّ عَقْلُهُ ساءَ خِطابُهُ.

.Do not have any expectations from one who has no intellect .۱۳۴

۱۳۴_ مَنْ لاعَقْلَ لَهُ لاتَرْتَجيهِ.

.One whose intellect is complete scorns lustful desires .۱۳۵

۱۳۵_ مَنْ كَمُلَ عَقْلُهُ اِسْتَهانَ بِالشَّهَواتِ.

One of the most affirming [and effective] means of intelligence is showing . ۱۳۶ .compassion to the ignorant ones

۱۳۶_ مِنْ أوْكَدِ أسْبابِ العَقْلِ رَحْمَةُ الجُهّالِ.

From .۱۳۷

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the most perfect of blessings is abundance of intellect.

۱۳۷_ مِنْ كَمالِ النِّعَمِ وُفُورُ العَقْلِ.

۱۳۸. Keeping away from wastefulness and good management [skills] are from [the fruits of] intelligence.

۱۳۸_ مِنَ العَقْلِ مُجانَبَةُ التَّبْذِيرِ، وحُسْنُ التَّدْبيرِ.

۱۳۹. Adorning oneself with forbearance (or knowledge) is from the best intelligence.

۱۳۹_ مِنْ أحْسَنِ العَقْلِ التَّحَلّى بِالحِلْمِ (بِالعِلمِ).

۱۴۰. The rectitude of the creation is [achieved through] the intellect.

۱۴۰_ صَلاحُ البَرِيَّهِ العَقْلُ.

۱۴۱. The intellect of every person is deduced by what passes upon his tongue.

۱۴۱_ يُسْتَدَلُّ عَلى عَقْلِ كُلِّ امْرِى بِما يَجْرى عَلى لِسانِهِ.

۱۴۲. The intellect of a man is indicated by his good speech and the purity of his roots is evinced by his beautiful actions.

۱۴۲_ يُسْتَدَلُّ عَلى عَقْلِ الرَّجُلِ بِحُسْنِ مَقالِهِ، وعَلى طَهارَهِ أصْلِهِ بِجَميلِ أفْعالِهِ.

۱۴۳. The intellect of a man is evinced by his increased dignity and his virtuous tolerance, and his honourable lineage is attested to by his beautiful actions.

۱۴۳_ يُسْتَدَلُّ عَلى عَقْلِ الرَّجُلِ بِكَثْرَهِ وَقارِهِ، وحُسْنِ احْتِمالِهِ، وعلى أكْرَمِ أصْلِهِ بِحُسْنِ أفْعالِهِ.

۱۴۴. One whose intellect overpowers his vain desire is successful.

۱۴۴_ مَنْ غَلَبَ عَقْلُهُ هَواهُ أفْلَحَ.

۱۴۵. One whose vain desire overpowers his intellect is disgraced.

۱۴۵_ مَنْ غَلَبَ هَواهُ عَقْلَهُ اِفْتَضَحَ.

.One who loses his wits is not bypassed by abasement .۱۴۶

۱۴۶_ مَنْ فاتَهُ العَقْلُ لَمْ يَعْدُهُ الذُّلُّ.

.One who is held back by intellect is driven forward by ignorance .۱۴۷

۱۴۷_ مَنْ قَعَدَ بِهِ العَقْلُ قامَ بِهِ الجَهْلُ.

Nothing is purified in the sight of Allah, the Glorified, except the cognizant mind .۱۴۸ .[and the disinclined soul [from the pleasures of this world

۱۴۸_ لايَزْكُو عِنْدَ اللّهِ سُبْحانَهُ

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إلاّ عَقْلٌ عارِفٌ ونَفْسٌ عَزُوفٌ.

There is nothing better than an intellect with knowledge, and knowledge with .۱۴۹ .[forbearance, and forbearance with power [to punish

۱۴۹_ لاشَـیْءَ أحْسَنُ مِنْ عَقْل مَعَ عِلْم، وعِلْم مَعَ حِلْم، وحِلْم مَعَ قُدْرَه.

The intellect of a man is indicated by his adorning himself with chastity and .۱۵۰ .contentment

۱۵۰_ یُسْتَدَلُّ عَلی عَقْلِ الرَّجُلِ بِالتَّحَلّی بِالعِفَّهِ والقَناعَهِ.

.There is no wealth like intelligence .۱۵۱

۱۵۱_ لاغِنی کَالعَقْلِ.

There is no intelligence like feigning ignorance [when in the company of those who .۱۵۲ .[lack etiquette

۱۵۲_ لاعَقْلَ کَالتَّجاهُلِ.

.Intellect and vain desire do not go together .۱۵۳

۱۵۳_ لایَجْتَمِعُ العَقْلُ والهَوی.

.There is no possession more beneficial than intellect .۱۵۴

۱۵۴_ لامالَ أعْوَدُ مِنَ العَقْلِ.

.There is no beauty more exquisite than intellect .۱۵۵

۱۵۵_ لاجَمالَ أزْیَنُ مِنَ العَقْلِ.

.There is no blessing better than intellect .۱۵۶

۱۵۶_ لانِعْمَهَ أفْضَلُ مِن عَقْل.

.The intellect does not beguile one who takes it advice .۱۵۷

۱۵۷_ لايَغُشُّ العَقْلُ مَنِ انْتَصَحَهُ.

.There is no good in an intellect that is not accompanied by forbearance .۱۵۸

۱۵۸_ لاخَيْرَ فى عَقْل لايُقارِنُهُ حِلْمٌ.

.There is no ailment more debilitating than lack of intellect .۱۵۹

۱۵۹_ لامَرَضَ أضْنى مِنْ قِلَّهِ العَقْلِ.

.He who has no intellect has no religion .۱۶۰

۱۶۰_ لادينَ لِمَنْ لاعَقْلَ لَهُ.

One who loses [the friendship of] an intelligent one shows the weakness of his .۱۶۱ .[own] intellect

۱۶۱_ مَنْ ضَيَّعَ عاقِلاً دَلَّ عَلى ضَعْفِ عَقْلِهِ.

.One who puts his intellect before his vain desire, his undertakings become good .۱۶۲

۱۶۲_ مَنْ قَدَّمَ عَقْلَهُ عَلى هَواهُ حَسُنَتْ مَساعيهِ.

.One who masters his intellect is indeed wise .۱۶۳

۱۶۳_ مَنْ مَلَکَ عَقْلَهُ کانَ حَکيماً.

One who considers [and learns .۱۶۴

.from the past] with his intellect, perceives

۱۶۴_ مَنِ اعْتَبَرَ بِعَقْلِهِ اِسْتَبانَ.

.[One whose intellect becomes stronger takes more lessons [from the past .۱۶۵

۱۶۵_ مَنْ قَوِىَ عَقْلُهُ أَكْثَرَ الاِعْتِبارَ.

.Accumulating provisions for the Day of Return is from intelligence .۱۶۶

۱۶۶_ مِنَ العَقْلِ التَّزَوُّدُ لِيَوْمِ المَعادِ.

.One of the signs of intelligence is speaking what is right .۱۶۷

۱۶۷_ مِنْ دَلائِلِ العَقْلِ النُّطْقُ بِالصَّوابِ.

.Acting on the [established] practice of justice is from the signs of intelligence .۱۶۸

۱۶۸_ مِنْ عَلاماتِ العَقْلِ العَمَلُ بِسُنَّةِ العَدْلِ.

.Nothing embellishes virtues like the intellect .۱۶۹

۱۶۹_ ما جَمَّلَ الفَضائِلَ كَاللُّبِّ.

Allah, the Glorified, has not apportioned anything among his servants better than .۱۷۰
.intellect

۱۷۰_ ما قَسَمَ اللّهُ سُبْحانَهُ بَيْنَ عِبادِهِ شَيْئاً أَفْضَلَ مِنَ العَقْلِ.

Allah, the Glorified, has only entrusted man with an intellect so that it may one day .۱۷۱
.deliver him

۱۷۱_ مَا اسْتَوْدَعَ اللّهُ سُبْحانَهُ امْرَءاً عَقْلاً إلاّ لِيَسْتَنْقِذَهُ بِهِ يَوْماً.

.The basis of [the rightness of] an affair is the intellect .۱۷۲

۱۷۲_ مِلاكُ الأَمْرِ العَقْلُ.

.With intellect, forbearance [and judiciousness] becomes abundant .۱۷۳

۱۷۳ــ مَعَ العَقْلِ يَتَوَفَّرُ الحِلْمُ.

The distinguishing feature of a man is his intellect and his beauty is his . ۱۷۴ .magnanimity

۱۷۴ــ مَيْزَةُ الرَّجُلِ عَقْلُهُ، وجَمالُهُ مُرُوَّتُهُ.

Whoever is incapable of using his own present intellect, then he is more helpless .۱۷۵ with regards to the far-off intelligence [of others] and the one who is absent from him .[is more useless [to him

۱۷۵ــ مَنْ عَجزَ عَنْ حاضِرِ لُبِّهِ، فَهُوَ عَنْ غائِبِهِ أعْجَزُ ومَنْ غائِبُهُ أعْوَزُ؟!

The Intelligent

العاقل-The Intelligent

.The intelligent person is one who fetters his tongue .۱

۱ــ اَلعاقِلُ مَنْ عَقَلَ لِسانَهُ.

The intelligent person is .۲

.one who covers up sins with forgiveness

٢ــ اَلعاقِلُ مَنْ تَغَمَّدَ الذُّنُوبَ بِالغُفْرانِ.

The intelligent person is one who forsakes his lust and sells his world for his .٣ .Hereafter

٣ــ اَلعاقِلُ مَنْ هَجَرَ شَهْوَتَهُ، وَباعَ دُنْياهُ بِ آخِرَتِهِ.

The intelligent person does not speak except when he needs to or in order to .۴ .present his case

۴ــ اَلعاقِلُ لايَتَكَلَّمُ إلاّ بِحاجَتِهِ أو حُجَّتِهِ.

The intelligent person is one who abstains from sins and keeps himself free from .۵ .faults

۵ــ اَلعاقِلُ مَنْ تَوَرَّعَ عَنِ الذُّنُوبِ، وتَنَزَّهَ مِنَ العُيُوبِ.

The intelligent person is one who fetters his tongue except from the remembrance .۶ .[and extolment] of Allah

۶ــ اَلعاقِلُ مَنْ عَقَلَ لِسانَهُ إلاّ عَنْ ذِكْرِ اللّهِ.

.The intelligent person is one who opposes his vain desire in obedience to his Lord .٧

٧ــ اَلعاقِلُ مَنْ عَصى هَواهُ فى طاعَهِ رَبِّهِ.

The intelligent person is one who performs acts of kindness and puts his effort in its .٨ .correct place

٨ــ اَلعاقِلُ مَنْ أحْسَنَ صَنائِعَهُ، وَوَضَعَ سَعْيَهُ فى مَواضِعِهِ.

When the intelligent one is quiet, he reflects and when he speaks, he remembers .٩ .[and extols Allah] and when he observes, he takes lesson

٩ــ اَلعاقِلُ إذا سَكَتَ فَكَرَ، وإذا نَطَقَ ذَكَرَ، وإذا نَظَرَ اِعْتَبــرَ.

The intelligent person is one who suspects his [own] opinion and does not trust .۱۰ .everything that his self makes decorous for him

۱۰ـ اَلعاقِلُ مَنِ اتَّهَمَ رَأيَهُ، ولَمْ يَثِقْ بِكُلِّ ما تُسَوِّلُ لَهُ نَفْسُهُ.

The intelligent person is one who abstains from [the pleasures of] the lowly, .۱۱ .perishing world and desires the sublime, everlasting, lofty Paradise

۱۱ـ اَلعاقِلُ مَنْ زَهِدَ فی دُنْیا

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فانِيَه دَنِيَّه، ورَغِبَ فی جَنَّه سَنِيَّه خالِدَه عالِيَه.

The intelligent person is one who puts things in their right places, and the ignorant .۱۲
.one does the opposite of this

۱۲ـ اَلعاقِلُ مَنْ وَضَعَ الأشْياءَ مَواضِعَها، والجاهِلُ ضِدُّ ذلِکَ.

The intelligent person acts when he knows and when he acts, he does so sincerely, .۱۳
.[and when he becomes sincere, he secludes himself [from others

۱۳ـ اَلعاقِلُ إذا عَلِمَ عَمِلَ، وإذا عَمِلَ أخْلَصَ، وإذا أخْلَصَ اِعْتَزَلَ.

.The intelligent person is one who guards his tongue from backbiting .۱۴

۱۴ـ اَلعاقِلُ مَنْ صانَ لِسانَهُ عَنِ الغِيْبَهِ.

.The intelligent person strives in his work and shortens his hopes .۱۵

۱۵ـ اَلعاقِلُ يَجْتَهِدُ فی عَمَلِهِ ويُقَصِّرُ مِنْ أمَلِهِ.

The intelligent person is one who overcomes his vain desire and does not sell his .۱۶
.Hereafter for his [temporary life in this] world

۱۶ـ اَلعاقِلُ مَنْ غَلَبَ هَواهُ، ولَمْ يَبِـعْ آخِرَتَهُ بِدُنْياهُ.

The intelligent one is neither pushed to the extreme by violence nor is he . ۱۷
.hampered by weakness

۱۷ـ اَلعاقِلُ لايَفْرُطُ بِهِ عُنْفٌ، وَلايَقْعُدُ بِهِ ضَعْفٌ.

The intelligent person is one who controls himself when he gets angry, when he .۱۸
.desires and when he is frightened

۱۸ـ اَلعاقِلُ مَنْ يَمْلِکُ نَفْسَهُ إذا غَضِبَ، وإذا رَغِبَ وإذا رَهِبَ.

The intelligent person charges himself with performing that which is obligatory . ۱۹
.upon him and he does not charge himself with seeking that which is due to him

۱۹_ اَلعاقِلُ یَتَقاضی نفْسَه ُبِما یَجِبُ عَلَیْهِ، ولا یَتَقاضی لِنَفْسِهِ بِما یَجِبُ لَهُ.

۲۰. The intelligent person is one who does not waste his [time and] energy in that which does not benefit

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him, and does not [strive to] acquire that which will not accompany him [after his death].

۲۰_ اَلعاقِلُ مَنْ لایُضیعُ لَهُ نَفَساً فیما لایَنْفَعُهُ، ولایَقْتَنی ما لایَصْحَبُهُ.

۲۱. The intelligent person is one who overpowers his contending vain desires.

۲۱_ اَلعاقِلُ مَنْ غَلَبَ نَوازِعَ أهْوِیَتِهِ.

۲۲. The intelligent person is one who submits to the decree [of Allah] and acts with judiciousness [and determination].

۲۲_ اَلعاقِلُ مَنْ سَلَّمَ إلَی القَضاءِ، وعَمِلَ بِالحَزْمِ.

۲۳. The intelligent person is one who subdues his vain desire with his intellect.

۲۳_ اَلعاقِلُ (الکاملُ) مَنْ قَمَعَ هَواهُ بِعَقْلِهِ.

۲۴. Be rational and you will discern.

۲۴_ اِعْقِلْ تُدْرِكْ.

۲۵. Indeed, the intelligent person is one who considers the different [expressed] opinions with correct reasoning and considers the consequences [of matters].

۲۵_ ألا وإنَّ اللَّبیبَ مَنِ اسْتَقْبَلَ وُجُوهَ الآراءِ بِفِكْرٍ صائِبٍ، ونَظَر فِی العَواقِبِ.

۲۶. The most intelligent of you is the most submissive of you.

۲۶_ أعْقَلُكُمْ أطْوَعُكُمْ.

۲۷. The most intelligent person is one who follows the wise people.

۲۷_ أعْقَلُ النّاسِ مَنْ أطاعَ العُقَلاءَ.

۲۸. When you make an indirect reference to an intelligent person then you have tormented him with reproof.

٢٨ـ إذا لَوَّحْتَ لِلْعاقِلِ فَقَدْ أوْجَعْتَهُ عِتاباً.

٢٩. The most felicitous of people is the intelligent one.

٢٩ـ أسْعَدُ النّاسِ العاقِلُ.

٣٠. The most intelligent of people is the most modest of them.

٣٠ـ أعْقَلُ النّاسِ أحْياهُمْ.

٣١. The most intelligent person is the virtuous, fearful one.

٣١ـ أعْقَلُ الإنْسانِ مُحْسِنٌ خائِفٌ.

٣٢. The most intelligent of people is the one who forgives [and accepts the excuses of] others the most.

٣٢ـ أعْقَلُ النّاسِ أعْذَرُهُمْ لِلنّاسِ.

٣٣. The most intelligent of people is the farthest of them

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.from all vile things

۳۳_ أعْقَلُ النّاسِ أبْعَدُهُمْ عَنْ كُلِّ دَنِيَّه.

.The most intelligent of people is the most submissive of them to Allah, the Glorified .۳۴

۳۴_ أعْقَلُ النّاسِ أطْوَعُهُمْ لِلّهِ سُبْحانَهُ.

.The most intelligent of people is the closest of them to Allah .۳۵

۳۵_ أعْقَلُ النّاسِ أقْرَبُهُمْ مِنَ اللّهِ.

The most intelligent of people is one who sees his own fault and is blind to the fault .۳۶
.of others

۳۶_ أعْقَلُ النّاسِ مَنْ كانَ بِعَيْبِهِ بَصيراً وعَنْ عَيْبِ غَيْـرِهِ ضَريراً.

The most intelligent of people is the one who does not go beyond silence in .۳۷
.punishing the ignorant

۳۷_ أعْقَلُ النَّاسِ مَنْ لايَتَجاوَزُ الصَّمْتَ فى عُقُوبَهِ الجُهّالِ.

The most intelligent of people is the best of them in estimating his livelihood and .۳۸
.the most serious of them in endeavouring to improve his Hereafter

۳۸_ أفْضَلُ النّاسِ عَقْلاً، أحْسَنُهُمْ تَقْديراً لِمَعاشِهِ، وأشَدُّهُمْ اهْتِماماً بِإصْلاحِ مَعادِهِ.

The most intelligent of people is one whose seriousness overpowers his frivolity .۳۹
.and who overcomes his vain desire with his intellect

۳۹_ أعْقَلُ النّاسِ مَنْ غَلَبَ جِدُّهُ هَزْلَهُ، واسْتَظْهَرَ عَلى هَواهُ بِعَقْلِهِ.

The most intelligent of people is one who is humbled in front of the truth so he .۴۰
submits himself to it, and is honoured by the truth so he does not undermine its
.establishment and acting upon it with goodness

۴۰_ أعْقَلُ النّاسِ مَنْ ذَلَّ لِلْحَقِّ فَاعْطاهُ مِنْ نَفْسِهِ، وعَزَّ بِالحَقِّ فَلَمْ يُهِنْ إقامَتَهُ، وحُسْنَ العَمِلِ بِهِ.

۴۱. The most intelligent of people is the one who is most considering of the consequences [of actions].

۴۱_ أعْقَلُ النّاسِ أنْظَرُهُمْ فِی العَواقِبِ.

۴۲. Verily the

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.intelligent one is not beguiled by covetousness

۴۲_ إنَّ العاقِلَ لايَنْخَدِعُ لِلطَّمَعِ (بِالطَّمع).

Verily the intelligent person is one whose intellect is [employed] in right guidance .۴۳ and whose view is in [the process of development and] growth, that is why his view is .correct and his action praiseworthy

۴۳_ إنَّ العاقِلَ مَنْ عَقْلُهُ فِى إرْشاد، ومَنْ رَأْيُهُ فِى ازْدِياد، فَلِذلِكَ رَأْيُهُ سَديدٌ، وفِعْلُهُ حَميدٌ.

Indeed, the intelligent one learns through discipline while the beasts are not .۴۴ .trained except by beating

۴۴_ إنَّ العاقِلَ يَتَّعِظُ بِالأَدَبِ والبَهائِمُ لاتَتَّعِظُ إلاّ بِالضَّرْبِ.

Verily the intelligent person is one who looks in his today for his tomorrow, and .۴۵ strives to unshackle his soul, and works for that which must come to pass and which .cannot be escaped

۴۵_ إنَّ العاقِلَ مَنْ نَظَرَ فى يَوْمِهِ لِغَدِهِ، وسَعى فى فِكاكِ نَفْسِهِ، وعَمِلَ لِما لابُدَّ لَهُ مِنْهُ، وَلامَحيصَ لَهُ عَنْهُ.

Verily it behoves the intelligent one to be cautious of death in this world, and he .۴۶ should make good preparations before he arrives at the abode wherein one wishes .for death but does not find it

۴۶_ إنَّ العاقِلَ يَنْبَغى أنْ يَحْذَرَ المَوْتَ فى هذِهِ الدّارِ، ويُحْسِنَ لَهُ التَأَهُّبَ قَبْلَ أنْ يَصِلَ إلى دار يَتَمَنّى فيهَا المَوْتَ فَلا يَجِدُهُ.

The practice of those who possess intellect and understanding is turning towards .۴۷ the permanent abode, turning away from the evanescent abode and being desirous .of the Garden of Paradise

۴۷_ شيمَةُ ذوى الأَلْبابِ والنُّهى اَلإقبالُ عَلى دارِ البَقاءِ، والأعْراضُ عَنْ دارِ الفَناءِ، والتَّوَلُّهُ بِجَنَّهِ المأْوى.

It behoves the intelligent one to make arrangements for .۴۸

.his Hereafter and to develop [and build] the abode of his permanent residence

۴۸_ يَنْبَغى لِلعاقِلِ أنْ يُقَدِّمَ لآخِرَتِهِ، ويَعْمُرَ دارَ إقامَتِهِ.

.The intelligent one likes the company of those who are like him .۴۹

۴۹_ اَلْعاقِلُ يَأْلِفُ مِثْلَهُ.

.A person is the friend of what he understands .۵۰

۵۰_ اَلمَرْءُ صَديقُ ما عَقَلَ.

.The intelligent one is the enemy of his delectation .۵۱

۵۱_ اَلعاقِلُ عَدُوٌّ لَذَّتِهِ.

.The intelligent person is one who fetters his tongue .۵۲

۵۲_ اَلعاقِلُ مَنْ عَقَلَ لِسانَهُ.

.The intelligent one seeks perfection, the ignorant one seeks wealth .۵۳

۵۳_ اَلعاقِلُ يَطْلُبُ الكَمالَ، اَلْجاهِلُ يَطْلُبُ المالَ.

.The intelligent one puts his self down and as a result he gets elevated .۵۴

۵۴_ اَلعاقِلُ يَضَعُ نَفْسَهُ فَيَرْتَفِعُ.

.The intelligent one is grieved, sorrowful .۵۵

۵۵_ اَلعاقِلُ مَهْمُومٌ، مَغْمُومٌ.

.The intelligent person is one who safeguards his affair .۵۶

۵۶_ اَلعاقِلُ مَنْ أحْرَزَ أمْرَهُ.

.Insinuation is the severest punishment for the intelligent one .۵۷

۵۷_ اَلتَّعْريضُ لِلْعاقِلِ أشَدُّ عِتابِهِ.

.The intelligent person is one who is admonished by experiences .۵۸

۵۸_ اَلعاقِلُ مَنْ وَعَظَتْهُ التَّجارِبُ.

.The intelligent person is one who annihilates his lust .۵۹

۵۹_ اَلعاقِلُ مَنْ أماتَ شَهْوَتَهُ.

.The intelligent person is one who spreads his generosity .۶۰

۶۰_ اَلعاقِلُ مَنْ بَذَلَ نَداهُ.

The intelligent one relies on his [hard] work, [while] the ignorant one relies on his .۶۱ .aspiration

۶۱_ اَلعاقِلُ يَعْتَمِدُ على عَمَلِهِ، اَلجاهِلُ يَعْتَمِدُ عَلى أمَلِهِ.

.The intelligent person is one who takes a lesson from [the experiences of] others .۶۲

۶۲_ اَلعاقِلُ مَنِ اتَّعَظَ بِغَيْـرِهِ.

.The intelligent person is one whose words are affirmed by his actions .۶۳

۶۳_ اَلعاقِلُ مَنْ صَدَّقَ (صَدَّقَتْ) أقْوالَهُ أفْعالُهُ.

The intelligent person is one who stops .۶۴

.at what he knows

۶۴_ اَلعاقِلُ مَنْ وَقَفَ حَيْثُ عَرَفَ.

.The intelligent person is one who renounces that which the ignorant one desires .۶۵

۶۵_ اَلعاقِلُ مَنْ يَزْهَدُ فيما يَرْغَبُ فيهِ الجاهِلُ.

.Indeed only he is intelligent who is admonished by experiences .۶۶

۶۶_ إنَّما العاقِلُ مَنْ وَعَظَتْهُ التَّجارِبُ.

.[Only he is intelligent who takes out the grudges [from his heart .۶۷

۶۷_ إنَّما اللَّبيبُ مَنِ اسْتَسَلَّ الأحْقادَ.

.As the intelligent one grows older, his intellect grows younger .۶۸

۶۸_ إذا شابَ العاقِلُ شَبَّ عَقْلُهُ.

Hinting at [and making indirect references to] the error of the intelligent person is .۶۹ .one of the most agonizing punishments for him

۶۹_ تَلْويحُ زَلَّهِ العاقِلِ لَهُ مِنْ أمَضِّ عِتابِهِ (أمَضَّ مِنْ عِتابِهِ).

.The wealth of an intelligent person is in his knowledge and his action .۷۰

۷۰_ ثَرْوَةُ العاقِلِ فى عِلْمِهِ وعَمَلِهِ.

Love of knowledge, virtuous forbearance and adhering to the right are from the .۷۱ .merits of the people of reason and understanding

۷۱_ حُبُّ العِلْمِ، وحُسْنُ الحِلْمِ، ولُزومُ الصَّوابِ مِنْ فَضائِلِ أُولِى النُّهى والألْبابِ.

It is a right that is due on the intelligent one to work for the Hereafter and to seek .۷۲ .[more provisions [for it

۷۲_ حَقٌّ عَلَى العاقِلِ العَمَلُ لِلْمَعادِ، والاِسْتِكْثارُ مِنَ الزّادِ.

It is a right upon the intelligent one to vanquish his vain desire before his .۷۳ adversary.

۷۳_ حَقٌّ عَلَی العاقِلِ أنْ یَقْهَرَ هَواهُ قَبْلَ ضِدِّهِ.

The reign of the intelligent one is like the relative who longs to unite [with his dear .۷۴ ones].

۷۴_ دَوْلَهُ العاقِلِ کَالنَّسیبِ یَحِنُّ إلَی الوُصْلَهِ.

The one who possesses intellect is not known except by [his] tolerance,. ۷۵ temperance

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and kindness.

٧٥ـ ذُوالعَقْلِ لایَنْکَشِفُ إلاّ عَنِ احْتِمال، وإجْمال، وإفْضال.

٧٦. The desire of an intelligent person is in wisdom and the ambition of an ignorant person is in foolishness.

٧٦ـ رَغْبَهُ العاقِلِ فِی الحِکْمَهِ، وهِمَّهُ الجاهِلِ فِی الحَماقَهِ.

٧٧. The lapse of an intelligent person is dangerous.

٧٧ـ زَلَّهُ العاقِلِ مَحْذُورَهٌ.

٧٨. The lapse of an intelligent person is a crushing blow.

٧٨ـ زَلَّهُ العاقِلِ شَدیدَهُ النِّکایَهِ.

٧٩. The virtues of an intelligent ruler are spread far and wide.

٧٩ـ سُلْطانُ العاقِلِ یَنْشُرُ مَناقِبَهُ.

٨٠. The [distinguishing] quality of the people of intellect is [their] lack of lust and negligence.

٨٠ـ شیمَهُ العُقَلاءِ قِلَّهُ الشَّهْوَهِ، وقِلَّهُ الغَفْلَهِ.

٨١. The quality of those who possess intellect and understanding is [their] turning towards the Eternal Abode, turning away from the evanescent abode, and yearning for the Garden of Paradise.

٨١ـ شیمَهُ ذَوِی الألْبابِ والنُّهی اَلإقْبالُ علی دارِ البَقاءِ، والإعْراضُ عَنْ دارِ الفَناءِ، وَالتَّوَلُّهُ بِجَنَّهِ المَأْوی.

٨٢. The chest of an intelligent person is the strongbox of his secret.

٨٢ـ صَدْرُ العاقِلِ صُنْدُوقُ سِـرِّهِ.

٨٣. The conjecture of an intelligent person is more correct than the certitude of an ignorant person.

۸۳_ ظَنُّ العاقِلِ أَصَحُّ مِنْ يَقينِ الجاهِلِ.

.The enmity of an intelligent person is better than the friendship of an ignorant one .۸۴

۸۴_ عَداوَةُ العاقِلِ خَيْـرٌ مِنْ صَداقَةِ الجاهِلِ.

.The sufficiency of an intelligent person is through his knowledge .۸۵

۸۵_ غِنَى العاقِلِ بِعِلْمِهِ.

The sufficiency of an intelligent person is through his wisdom and his honour is .۸۶ .through his contentment

۸۶_ غِنَى العاقِلِ بِحِكْمَتِهِ، وعِزُّهُ بِقَناعَتِهِ.

The ugly act of an intelligent person is better than the beautiful act of an .۸۷

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ignorant person.

۸۷ـ قَبیحُ عاقِل خَیْـرٌ مِنْ حَسَنِ جاهِل.

۸۸. Every intelligent person is sorrowful (or sad).

۸۸ـ کُلُّ عاقِل مَغْمُومٌ (مَحْزُونٌ).

۸۹. Be intelligent in the affairs of your religion and simple in your worldly affairs.

۸۹ـ کُنْ عاقِلاً فی أمْرِ دینِکَ، جاهِلاً فی أمْرِ دُنیاکَ.

۹۰. The speech of the intelligent is a nourishment [for the soul] and the reply of the ignorant is [nothing better than] silence.

۹۰ـ کَلامُ العاقِلِ قُوتٌ، وجَوابُ الجاهِلِ سُکُوتٌ.

۹۱. For the intelligent one, there is goodness in every action [he does].

۹۱ـ لِلْعاقِلِ فی کُلِّ عَمَل إحْسانٌ.

۹۲. For the intelligent one, there is nobility in every word [he speaks].

۹۲ـ لِلْعاقِلِ فی کُلِّ کَلِمَه نُبْلٌ.

۹۳. For the intelligent one, in every action there is self-discipline.

۹۳ـ لِلْعاقِلِ فی کُلِّ عَمَل اِرتیاضٌ.

۹۴. It is not for the intelligent one to move out [of his home] except for three things: to do something to improve his Hereafter, or to earn his livelihood, or to enjoy what is not forbidden.

۹۴ـ لَیْسَ لِلْعاقِلِ أنْ یَکُونَ شاخِصاً إلاّ فی ثَلاث: حُظْوَه(خُطوَه) فی مَعاد، أوْ مَرَمَّه فی مَعاش، أو لَذَّه فی غَیْرِ مُحَرَّم.

۹۵. He who is distracted by idle sport and seeks pleasure in amusement and song, has no intelligence.

۹۵ـ لَمْ يَعْقِلْ مَنْ وَلِهَ بِاللَّعْبِ واسْتُهْتِرَ بِاللَّهْوِ والطَّرَبِ.

.One who has intelligence, comprehends .۹۶

۹۶ـ مَنْ عَقَلَ فَهِمَ.

.[One who has intelligence remains chaste [and abstains from the forbidden .۹۷

۹۷ـ مَنْ عَقَلَ عَفَّ.

.[One who has intelligence seeks pardon [for the wrong he does .۹۸

۹۸ـ مَنْ عَقَلَ اِسْتَقالَ.

.[One who has intelligence is kind [and tolerant .۹۹

۹۹ـ مَنْ عَقَلَ سَمِحَ.

One who has .۱۰۰

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intelligence is content.

١٠٠_ مَنْ عَقَلَ قَنِعَ.

١٠١. One who has intelligence remains silent [until there is a need to speak].

١٠١_ مَنْ عَقَلَ صَمَتَ.

١٠٢. One who does not use intellect is abased, and one who is abased is not revered.

١٠٢_ مَنْ لايَعْقِلْ يَهُنْ، ومَنْ يَهُنْ لايُوَقَّرْ.

١٠٣. One who has intelligence takes more lessons [from the past].

١٠٣_ مَنْ عَقَلَ كَثُرَ اِعْتِبارُهُ.

١٠٤. One whose intellect is less, his jesting is increased.

١٠٤_ مَنْ قَلَّ عَقْلُهُ كَثُرَ هَزْلُهُ.

١٠٥. One who has intelligence takes lesson from his past and takes precaution for his soul.

١٠٥_ مَنْ عَقَلَ اِعْتَبَرَ بِأَمْسِهِ، واسْتَظْهَرَ لِنَفْسِهِ.

١٠٦. One whose intellect prevails over his lust and his forbearance [overcomes] his anger, then he is worthy of [being deemed as having] good conduct.

١٠٦_ مَنْ غَلَبَ عَقْلُهُ شَهْوَتَهُ، وحِلْمُهُ غَضَبَهُ كانَ جَديراً بِحُسْنِ السّيرَهِ.

١٠٧. One who has intelligence awakens from his negligence, prepares for his journey and maintains [and develops] his abode of [permanent] residence.

١٠٧_ مَنْ عَقَلَ تَيَقَّظَ مِنْ غَفْلَتِهِ، وتَأَهَّبَ لِرِحْلَتِهِ، وعَمَرَ دارَ إقامَتِهِ.

١٠٨. One whose intellect does not have the greatest control over him does not benefit from [any] advice.

۱۰۸ـ مَنْ لَمْ يَكَنْ أمْلَكَ شَـيْء بِهِ عَقْلُهُ لَمْ يَنْتَفِعْ بِمَوْعِظَه.

.One who does not have an intellect to adorn him, does not become noble .۱۰۹

۱۰۹ـ مَنْ لَمْ يَكُنْ لَهُ عَقْلٌ يَزِينُهُ لَمْ يَنْبُلْ.

.One whose intellect is not complete, his evils are not safeguarded against .۱۱۰

۱۱۰ـ مَنْ لَمْ يَكْمُلْ عَقْلُهُ لَمْ تُؤْمَنْ بَوائِقُهُ.

.It is from the intelligence of a man that he not speak about all that he knows .۱۱۱

۱۱۱ـ مِنْ عَقْلِ الرَّجُلِ أنْ لايَتَكَلَّمَ بِجَميعِ ما

أحاطَ بِهِ عِلْمُهُ.

It is from the rights of the intelligent person to vanquish his vain desire before his adversary. ۱۱۲.

۱۱۲_ مِنْ حَقِّ العاقِلِ أنْ يَقْهَرَ هَواهُ قَبْلَ ضِدِّهِ.

It is from the right of the intelligent person to count his evil action and his ugly conduct as being from the wretchedness of his circumstance and his misfortune. ۱۱۳.

۱۱۳_ مِنْ حَقِّ اللَّبيبِ أنْ يَعُدَّ سُوءَ عَمَلِهِ، وقُبْحَ سيرَتِهِ مِنْ شَقاوَةِ جَدِّهِ وَنَحْسِهِ.

From the perfection of your intellect is your reliance on your intellect. ۱۱۴.

۱۱۴_ مِنْ كَمالِ عَقْلِكَ اِسْتِظْهارُكَ عَلى عَقْلِكَ.

One who lengthens his aspirations is not intelligent. ۱۱۵.

۱۱۵_ ما عَقَلَ مَنْ أطالَ أمَلَهُ.

An intelligent person does not lie and a believer does not fornicate. ۱۱۶.

۱۱۶_ ما كَذَبَ عاقِلٌ، ولا زَنى مُؤْمِنٌ.

The magnanimity of an intelligent person is his religion and his distinction is his etiquette. ۱۱۷.

۱۱۷_ مُرُوَّةُ العاقِلِ دينُهُ، وحَسَبُهُ أدَبُهُ.

Half of the intelligent one is tolerance and [the other] half is feigning negligence [when encountering the bad behaviour of the ignorant]. ۱۱۸.

۱۱۸_ نِصْفُ العاقِلِ اِحْتِمالٌ، ونِصْفُهُ تَغافُلٌ.

There is no poverty for the intelligent one. ۱۱۹.

۱۱۹_ لافَقْرَ لِعاقِلٍ.

.The intelligent person is never found [to be] beguiled .۱۲۰

۱۲۰_ لايُلْفَى العاقِلُ مَغْرُوراً.

.There is none more courageous than the intelligent one .۱۲۱

۱۲۱_ لا أشْجَعَ مِنْ لَبيب.

He who is overcome by anger and lust should not be counted as an intelligent .۱۲۲
.person

۱۲۲_ لايَنْبَغى أنْ يُعَدَّ عاقِلاً مَنْ يَغْلِبُهُ الغَضَبُ والشَّهْوَةُ.

It behoves the intelligent person not to remain aloof from the obedience of Allah .۱۲۳
.and the struggle against his [lower] self, in every situation

۱۲۳_ يَنْبَغى

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لِلْعاقِلِ أنْ لايَخْلُوَ فی کُلِّ حالَه عَنْ طاعَهِ رَبِّهِ، ومُجاهَدَهِ نَفْسِهِ.

It behoves the intelligent person to work for the Hereafter and try to increase his .۱۲۴ .provisions before he passes away and is lowered into his grave

۱۲۴ـ یَنْبَغی لِلْعاقِلِ أنْ یَعْمَلَ لِلْمَعادِ، ویَسْتَکْثِرَ مِنَ الزّادِ قَبْلَ زَهُوقِ نَفْسِهِ، وحُلُولِ رَمْسِهِ.

It behoves the intelligent one to prepare provisions for his Hereafter and to .۱۲۵ .maintain [and develop] the abode of his [permanent] residence

۱۲۵ـ یَنْبَغی لِلْعاقِلِ أنْ یُقَدِّمَ لآخِرَتِهِ، ویَعْمُرَ دارَ إقامَتِهِ.

It behoves the intelligent person to earn praise through his wealth and to .۱۲۶ .preserve himself from asking others

۱۲۶ـ یَنْبَغی لِلْعاقِلِ أنْ یَکْتَسِبَ بِمالِهِ المَحْمَدَهَ، ویَصُونَ نَفْسَهُ عَنِ المَسْألَهِ.

It behoves an intelligent person to address an ignorant one like a doctor .۱۲۷ .addresses a sick patient

۱۲۷ـ یَنْبَغی لِلْعاقِلِ أنْ یُخاطِبَ الجاهِلَ مُخاطَبَهَ الطَّبیبِ اَلمَریضَ.

It behoves the intelligent person to increase his association with the scholars and .۱۲۸ .the virtuous ones, and to keep away from the company of the evil and wicked ones

۱۲۸ـ یَنْبَغی لِلْعاقِلِ أنْ یُکْثِرَ مِنْ صُحْبَهِ العُلَماءِ والأبْرارِ، ویَجْتَنِبَ مُقارَنَهَ الأشْرارِ والفُجّارِ.

It behoves the intelligent one to protect himself from the intoxication of wealth, .۱۲۹ the intoxication of power, the intoxication of knowledge, the intoxication of praise and the intoxication of youth, for each of these have foul odours that take away .intelligence and reduces dignity

۱۲۹ـ یَنْبَغی لِلْعاقِلِ أنْ یَحتَرِسَ مِنْ سُکْرِ المالِ، وسُکْرِ القُدْرَهِ، وسُکْرِ العِلْمِ، وَسُکْرِ المَدْحِ، وسُکْرِ الشَّبابِ فَإنَّ لِکُلِّ ذلِکَ رِیاحاً خَبیثَهً، تَسْلُبُ العَقْلَ، وتَسْتَخِفُّ الوَقارَ.

It behoves the intelligent person not to be .۱۳۰

.harsh when he teaches, and not to scorn [others] when he gains knowledge

۱۳۰ـ يَنْبَغى لِلْعاقِلِ إذا عَلَّمَ أنْ لايَعْنُفَ،وَإذا عُلِّمَ أنْ لايَأْنَفَ.

.The intellect of every person is manifested by that which is spoken by his tongue .۱۳۱

۱۳۱ـ يُنْبِئُ عَنْ عَقْلِ كُلِّ امْرِئ ما يَنْطِقُ بِهِ لِسانُهُ.

The intellect of every person is indicated by his tongue, and his merit is evinced by .۱۳۲ .his diction

۱۳۲ـ يُنْبِئُ عَنْ عَقْلِ كُلِّ امْرِئ لِسانُهُ، ويَدُلُّ عَلى فَضْلِهِ بَيانُهُ.

I am amused by a man whose intellect is seen as an extension of his tongue, while .۱۳۳ .his tongue is not seen as an extension of his intellect

۱۳۳ـ يُعْجِبُنى مِنَ الرَّجُلِ أنْ يُرى عَقْلُهُ زائِداً عَلى لِسانِهِ، ولايُرى لِسانُهُ زائِداً عَلى عَقْلِهِ.

.Follow the intelligent one and you will benefit .۱۳۴

۱۳۴ـ أطِعِ العاقِلَ تَغْنَمْ.

.At times the intelligent person becomes blind to what is right .۱۳۵

۱۳۵ـ رُبَّما عَمِىَ اللَّبيبُ عَنِ الصَّوابِ.

The Cause And The Effects

العلل والمعلولات-The Cause And The Effects

The branches will surely return to their roots, and the effects to their causes, and .۱ .the particulars to their universals

۱ـ لَـتَرْجِعَنَّ الفُرُوعُ عَلى أُصُولِها والمَعْلُولاتُ إلى عِلَلِها والجُزْئيّاتُ إلى كُلِّياتِها.

The Celestial Realm

العالَم العلوى-The celestial realm

۱. He (‘a) was asked about the [beings in the] celestial realm, so he replied: [They are] forms devoid of matter, above [the need for physical] strength and ability; divine light is illuminated upon them so they shine and it rises upon them so they gleam; then He casts in their identities His likeness, thus He manifests His actions through them. He created the human being

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with an articulating soul, [such that] if he purifies it with knowledge and action, it resembles the essences of its primal causes, and when its demeanour is moderate and it disassociates the contraries then it becomes associated with the seven strong .[[heavens

١ــ سُئِلَ ــ عَليهِ السّلام ــ عَنِ العالَمِ العِلْوىّ فَقالَ: صُوَرٌ عارِيَةٌ عَنِ المَوادِّ، عالِيَةٌ عَنِ القُوَّهِ والإِسْتِعْدادِ، تَجَلّى لَها فَأَشْرَقَتْ، وطالَعَها فَتَلأْلأَتْ، فَألْقى فى هُوِيَّتِها مِثالَهُ، فَأَظْهَرَ عَنْها أفْعالَهُ، وخَلَقَ الإنْسانَ ذا نَفْس ناطِقَه، إنْ زَكّاها بِالعِلْمِ والعَمَلِ فَقَدْ شابَهَتْ جَواهِرَ أوائِلَ عِلَلِها، وإذَا اعْتَدَلَ مِزاجُها وفارَقَتِ الأَضْدادَ فَقَدْ شارَكَ بِهَا السَّبْعَ الشِّدادَ.

Knowledge

العلم-Knowledge

.Knowledge guides [one] to the truth .١

١ــ اَلْعِلْمُ يَهْدى إلَى الحَقِّ.

.Knowledge is the lamp of the intellect and the fountain of excellence .٢

٢ــ اَلْعِلْمُ مِصْباحُ العَقْلِ، ويَنْبُوعُ الفَضْلِ.

.Knowledge is the killer of ignorance and the earner of nobility .٣

٣ــ اَلْعِلْمُ قاتِلُ الجَهْلِ، ومُكْسِبُ النُّبْلِ.

.Knowledge without action is a plague .۴

۴ــ اَلْعِلْمُ بِلاعَمَل وَبالٌ.

.Knowledge is a great treasure that does not get exhausted .۵

۵ــ اَلْعِلْمُ كَنْزٌ عَظيمٌ لايَفْنى.

.Knowledge is one of the two lives .۶

۶ــ اَلْعِلْمُ أحَدُ الحَياتَيْنِ.

.Knowledge is the better of the two intimate companions .٧

۷_ اَلْعِلْمُ أفْضَلُ الأنْيسَيْنِ.

.Knowledge is the better of the two beauties .۸

۸ _ اَلْعِلْمُ أفْضَلُ الجَمالَيْنِ.

.Knowledge about Allah is the better of the two types of knowledge .۹

۹_ اَلْعِلْمُ باللّهِ أفْضَلُ العِلْمَينِ.

.Knowledge is an honourable heritage and a universal blessing .۱۰

۱۰_ اَلْعِلْمُ وِراثَةٌ كَريمَةٌ، ونِعْمَةٌ عَمِيمَةٌ.

.Knowledge saves [one] from being entangled in perplexity .۱۱

۱۱_ اَلْعِلْمُ يُنْجى مِنَ الاِرْتباكِ فِى الحِيْـرَهِ.

Knowledge is evidence of intellect, so the one who .۱۲

.knows has intelligence

۱۲ـ اَلْعِلْمُ يَدُلُّ عَلَى العَقْلِ فَمَنْ عَلِمَ عَقَلَ.

Knowledge is the enlivener of the soul, the illuminator of the intellect and the .۱۳ .annihilator of ignorance

۱۳ـ اَلْعِلْمُ مُحْيِى النَّفْسِ ومُنِيرُ العَقْلِ، ومُمِيتُ الجَهْلِ.

.Knowledge is the fruit of wisdom and rightness is from its branches .۱۴

۱۴ـ اَلْعِلْمُ ثَمَرَهُ الحِكْمَهِ والصَّوابُ مِنْ فُرُوعِها.

.Knowledge is the greatest honour for the one who has no [honourable] past .۱۵

۱۵ـ اَلْعِلْمُ أفْضَلُ شَرَفِ مَنْ لاقَديْمَ لَهُ.

Knowledge is greater than can be encompassed [in its totality], so take the best .۱۶ .from every [branch of] knowledge

۱۶ـ اَلْعِلْمُ أكْثَرُ مِنْ أنْ يُحاطَ بِهِ، فَخُذُوا مِنْ كُلِّ عِلْم أحْسَنَهُ.

.Knowledge is a governor while wealth is governed .۱۷

۱۷ـ اَلْعِلْمُ حاكِمٌ، وَالمالُ مَحْكُومٌ عَلَيْهِ.

Knowledge guides you towards that which Allah has commanded you to do and .۱۸ .renunciation of worldly pleasures makes the path to it easier for you

۱۸ـ اَلْعِلْمُ يُرْشِدُکَ إلى ما أمَرَکَ اللّهُ بِهِ، والزُّهْدُ يُسَهِّلُ لَکَ الطَّريقَ إلَيْهِ.

.Knowledge is better than wealth; knowledge guards you while you guard wealth .۱۹

۱۹ـ اَلْعِلْمُخَيْرٌ مِنَ المالِ، اَلْعِلْمُ يَحْرُسُکَ وأنْتَ تَحْرُسُ المالَ.

.Knowledge is linked to action, so one who knows, acts .۲۰

۲۰ـ اَلْعِلْمُ مَقْرُونٌ بِالعَمَلِ فَمَنْ عَلِمَ عَمِلَ.

۲۱. Knowledge calls out to action, so if it responds to it [then it stays] otherwise it departs.

۲۱_ اَلْعِلْمُ يَهْتِفُ بِالعَمَلِ فَإنْ أجابَهُ وإلاّ اِرْتَحلَ.

۲۲. Knowledge guides you and action takes you to the goal.

۲۲_ اَلْعِلْمُ يُرْشِدُكَ، والعَمَلُ يَبْلُغُ بِكَ الغايَةَ.

۲۳. Knowledge is the first guide and cognizance is the final end.

۲۳_ اَلْعِلْمُ أوَّلُ دَلِيل، والمَعْرِفَهُ آخِرُ نِهايَه.

۲۴. Knowledge is of two types: the

intuitive and the learnt; the intuitive knowledge is of no benefit if there is no learnt .[knowledge [accompanying it

۲۴_ اَلْعِلْمُ عِلْمانِ: مَطْبُوعٌ، ومَسْمُوعٌ، ولاٰيَنْفَعُ المَطْبُوعُ، إذا لَمْ يَکُ مَسْمُوعٌ.

.Know, then speak .۲۵

۲۵_ اَلْعِلْمُ أكْثَرُ مِنْ أنْ يُحاطَ بِهِ، فَخُذُوا مِنْ كُلِّ عِلْم أحْسَنَهُ.

.Seek knowledge and you will increase in knowledge .۲۶

۲۶_ أُخْبُرْ تَقُلْ.

Acquire knowledge, for indeed if you are wealthy it will adorn you and if you are .۲۷ .poor it will provide for you

۲۷_ أُطْلُبِ العِلْمَ تَزْدَدْ عِلْماً.

.Seek knowledge and you will be rightly guided .۲۸

۲۸_ اِقْتَنِ العِلْمَ فَإنَّکَ إنْ كُنْتَ غَنيّاً زانَکَ، وإنْ كُنْتَ فَقِيراً مانَکَ.

.Acquire knowledge and it will earn you life .۲۹

۲۹_ أُطْلُبُوا العِلْمَ تَرْشَدُوا.

(Draw water from the clear spring which has been cleansed of all impurity.(۱ .۳۰

۳۰_ اِكْتَسِبُوا العِلْمَ يَكْسِبْكُمُ الحَياةَ.

Seek knowledge and you will be known for it, act upon it and you will become from .۳۱ .those who are worthy of [possessing] it

۳۱_ اِمْتاحُوا (اِمْتَحوا) مِنْ صَفْوِ عَين قَدْرُوِّقَتْ مِنَ الكَدَرِ.

Indeed, the one who does not know should never be ashamed to learn, for the .۳۲ .value of every person is [measured by] what he knows

۳۲_ أَطْلُبُوا العِلْمَ تُعْرَفُوا بِهِ، واعْمَلُوا بِهِ تَ_كُونُوا مِنْ أَهْلِهِ.

Indeed, the one who is asked about that which he does not know should never .۳۳ ."consider it demeaning to say "I don't know

۳۳_ ألا لايَسْتَحْيِي_َنَّ مَنْ لا يَعْلَمُ أنْ يَتَعَلَّمَ، فَإنَّ قيمَهَ كُلِّ امْرِء ما يَعْلَمُ.

.The most useful knowledge is that which is acted upon .۳۴

۳۴_ ألا لايَسْتَقْبِحَنَّ مَنْ سُئِلَ عَمّا لايَعْلَمُ أنْ يَقُولَ لا أعْلَمُ.

The best .۳۵

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.Meaning: take your knowledge from a pure source -۱

knowledge is that which is accompanied by action.

۳۵ـ أنْفَعُ العِلْمِ ماعُمِلَ بِهِ.

۳۶. The most honourable knowledge is that which is manifested in the organs and limbs.

۳۶ـ أحْسَنُ العِلْمِ ما كانَ مَعَ العَمَلِ.

۳۷. The lowliest knowledge is that which stops at the tongue [and is not acted upon].

۳۷ـ أشْرَفُ العِلْمِ ما ظَهَرَ فِى الجَوارِحِ والأرْكانِ.

۳۸. The most victorious of all people is he who overpowers his vain desire with his knowledge.

۳۸ـ أوْضَعُ العِلْمِ ما وَقَفَ عَلَى اللِّسانِ.

۳۹. The most important knowledge for you is that without which [your good] action is not accepted.

۳۹ـ أغْلَبُ النّاسِ مَنْ غَلَبَ هَواهُ بِعِلْمِهِ.

۴۰. The most obligatory knowledge for you [to acquire] is that which you are responsible for acting upon.

۴۰ـ أوْلَى العِلْمِ بِكَ ما لا يُتَقَبَّلُ العَمَلُ إلاّ بِهِ.

۴۱. The most necessary knowledge for you is that which guides you to rectitude of your religion and separates you from its corruption.(۱)

۴۱ـ أوْجَبُ العِلْمِ عَلَيْكَ ما أنْتَ مَسْؤُلٌ عَنِ العَمَلِ بِهِ.

۴۲. The knowledge with the most praiseworthy end is that which increases your [good] actions in this world and draws you nearer [to the mercy of Allah] in the Hereafter.

۴۲ـ أَلْزَمُ العِلْمِ بِكَ ما دَلَّكَ عَلى صَلاحِ دينِكَ، وأبانَ لَكَ عَنْ فَسادِهِ.

.Verily the best of knowledge is [that which leads to] tranquillity and forbearance .۴۳

۴۳_ أحْمَدُ العِلْمِ عاقِبَةً ما زادَ فی عَمَلِکَ فِی العاجِلِ، وأزْلَفَکَ فِی الآجِلِ.

Indeed fire is not diminished by what is taken from it but is extinguished when it .۴۴ does not find firewood; similarly, knowledge is not depleted by being acquired but

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.Or: ...and differentiates the right religion from the wrong [and corrupt] one -۱

.the miserliness of those who possess it is the cause of its absence

۴۴_ إنَّ أفْضَلَ العِلْمِ السَّكينَةُ، والحِلْمُ.

Verily Allah, the Glorified, bestows wealth to the one whom He loves and the one .۴۵ .whom He hates, but He does not grant knowledge except to the one whom He loves

۴۵_ إنَّ النّارَ لايَنْقُصُها ما أُخِذَ مِنْهُ، ولكِنْ يُخْمِدُها أنْ لاتَجِدَ حَطَباً، وَكَذلِكَ العِلْمُ لايُفْنيهِ الاِقتِباسُ، لكِنْ بُخْلُ الحامِلينَ لَهُ سَبَبُ عَدَمِهِ.

Verily knowledge guides, directs and saves while ignorance misguides, misdirects .۴۶ .and destroys

۴۶_ إنَّ اللّهَ سُبْحانَهُ يَمْنَحُ المالَ مَنْ يُحِبُّ ويُبْغِضُ ولايَمْنَحُ العِلْمَ إلاّ مَنْ أحَبَّ.

.Knowledge rescues .۴۷

۴۷_ إنَّ العِلْمَ يَهْدى، ويُرْشِدُ، ويُنْجى، وإنَّ الجَهْلَ يُغْوى، ويُضِلُّ، ويُرْدى.

.Knowledge is through understanding .۴۸

۴۸_ اَلعِلْمُ يُنْجِدُ.

.Knowledge is a treasure .۴۹

۴۹_ اَلعِلْمُ بِالفَهْمِ.

.Knowledge is honour, obedience is [a] refuge .۵۰

۵۰_ اَلْعِلْمُ كَنْزٌ.

.Knowledge is a guide .۵۱

۵۱_ اَلْعِلْمُ عِزٌّ، اَلطّاعَهُ حِرْزٌ.

.Knowledge saves you, ignorance destroys you .۵۲

۵۲_ اَلْعِلْمُ دَليلٌ.

۵۳. Knowledge is loftiness, ignorance is misguidance.

۵۳_ اَلْعِلْمُ یُنْجیکَ، اَلجَهْلُ یُرْدیکَ.

۵۴. Knowledge is life, faith is salvation.

۵۴_ اَلْعِلْمُجَلالَةٌ، اَلجَهالَةُ ضَلالَةٌ.

۵۵. Knowledge makes one lofty, ignorance misguides.

۵۵_ اَلْعِلْمُ حَیاةٌ، اَلإیمانُ نَجاةٌ.

۵۶. Knowledge is a refuge.

۵۶_ اَلْعِلْمُ مُجَلَّةٌ، اَلجَهْلُ مَضَلَّةٌ.

۵۷. Knowledge is through action.

۵۷_ اَلْعِلْمُحِرْزٌ.

۵۸. Knowledge is the annihilator of ignorance.

۵۸_ اَلْعِلْمُ بِالْعَمَلِ.

۵۹. Knowledge is the adornment of distinction [and noble descent].

۵۹_ اَلْعِلْمُ مُمیتُ الجَهْلِ.

۶۰. Knowledge is the leader of forbearance.

۶۰_ اَلْعِلْمُ زَیْنُ الحَسَبِ.

۶۱. Knowledge is the most excellent honour.

۶۱_ اَلْعِلْمُ قائِدُ الحِلْمِ.

۶۲. Knowledge is the lamp of the intellect.

۶۲_ اَلْعِلْمُ أفْضَلُ شَرَف.

.Knowledge is the best guide .۶۳

۶۳_ اَلْعِلْمُ مِصْباحُ العَقْلِ.

.Knowledge is the most sublime provision .۶۴

۶۴_ اَلْعِلْمُ خَيْرُ

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دَليل.

۶۵. Knowledge is the greatest treasure.

۶۵_ اَلْعِلْمُ أجَلُّ بِضاعَه.

۶۶. Knowledge is life and a cure [for the maladies of the heart].

۶۶_ اَلْعِلْمُ أعْظَمُ كَنْز.

۶۷. Knowledge is a veil [that protects one] from adversities.

۶۷_ اَلْعِلْمُ حَياةٌ وشِفاءٌ.

۶۸. Knowledge is the highest success.

۶۸_ اَلْعِلْمُ حِجابٌ مِنَ الْآفاتِ.

۶۹. Knowledge is the best acquisition.

۶۹_ اَلْعِلْمُ أعْلى فَوْز.

۷۰. Knowledge is the riding mount of forbearance.

۷۰_ اَلْعِلْمُ أفْضَلُ قِنْيَه.

۷۱. Knowledge is the root of every good.

۷۱_ اَلْعِلْمُ مَرْكَبُ الحِلْمِ.

۷۲. Knowledge is the symbol of intellect.

۷۲_ اَلْعِلْمُ أصْلُ كُلِّ خَيْر.

۷۳. Knowledge is the fecundation of cognizance.

۷۳_ اَلْعِلْمُ عُنْوانُ العَقلِ.

۷۴. Knowledge aids [and strengthens] reflection.

۷۴_ اَلْعِلْمُ لِقاحُ المَعْرِفَهِ.

۷۵. Knowledge is indeed a good guide.

۷۵_ اَلْعِلْمُ يُنْجِدُ الفِكْرَ.

۷۶. Knowledge is the most excellent (or honourable) guidance.

۷۶_ اَلْعِلْمُ نِعْمَ دَليلٌ.

۷۷. Sciences are the recreation of the men of erudition.

۷۷_ اَلْعِلْمُ أَفْضَلُ (أَشْرَفُ) هِدايَه.

۷۸. Knowledge is the root of forbearance.

۷۸_ اَلْعُلُومُ نُزْهَهُ الأُدَباءِ.

۷۹. Knowledge is the killer of ignorance.

۷۹_ اَلْعِلْمُ أَصْلُ الحِلْمِ.

۸۰. Knowledge is the herald of comprehension.

۸۰_ اَلْعِلْمُ قاتِلُ الجَهْلِ.

۸۱. Knowledge does not end.

۸۱_ اَلْعِلْمُ داعِی الفَهْمِ.

۸۲. Knowledge is abundant but action is scarce.

۸۲_ اَلْعِلْمُلايَنْتَهی.

۸۳. Knowledge is a great treasure that does not get exhausted.

۸۳_ اَلْعِلْمُ كَثيرٌ، والعَمَلُ قَليلٌ.

۸۴. Knowledge is a [means of] right guidance for the one who acts upon it.

۸۴_ اَلْعِلْمُ كَنْزٌ عَظيمٌ لايُفْنى.

۸۵. All of knowledge is a proof [against its possessor] except what is acted upon.

۸۵_ اَلْعِلْمُ رُشْدٌ لِمَنْ عَمِلَ بِهِ.

۸۶. Knowledge is a beauty that does not remain concealed and a relation that does not abandon you (or that is not hidden).

۸۶_ اَلْعِلْمُ

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كُلُّهُ حُجَّةٌ إلاّ ما عُمِلَ بِهِ.

۸۷. Knowledge is the adornment of the wealthy and the wealth of the poor.

۸۷_ اَلْعِلْمُ جَمالٌ لا يَخْفى ونَسيبٌ لايَجْفى (لايُخْفى).

۸۸. Indeed the only thing that has made people disinclined to seeking knowledge is the frequency with which they observe that only a few people act upon what they know.

۸۸_ اَلْعِلْمُ زَيْنُ الأغْنِياءِ، وغِنَى الفُقَراءِ.

۸۹. The bane of knowledge is to forsake acting upon it.

۸۹_ إنَّما زَهَّدَ النّاسُ فى طَلَبِ العِلْمِ كَثْرَةُ ما يَرَوْنَ مِنْ قِلَّهِ مَنْ عَمِلَ بِما عَلِمَ.

۹۰. When you hear knowledge then treat it seriously and do not taint it with jesting, thereby making the hearts spit it out.

۹۰_ آفَهُ العِلْمِ تَرْكُ العَمَلِ بِهِ.

۹۱. When you want to benefit from knowledge then act upon it and increase in your contemplation about its meanings, [for through this] it will be retained by the hearts.

۹۱_ إذا سَمِعْتُمُ العِلْمَ فَأَلِظُّوا(فأكِظُّوا، فَأَنطوُوا) عَلَيْهِ، فَلا تَشُوبُوهُ بِهَزْلٍ، فَتَمُجُّهُ القُلُوبُ.

۹۲. When the knowledge of a person increases, his etiquette improves and his awe for his Lord increases.

۹۲_ إذا رُمْتُمْ الاِنْتِفاعَ بِالْعِلْمِ فَاعْمَلُوا بِهِ، وأَكْثِرُوا الفِكْرَ فى مَعانيهِ، تَعِهِ القُلُوبُ.

۹۳. Through knowledge, wisdom is recognized.

۹۳_ إذا زادَ عِلْمُ الرَّجُلِ زادَ أدَبُهُ، وتَضاعَفَتْ خَشْيَتُهُ لِرَبِّهِ.

۹۴. Through knowledge, there is life.

۹۴_ بِالعِلْمِ تُعْرَفُ الحِكْمَهُ.

.Through knowledge, the crooked is straightened .٩٥

٩٥_ بِالعِلْمِ تَـ_كُونُ الحَياهُ.

.Sharing knowledge [with those who deserve] is the alms-tax of knowledge .٩۶

٩۶_ بِالعِلْمِ يَسْتَقيمُ المُعْوَجُ.

.Through knowledge, the station of forbearance is attained .٩٧

٩٧_ بَذْلُ العِلْمِ زَكاهُ العِلْمِ.

.The completeness of knowledge is [in] its application .٩٨

٩٨_ بِالعِلْمِ تُدْرَكُ دَرَجَهُ الحِلْمِ.

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The completeness of knowledge is [in] acting according to it.

٩٩_ تَمامُ العِلْمِ اِسْتِعْمالُهُ.

١٠٠. The one who forsakes acting on [his] knowledge is not certain of getting reward for his action.

١٠٠_ تَمامُ العِلْمِ العَمَلُ بِمُوجِبِهِ.

١٠١. The fruit of knowledge is cognizance of Allah.

١٠١_ تارِكُ العَمَلِ بِالعِلْمِ غَيْرُ واثِق بِثَوابِ العَمَلِ.

١٠٢. The fruit of knowledge is worship.

١٠٢_ ثَمَرَهُ العِلْمِ مَعْرِفَهُ اللّهِ.

١٠٣. The fruit of knowledge is acting upon it.

١٠٣_ ثَمَرهُ العِلْمِ العِبادَهُ.

١٠٤. The fruit of knowledge is working for [a blissful] life [in the Hereafter].

١٠٤_ ثَمَرَهُ العِلْمِ العَمَلُ بهِ.

١٠٥. The fruit of knowledge is sincerity of action.

١٠٥_ ثَمَرَهُ العِلْمِ العَمَلُ لِلْحَياهِ.

١٠٦. The wealth of knowledge saves and preserves.

١٠٦_ ثَمَرَهُ العِلْمِ إخْلاصُ العَمَلِ.

١٠٧. The beauty of knowledge is [in] its dissemination, its fruit is [in] acting upon it, and its preservation is [in] placing it with those who are worthy of it.

١٠٧_ ثَرْوَهُ العِلْمِ تُنْجى وتَبْقى.

١٠٨. The best of knowledge is that which gives benefit.

۱۰۸_ جَمالُ العِلْمِ نَشْرُهُ، وثَمَرَتُهُ العَمَلُ بِهِ، وصِيانَـتُهُ وَضْعُهُ فی أهْلِهِ.

.The best of all knowledge is that which reforms you .۱۰۹

۱۰۹_ خَیْرُ العِلْمِ ما نَفَعَ.

.The best knowledge is that which is accompanied by action .۱۱۰

۱۱۰_ خَیْـرُ العُلُومِ ما أصْلَحَکَ.

The best of knowledge is that by which you reform your right guidance, and the .۱۱۱ .worst of it is that by which you corrupt your Hereafter

۱۱۱_ خَیْـرُ العِلْمِ ما قارَنَهُ العَمَلُ.

Take from every knowledge the best of it, for indeed the bee partakes from the .۱۱۲ most beautiful of every flower, so two precious substances are produced from it: in

one of them is a cure for the people (i.e. honey), and the other is a means of illumination (i.e. wax).

۱۱۲_ خَيْرُ العِلْمِ ما أَصْلَحْتَ بِهِ رَشادَكَ، وَشَرُّهُ ما أَفْسَدْتَ بِهِ مَعادَكَ.

۱۱۳. The cornerstone of [all] merits is knowledge.

۱۱۳_ خُذُوا مِنْ كُلِّ عِلْمٍ أحْسَنَهُ، فَإنَّ النَّحْلَ يَأْكُلُ مِنْ كُلِّ زَهْرٍ أزْيَنَهُ، فَيَتَوَلَّدُ مِنْهُ جَوْهَرانِ نَفيسانِ: أحَدُهُما فيهِ شِفاءٌ لِلنّاسِ، والْآخَرُ يُسْتَضاءُ بِهِ.

۱۱۴. Many a knowledge may lead to your misguidance.

۱۱۴_ رَأْسُ الفَضائِلِ العِلْمُ.

۱۱۵. The alms-tax of knowledge is its dissemination.

۱۱۵_ رُبَّ عِلْمٍ أدَّى إلى مَضَلَّتِكَ.

۱۱۶. The alms-tax of knowledge is granting it to the one who deserves it and exerting the self to act upon it.

۱۱۶_ زَكاةُ العِلْمِ نَشْرُهُ.

۱۱۷. The adornment of knowledge is forbearance.

۱۱۷_ زَكاةُ العِلْمِ بَذْلُهُ لِمُسْتَحِقِّهِ، وإجْهادُ النَّفْسِ فِي العَمَلِ بِهِ.

۱۱۸. The cause of fear [of Allah] is knowledge.(۱)

۱۱۸_ زَيْنُ العِلْمِ اَلحِلْمُ.

۱۱۹. Ask about that which you must know and cannot be excused for being ignorant about.

۱۱۹_ سَبَبُ الخَشْيَهِ اَلْعِلْمُ.

۱۲۰. The worst knowledge is that by which you corrupt your right guidance.

۱۲۰_ سَلْ عَمّا لابُدَّ لَکَ مِنْ عِلْمِهِ، وَلاتُعْذَرُ فی جَهْلِهِ.

.The worst knowledge is knowledge that is not action upon .۱۲۱

۱۲۱_ شَ_رُّ العِلْمِ ما أفْسَدْتَ بِهِ رَشادَکَ.

There are two things the ends of which can never be reached: knowledge and .۱۲۲ .intellect

۱۲۲_ شَ_رُّ العِلْمِ عِلْمٌ لایُعْمَلُ بِهِ.

.The disgrace of knowledge is boasting .۱۲۳

۱۲۳_ شَیْئانِ لاتُبْلَغُ غایَتُهُما: اَلْعِلْمُ، والعَقْلُ.

.You must acquire knowledge, for indeed it is an honourable heritage .۱۲۴

۱۲۴_ شَیْنُ العِلْمِ الصَّلَفُ.

.The knowledge of a hypocrite is [only] on his tongue .۱۲۵

۱۲۵_ عَلَیْکَ بِالعِلْمِ فَإنَّهُ وَراثَةٌ کَریمَةٌ.

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As seen in Q۳۵:۲۸ -۱

.The knowledge of a believer is [manifested] in his action

۱۲۶_ عِلْمُ المُنافِقِ فی لِسانِهِ.

.Knowledge without action is like trees without fruit .۱۲۷

۱۲۷_ عِلْمُ المُؤْمِنِ فی عَمَلِهِ.

.Knowledge without action is like a bow without a bowstring .۱۲۸

۱۲۸_ عِلْمٌ بِلا عَمَل كَشَجَر بِلا ثَمَر.

.Knowledge that is not useful is like a medicine that does not cure .۱۲۹

۱۲۹_ عِلْمٌ بِلا عَمَل كَقَوْس بِلا وَتَر.

Knowledge that does not reform you is misguidance and wealth that does not .۱۳۰ .benefit you is a curse

۱۳۰_ عِلْمٌ لايَنْفَعُ كَدَواء لايَنْجَعُ.

.Knowledge without action is a proof of Allah against His servant .۱۳۱

۱۳۱_ عِلْمٌ لايُصْلِحُكَ ضَلالٌ، وَمالٌ لايَنْفَعُكَ وَبالٌ.

.The goal of knowledge is good action .۱۳۲

۱۳۲_ عِلْمٌ بِلا عَمَل حُجَّةٌ لِلّهِ عَلَى العَبْدِ.

.The utmost goal of knowledge is fear of [the displeasure of] Allah, the Glorified .۱۳۳

۱۳۳_ غايَةُ الْعِلْمِ حُسْنُ العَمَلِ.

.The end goal of knowledge is tranquillity and forbearance .۱۳۴

۱۳۴_ غايَةُ الْعِلْمِ الخَوْفُ مِنَ اللّهِ سُبْحانَهُ.

.The excellence of knowledge is [in] acting upon it .۱۳۵

۱۳۵_ غايَهُ الْعِلْمِ السَّكينَهُ والحِلْمُ.

.Saying ‘I don’t know’ is half of knowledge .۱۳۶

۱۳۶_ فَضيلَهُ الْعِلْمِ العَمَلُ بِهِ.

.Little knowledge accompanied with action is better than a lot of it without action .۱۳۷

۱۳۷_ قَوْلُ لا أعْلَمُ نِصْفُ الْعِلْم.

.Knowledge cuts off the excuse of those who offer [many] excuses .۱۳۸

۱۳۸_ قَلِيلُ الْعِلْمِ مَعَ العَمَلِ خَيْرٌ مِنْ كَثيرِهِ بِلا عَمَل.

.All knowledge that is not supported by the intellect is misguidance .۱۳۹

۱۳۹_ قَطَعَ الْعِلْمُ عُذْرَ المُتَعَلِّلِينَ.

.Everything diminishes when it is expended except knowledge .۱۴۰

۱۴۰_ كُلُّ عِلْم لايُؤَيِّدُهُ عَقْلٌ مَضَلَّةٌ.

,Everything becomes precious when it becomes less (or scarce) except knowledge .۱۴۱

.for indeed it gains value when it abounds

۱۴۱_ كُلُّ شَـيْء يَنْقُصُ عَلَى الاِنْفاقِ إلاّ الْعِلْمُ.

Every vessel becomes constricted by what is put in it except the vessel of .۱۴۲
.knowledge, for verily it becomes wider

۱۴۲_ كُلُّ شَـيْء يَعِزُّ حينَ يَنْزُرُ (يَنْدُرُ) إلاّ الْعِلْمَ فَإنَّهُ يَعِزُّ حينَ يَغْزُرُ.

.Knowledge is sufficient as loftiness .۱۴۳

۱۴۳_ كُلُّ وِعاء يَضيقُ بِما جُعِلَ فيهِ إلاّ وِعاءَ الْعِلْمِ فَإنَّهُ يَتَّسِعُ.

Every time the knowledge of a person increases, his concern for his soul .۱۴۴
.increases, and he exerts his efforts in training and reforming it

۱۴۴_ كَفى بِالْعِلْمِ رِفْعَةً.

Just as knowledge guides a person and saves him, similarly, ignorance misguides .۱۴۵
.him and destroys him

۱۴۵_ كُلَّمَـا ازْدادَ عِلْمُ الرَّجُلِ زادَتْ عِنايَتُهُ بِنَفْسِهِ، وَبَذَلَ فى رِياضَتِها وَصِلاحِها جُهْدَهُ.

.The acquisition of knowledge is indifference towards worldly pleasures .۱۴۶

۱۴۶_ كَما أَنَّ الْعِلْمَ يَهْدِى المَرْءَ ويُنْجيهِ، كَذلِكَ الجَهْلُ يُضِلُّهُ وَيُرْديهِ.

The perfection of knowledge is forbearance, and the perfection of forbearance is .۱۴۷
.[increased tolerance and suppression [of anger

۱۴۷_ كَسْبُ الْعِلْمِ اَلزُّهْدُ فِى الدُّنيا.

.The perfection of knowledge is action .۱۴۸

۱۴۸_ كَمالُ الْعِلْمِ الحِلْمُ، وكَمالُ الحِلْمِ كَثْرَةُ الاِحْتِمالِ وَالكَظْمِ.

For the seeker of knowledge, there is honour in this world and success in the .۱۴۹
.Hereafter

۱۴۹_ كَمالُ الْعِلْمِ العَمَلُ.

.Knowledge will never bear fruit until it is accompanied by forbearance .۱۵۰

۱۵۰_ لِطالِبِ الْعِلْمِ عِزُّ الدُّنيا وفَوْزُ الآخِرَهِ.

.None will attain knowledge except the one who lengthens his [period of] study .۱۵۱

۱۵۱_ لَنْ يُثْمِرَ الْعِلْمُ حَتّى يُقارِنَهُ الحِلْمُ.

.The language of knowledge is truthfulness .۱۵۲

۱۵۲_ لَنْ يُحْرِزَ الْعِلْمَ إلاّ مَنْ يُطيلُ دَرْسَهُ.

.The conception of knowledge is imagination and understanding .۱۵۳

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لِسانُ الْعِلْمِ الصِّدْقُ.

.One who seeks right guidance from knowledge, it guides him .۱۵۴

۱۵۴_ لِقاحُ الْعِلْمِ التَّصَوُّرُ والفَهْمُ.

.One who is alone with knowledge does not feel frightened by [his] loneliness .۱۵۵

۱۵۵_ مَنِ اسْتَرْشَدَ الْعِلْمَ أرْشَدَهُ.

.One who is not guided by knowledge is misguided by ignorance .۱۵۶

۱۵۶_ مَنْ خَلا بِالْعِلْمِ لَمْ تُوحِشْهُ خَلْوَةٌ.

.One who acts with knowledge attains his goal and desire from the Hereafter .۱۵۷

۱۵۷_ مَنْ لَمْ يَهْدِهِ الْعِلْمُ أضَلَّهُ الجَهْلُ.

.One who is fond of knowledge has [actually] done good to his soul .۱۵۸

۱۵۸_ مَنْ عَمِلَ بِالْعِلْمِ بَلَغَ بُغْيَتَهُ مِنَ الآخِرَهِ ومُرادَهُ.

.Whoever hides [his] knowledge, it is as if he is an ignorant person .۱۵۹

۱۵۹_ مَنْ كَلِفَ بِالْعِلْمِ فَقَدْ أحْسَنَ إلى نَفْسِهِ.

.One who acts against his knowledge, his crime and sin become grave .۱۶۰

۱۶۰_ مَنْ كَتَمَ عِلْماً فَكَأنَّهُ جاهِلٌ.

.One whose knowledge exceeds his intellect, it becomes a burden for him .۱۶۱

۱۶۱_ مَنْ خالَفَ عِلْمَهُ عَظُمَتْ جَريمَتُهُ وإثْمُهُ.

One who learns (or lacks) the depth of knowledge proceeds (or is repelled) from .۱۶۲ .the ways of wisdom

۱۶۲_ مَنْ زادَ عِلْمُهُ على عَقْلِهِ كانَ وَبالاً عَلَيْهِ.

One who quenches his thirst from the drinking-fountain of knowledge, covers . ۱۶۳
.himself with the gown of forbearance

۱۶۳_ مَنْ عَلِمَ (عَدِمَ) غَوْرَ الْعِلْمِ صَدَرَ (صُدَّ) عَنْ شَرایعِ الحِکَمِ.

One who increases his study of knowledge [and discussion about what he has . ۱۶۴
learnt] does not forget what he knows and benefits from it that which he does not
.know

۱۶۴_ مَنِ ارْتَوی مِنْ مَشْرَبِ الْعِلْمِ، تَجَلْبَبَ جِلْبابَ الحِلْمِ.

One who increases his reflection about what he has learnt safeguards his . ۱۶۵
knowledge

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.and understands that which he would not have [otherwise] understood

۱۶۵_ مَنْ أَكْثَرَ مُدارَسَةَ العِلْمِ لَمْ يَنْسَ ما عَلِمَ، واسْتَفادَ ما لَمْيَعْلَمْ.

.One who does not acquire wealth through knowledge, acquires grace by it .۱۶۶

۱۶۶_ مَنْ أَكْثَرَ الفِكْرَ فيما تَعَلَّمَ أَتْقَنَ عِلْمَهُ، وفَهِمَ ما لَمْ يَكُنْ يَفْهَمُ.

Whoever does not act upon his knowledge, it becomes a proof against him and a .۱۶۷ .curse

۱۶۷_ مَنْ لَمْ يَكْتَسِبْ بِالْعِلْمِ مالاً اِكْتَسَبَ بِهِ جَمالاً.

.From the perfection of knowledge is acting upon what it dictates .۱۶۸

۱۶۸_ مَنْ لَمْ يَعْمَلْ بِالْعِلْمِ كانَ حُجَّةً عَلَيْهِ وَوَبالاً.

.From the most honourable of knowledge is self-adornment with forbearance .۱۶۹

۱۶۹_ مِنْ كَمالِ الْعِلْمِ العَمَلُ بِما يَقْتَضيهِ.

.He who enlivens knowledge does not die .۱۷۰

۱۷۰_ مِنْ أَشْرَفِ الْعِلْمِ التَّحَلّى بِالحِلْمِ.

.Nothing increases knowledge like acting upon it .۱۷۱

۱۷۱_ ما ماتَ مَنْ أَحْيى عِلْماً.

Knowledge does not benefit the one who does not understand [it] and . ۱۷۲ .forbearance is not useful for the one who does not show clemency

۱۷۲_ ما زَكَى الْعِلْمُ بِمِثْلِ العَمَلِ بِهِ.

.The basis of knowledge is its dissemination .۱۷۳

۱۷۳_ ما أَفادَ الْعِلْمَ مَنْ لَمْ يَفْهَمْ، ولانَفَعَ الحِلْمَ مَنْ لَمْ يَحْلُمْ.

.The basis of knowledge is acting upon it .۱۷۴

۱۷۴_ مِلاكُ الْعِلْمِ نَشْرُهُ.

.Coming together to study knowledge is the delight of the scholars .۱۷۵

۱۷۵_ مِلاكُ الْعِلْمِ العَمَلُ بِهِ.

.Gatherings of knowledge are a bounty .۱۷۶

۱۷۶_ مُدارَسَةُ الْعِلْمِ لَذَّةُ العُلَماءِ.

.The adornments of a man are his knowledge and his forbearance .۱۷۷

۱۷۷_ مَجالِسُ الْعِلْمِ غَنِيمَةٌ.

!How good a companion of forbearance knowledge is .۱۷۸

۱۷۸_ مُزَيِّنُ الرَّجُلِ عِلْمُهُ وحِلْمُهُ.

!How good a companion of faith knowledge is .۱۷۹

۱۷۹_ نِعْمَ قَرينُ الحِلْمِ الْعِلْمُ.

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!How good a guide of faith knowledge is

۱۸۰_ نِعْمَ قَرينُ الإيمانِ الْعِلْمُ.

Do not make enmity with that which you are ignorant of, for indeed most of .۱۸۱ .knowledge is in that which you don't know

۱۸۱_ نِعْمَ دَليلُ الإيمانِ الْعِلْمُ.

.There is no provision like knowledge .۱۸۲

۱۸۲_ لاتُعادُوا ما تَجْهَلُونَ، فَإنَّ أكْثَرَ الْعِلْمِ فيما لاتَعْرِفُونَ.

.There is no honour like knowledge .۱۸۳

۱۸۳_ لاذُخْرَ كالْعِلْمِ.

.There is no nightly conversation partner like knowledge .۱۸۴

۱۸۴_ لاشَرَفَ كَالْعِلْمِ.

.There is no treasure more worthwhile than knowledge .۱۸۵

۱۸۵_ لاسَميرَ كَالْعِلْمِ.

.There is no distinction more honourable than knowledge .۱۸۶

۱۸۶_ لاكَنْزَ أنْفَعُ مِنَ الْعِلْمِ.

.There is no guide more successful than knowledge .۱۸۷

۱۸۷_ لاعِزَّ أشْرَفُ مِنَ الْعِلْمِ.

.Knowledge is not acquired except from its masters .۱۸۸

۱۸۸_ لادَليلَ أنْجَحُ مِنَ الْعِلْمِ.

.Knowledge does not benefit without [divinely granted] success .۱۸۹

۱۸۹_ لایُؤْخَذُ العِلْمُ إلاّ مِنْ أرْبابِهِ.

.Knowledge is not attained with physical comfort .۱۹۰

۱۹۰_ لایَنْفَعُ عِلْمٌ بِغَیْرِ تَوْفیق.

.Knowledge is not purified without piety .۱۹۱

۱۹۱_ لایُدْرَکُ الْعِلْمُ بِراحَهِ الجِسْمِ.

.Nobody obtains knowledge except the one who lengthens his study .۱۹۲

۱۹۲_ لایَزْکُو الْعِلْمُ بِغَیْرِ وَرَع.

.One who has no insight, has no knowledge .۱۹۳

۱۹۳_ لایُحْرِزُ الْعِلْمَ إلاّ مَنْ یُطیلُ دَرْسَهُ.

Nobody disparages knowledge and its possessors except the foolish, ignorant . ۱۹۴ .one

۱۹۴_ لاعِلْمَ لِمَنْ لابَصیرَهَ لَهُ.

.A little knowledge removes a lot of ignorance .۱۹۵

۱۹۵_ لایَسْتَخِفُّ بِالْعِلْمِ وأهْلِهِ إلاّ أحْمَقٌ جاهِلٌ.

People attain superiority through knowledge and intellect, not by wealth and . ۱۹۶ .lineage

۱۹۶_ یَسیرُ الْعِلْمِ یَنْفی کَثیرَ الجَهْلِ.

.Knowledge needs action .۱۹۷

۱۹۷_ یَتَفاضَلُ النّاسُ بِالعُلُومِ والعُقُولِ،لابِالأمْوالِ والأُصُولِ.

.Knowledge needs forbearance .۱۹۸

۱۹۸_ یَحْتاجُ الْعِلْمُ إلَی العَمَلِ.

۱۹۹. Knowledge needs suppression [of anger].

۱۹۹_ يَحْتاجُ العِلْمُ إلَى الحِلْمِ.

۲۰۰. Obey

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.knowledge and disobey ignorance, [for by doing this] you will be successful

٢٠٠_ يَحْتاجُ الْعِلْمُ إلى الكَظْمِ.

.Knowledge is the most honourable guidance .٢٠١

٢٠١_ أطِعِ الْعِلْمَ، وأعْصِ الجَهْلَ تُفْلِحْ.

٢٠٢_ الْعِلْمُ أشْرُ فَ هِدايَه.

The Scholar

العالِمُ–The Scholar

.The scholar is one whose actions attest to the veracity of his words .١

١_ اَلعالِمُ مَنْ شَهِدَتْ بِصِحَّهِ أقْوالِهِ أفْعالُهُ.

Scholars are strangers [in their own land] because of the large numbers of ignorant .٢ .people

٢_ اَلعُلَماءُ غُرَباءٌ لِكَثْرَهِ الجُهّالِ.

The scholar is one who is not satisfied with [his] knowledge nor does he allow .٣ .himself to be satiated by it

٣_ اَلعالِمُ مَنْ لايَشْبَعُ مِنَ العِلْمِ، وَلايَتَشَبَّعُ بِهِ.

The scholar recognizes the ignorant one because he used to be ignorant [himself] .٤ .before

٤_ اَلعالِمُ يَعْرِفُ الجاهِلَ لأنَّهُ كانَ قَبْلُ جاهِلاً.

The scholar who is truly a scholar, is one who does not prevent the servants from .٥ having hope in the mercy of Allah and [at the same time] does not give them false .security from the scheme of Allah

٥_ اَلعالِمُ كُلُّ العالِمِ مَنْ لَمْ يَمْنَعِ العِبادَ الرَّجاءَ لِرَحْمَهِ اللّهِ ولَمْ يُؤْمِنْهُمْ مَكْرَاللّهِ.

The scholar and the student are partners in reward; there no good in anything .۶ (between this.(۱)

۶_اَلعالِمُ والمُتَعَلِّمُ شَريكانِ فِى الأجْرِ، وَلاخَىْ_رَ فيما بَيْنَ ذلِكَ.

.Scholars are the purest of people in character and the least rooted in [vain] desires .۷

۷_اَلعُلَماءُ أطْهَرُ النّاسِ أخْلاقاً، وأقَلُّهُمْ فِى المَطامِعِ أعْراقاً.

.The scholar is a living [person] among the dead .۸

۸_اَلعالِمُ حَىٌّ بَىْ_نَ المَوْتى.

Be careful not to disparage scholars, for indeed this will degrade you and make .۹ others think

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.Meaning there is no good in anyone other than the scholar and the student -۱

ill of you and expect evil from you.

۹ـ إيّاكَ أنْ تَسْتَخِفَّ بِالعُلَماءِ، فَإنَّ ذلِكَ يُزْري بِكَ، ويُسِيءُ الظَّنَّ بِكَ، والمَخِيلَةَ فيكَ.

۱۰. The most learned among you are the most fearful of you.

۱۰ـ أعْلَمُكُمْ أخْوَفُكُمْ.

۱۱. The people who are most deserving of the [guidance of the] Prophets are those who have the most knowledge about what they came with.

۱۱ـ أوْلَى النّاسِ بِالأنْبياءِ، أعْلَمُهُمْ بِما جاؤُا بِهِ.

۱۲. The most learned person is the one who is most infatuated with knowledge.

۱۲ـ أعْلَمُ النّاسِ اَلْمُسْتَهْتَرُ بِالعِلْمِ.

۱۳. The most learned of people about Allah, the Glorified, are the most fearful of Him.

۱۳ـ أعْلَمُ النّاسِ بِاللّهِ سُبْحانَهُ أخْوَفُهُمْ مِنْهُ.

۱۴. The most learned of people about Allah, the Glorified, are the most satisfied with His decree.

۱۴ـ أعْلَمُ النّاسِ بِاللّهِ أرْضاهُمْ بِقَضائِهِ.

۱۵. The greatest of people in knowledge are the most intense in [their] fear of Allah, the Glorified.

۱۵ـ أعْظَمُ النّاسِ عِلْماً أشَدُّهُمْ خَوْفاً لِلّهِ سُبْحانَهُ.

۱۶. The most learned of people about Allah are those who are most fearful of Him.

۱۶ـ أعْلَمُ النّاسِ بِاللّهِ أكْثَرُهُمْ خَشْيَةً لَهُ.

۱۷. The most hated of servants in the sight of Allah is the haughty scholar.

۱۷ـ أبْغَضُ العِبادِ إلَى اللّهِ سُبْحانَهُ العالِمُ المُتَجَبِّرُ.

١٨. Those with the greatest burden among the people are the scholars who exceed the limits.

١٨_ أعْظَمُ النّاسِ وِزراً اَلعُلَماءُ المُفَرِّطُونَ.

١٩. The most regretful of all people at the time of death are the scholars who don’t act on their knowledge.

١٩_ أشَدُّ النّاسِ نَدَماً عِنْدَ المَوْتِ العُلَماءُ غَيْرُ العامِلِينَ.

٢٠. The most learned of people is one whose doubt does not dispel

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his certainty.

۲۰_ أعْلَمُ النّاسِمَنْ لَمْ يُزِلِ الشَّكُّ يَقينَهُ.

۲۱. The person who is most learned about Allah is he who asks from Him the most.

۲۱_ أعْلَمُ النّاسِبِاللّهِ أكْثَرُهُمْ لَهُ مَسْئَلَةً.

۲۲. Verily the narrators of knowledge are many, but those who are careful of [acting upon] it are few.

۲۲_ إنَّ رُواةَ العِلْمِ كَثِيرٌ، ورُعاتَهُ قَليلٌ.

۲۳. Verily the people who are most deserving of the [guidance of the] Prophets - peace be upon them - are those who have the most knowledge about (or act upon) their teachings.

۲۳_ إنَّ أوْلَى النّاسِ بِالأنْبِياءِ _ عَلَيْهِمُ السّلامُ _ أعْلَمُهُمْ (اَعْمَلُهُم) بِما جاؤُا بِهِ.

۲۴. The scholar is honoured because of his knowledge, the elderly because of his age, the doer of good because of his goodness and the king because of his kingship.

۲۴_ يُكْرَمُ العالِمُ لِعِلْمِهِ، والكَبيرُ لِسِنِّهِ، وذُو المَعْرُوفِ لِمَعْرُوفِهِ، وَالسُّلْطانُ لِسُلْطانِهِ.

۲۵. The scholars are judges over the people.

۲۵_ اَلعُلَماءُ حُكّامٌ عَلَى النّاسِ.

۲۶. The scholar is alive even when he is dead.

۲۶_ اَلعالِمُ حَيٌّ، وإنْ كانَ مَيِّتاً.

۲۷. The scholar is one who knows his [own] status [and worth].

۲۷_ اَلعالِمُ مَنْ عَرَفَ قَدْرَهُ.

۲۸. The scholar sees with his heart and his mind while the ignorant one sees with his eyes and his eyesight.

۲۸_ اَلعالِمُ يَنْظُرُ بِقَلْبِهِ وَخاطِرِهِ، اَلجاهِلُ يَنْظُرُ بِعَيْنِهِ وَناظِرِهِ.

.The scholar is a person who does not get weary of gaining knowledge .۲۹

۲۹_ اَلعالِمُ الَّذی لایَمُلُّ مِنْ تَعَلُّمِ العِلْمِ.

.Scholars live on as long as the day and night remains .۳۰

۳۰_ اَلعُلَماءُ باقُونَ ما بَقِیَ اللَّيْلُ والنَّهارُ.

The concealer of knowledge is not certain of being .۳۱

.correct in it

٣١ـ اَلْكاتِمُ لِلْعِلْمِ غَيْـرُ واثِق بِالإصابَهِ فيهِ.

Only he is a scholar whose knowledge calls him to piety and God-wariness, to .٣٢ abstinence from the pleasures of the transient world and to infatuation with the .heavenly abode

٣٢ـ إنَّمَـا العالِمُ مَنْ دَعاهُ عِلْمُهُ إلَى الوَرَعِ والتُّقى، والزُّهْدِ فى عالَمِ الفَناءِ، والتَّوَلُّهِ بِجَنَّهِ المَأْوى.

.[The bane of scholars is love for leadership [and authority .٣٣

٣٣ـ آفَهُ العُلَماءِ حُبُّ الرِّياسَهِ.

.When you see a [true] scholar, be a servant to him .٣٤

٣٤ـ إذا رَأَيْتَ عالِماً فَكُنْ لَهُ خادِماً.

Congratulations to the scholar who knows and thus restrains himself [from sin], .٣٥ and who fears the sudden coming [of death] so he prepares himself and gets ready. If he is questioned he articulates, and if he is left he remains silent; his speech is .accurate and his silence is not because of his inability to give an answer

٣٥ـ بَخٍّ بَخٍّ لِعالِمٍ عَلِمَ فَكَفَّ، وخافَ البَياتَ فَأَعَدَّ واسْـتَعَدَّ، إنْ سُـئِلَ أَفْصَحَ، وإنْ تُرِكَ سَكَتَ (صَمَتَ)، كَلامُهُ صَوابٌ، وسُكُوتُهُ عَنْ غَيْـرِ عَيّ عَنِ الجَوابِ.

.Sit in the company of scholars and you will be felicitous .٣٦

٣٦ـ جالِسِ العُلَماءَ تَسْعَدْ.

.Sit in the company of scholars and you will increase your knowledge .٣٧

٣٧ـ جالِسِ العُلَماءَ تَزْدَدْ عِلْماً.

.The beauty of a scholar is [in] his acting upon his knowledge .٣٨

٣٨ـ جَمالُ العالِمِ عَمَلُهُ بِعِلْمِهِ.

Sit with the scholars and your knowledge will increase, your etiquette will improve .۳۹ and your soul will become purified.

۳۹_ جالِسِ العُلَماءَ، يَزْدَدْ عِلْمُكَ، ويَحْسُنْ أدَبُكَ، وتَزْكُ نَفْسُكَ.

Be close to the scholars and you will perceive .۴۰.

۴۰_ جاوِرِ العُلَماءَ

تَسْتَبْصِرْ.

۴۱. Many a scholar is killed by his knowledge.

۴۱_ رُبَّ عالِمٍ قَتَلَهُ عِلْمُهُ.

۴۲. Many a person who claims to have knowledge is not a scholar.

۴۲_ رُبَّ مُدَّعٍ لِلْعِلْمِ لَيسَ بِعالِمٍ.

۴۳. Many a scholar does not benefit [from his knowledge].

۴۳_ رُبَّ عالِمٍ غَيْرُ مُنْتَفِعٍ.

۴۴. The rank of a scholar is the highest of ranks.

۴۴_ رُتْبَهُ العالِمِ أعْلَى المَراتِبِ.

۴۵. The lapse [and misguidance] of a scholar corrupts entire worlds.

۴۵_ زَلَّهُ العالِمِ تُفْسِدُ عَوالِمَ.

۴۶. The lapse of a scholar is like the breaking up of a ship, it sinks and causes others to sink along with it.

۴۶_ زَلَّهُ العالِمِ كَانْكِسارِ السَّفينَهِ، تَغْرَقُ، وتُغْرِّقُ مَعَها غَيْـرَها.

۴۷. The lapse of a scholar is a serious offence.

۴۷_ زَلَّهُ العالِمِ كَبِيرَهُ الجِنايَهِ.

۴۸. It is upon the scholar to learn that which he does not know and to teach the people what he has learnt.

۴۸_ عَلَى العالِمِ أنْ يَتَعَلَّمَ مالَمْ يَعْلَمْ، وَيُعَلِّمَ النّاسَ ما قَدْ عَلِمَ.

۴۹. It is the duty of the scholar to act upon what he knows and then seek to learn that which he does not know.

۴۹_ عَلَى العالِمِ أنْ يَعْمَلَ بِما عَلِمَ، ثُمَ يَطْلُبُ تَعَلَّمَ ما لَمْ يَعْلَمْ.

.A scholar who opposes you is better than the ignorant person who assists you .۵۰

۵۰_ عالِمٌ مُعانِدٌ خَيْـرٌ مِنْ جاهِل مُساعِد.

.[Every scholar is fearful [of Allah .۵۱

۵۱_ كُلُّ عالِم خائِفٌ.

How many a scholar is corrupt and [how many] a worshipper is ignorant, so be .۵۲ .wary of the corrupt among the scholars and the ignorant among the worshippers

۵۲_ كَمْ مِنْ عالِم فاجِر وعابِد جاهِل، فَاتَّقُوا الفاجِرَ مِنَ

العُلَماءِ، وَالجاهِلَ مِنَ المُتَعَبِّدينَ.

۵۳. It is enough of ignorance for a scholar that his actions contradict his knowledge.

۵۳ـ كَفى بِالعالِمِ جَهْلاً أنْ يُنافِيَ عِلْمَهُ عَمَلُهُ.

۵۴. Be either a knowledgeable speaker or a keen listener, and beware of being the third type.

۵۴ـ كُنْ عالِماً ناطِقاً، أوْ مُسْتَمِعاً واعِياً، وإيّاكَ أنْ تَـكُونَ الثّالِثَ.

۵۵. Be knowledgeable about the truth and act upon it, [and through this] Allah, the Glorified, will save you.

۵۵ـ كُنْ عالِماً بِالحَقِّ، عامِلاً بِهِ، يُنْجِكَ اللّهُ سُبْحانَهُ.

۵۶. If the people of knowledge were to carry it as it deserves to be carried, Allah and His angels would surely love them, but they bear it in order to seek worldly gain, so Allah, the Exalted, is displeased with them and they are thus abased by it.

۵۶ـ لَوْ أنَّ أهْلَ العِلْمِ حَمَلُوهُ بِحَقِّهِ لأحَبَّهُمُ اللّهُ ومَلائِكَتُهُ، ولكِنَّهُمْ حَمَلُوهُ لِطَلَبِ الدُّنيا، فَمَقَتَهُمُ اللّهُ تَعالى وهانُوا عَلَيْهِ.

۵۷. One who has knowledge asks good [and pertinent] questions.

۵۷ـ مَنْ عَلِمَ أحْسَنَ السُّؤالَ.

۵۸. One who knows must act upon his knowledge.

۵۸ـ مَنْ عَلِمَ عَمِلَ.

۵۹. One who gains knowledge (or acts [upon his knowledge]) is rightly guided.

۵۹ـ مَنْ عَلِمَ (عَمِلَ) اِهْتَدى.

۶۰. One who wastes his knowledge [by not acting upon it] faces turmoil.

۶۰ـ مَنْ أضاعَ عِلْمَهُ اِلْتَطَمَ.

۶۱. One who reveres a scholar has revered his Lord.

۶۱_ مَنْ وَقَّرَ عالِماً فَقَدْ وَقَّرَ رَبَّهُ.

۶۲. Whoever does not nurture his knowledge in solitude, it humiliates him among the people.

۶۲_ مَنْ لَمْ يَتَعاهَدْ عِلْمَهُ فِى الخَلاِ فَضَحَهُ فِى المَلاِ.

۶۳. One who claims to have reached the end of knowledge has manifested the

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highest level of ignorance.

۶۳ـ مَنِ ادَّعى مِنَ العِلْمِ غايَتَهُ فَقَدْ أظْهَرَ مِنْ جَهْلِهِ نِهايَتَهُ.

۶۴. It is necessary for every scholar to secure his sides with piety and to extend his knowledge to the one who seeks it.

۶۴ـ مِنَ المَفْرُوضِ عَلى كُلِّ عالِمٍ أنْ يَصُونَ بِالوَرَعِ جانِبَهُ، وأنْ يَبْذُلَ عِلْمَهُ لِطالِبِهِ.

۶۵. Considering your knowledge (or action) as little is from the excellence of your knowledge.

۶۵ـ مِنْ فَضْلِ عِلْمِكَ اِسْتِقْلالُكَ لِعِلْمِكَ (لِعَمَلِكَ).

۶۶. He who does not act upon his knowledge has not truly gained knowledge.

۶۶ـ ما عَلِمَ مَنْ لَمْ يَعْمَلْ بِعِلْمِهِ.

۶۷. How many are those who gain knowledge but do not follow it!

۶۷ـ ما أكْثَرَ مَنْ يَعْلَمُ العِلْمَ وَلا يَتَّبِعُهُ.

۶۸. Allah, the Glorified, did not make it incumbent upon the ignorant one to learn until He had made it incumbent upon the learned to teach.

۶۸ـ ما أخَذَ اللّٰهُ سُبْحانَهُ عَلَى الجاهِلِ أنْ يَتَعَلَّمَ حَتّى أخَذَ عَلَى العالِمِ أنْ يُعَلِّمَ.

۶۹. Only two [types of] people have broken my back: the impudent scholar and the ignorant worshipper. One drives people away from the truth by his immorality and the other invites people to falsehood with his devotion.

۶۹ـ ما قَصَمَ ظَهْرِی إلاّ رَجُلانِ: عالِمٌ مُتَهَتِّکٌ وجاهِلٌ مَتَنَسِّکٌ، هذا يُنَفِّرُ عَنْ حَقِّهِ بِهَتْكِهِ، وهذا يَدْعُو إلى باطِلِه بِنُسْكِهِ.

۷۰. The competition (or argumentation) of the scholars results in their gaining benefit and their earning merits.

۷۰ـ مُنافَسَةُ (مُناقَشَةُ) العُلَماءِ تُنْتِجُ فَوائِدَهُمْ، وتَکْسِبُ فَضائِلَهُمْ.

The keepers of material treasures are annihilated while they are [still] alive while .۷۱
the scholars remain as long as the nights and days remain. Their

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.bodies are lost but their examples [and teachings continue to] remain in the hearts

٧١_ هَلَكَ خُزّانُ الأمْوالِ وهُمْ أحْياءٌ، والعُلَماءُ باقُوْنَ ما بَقِيَ اللَّيْلُ وَالنَّهارُ، أعْيانُهُمْ مَفْقُودَةٌ وأمْثالُهُمْ فِي القُلُوبِ مَوْجُودَةٌ.

.Never disrespect a scholar, even if he is lowly .٧٢

٧٢_ لاتَزْدَرِيَنَّ العالِمَ وإنْ كانَ حَقيراً.

.There is no lapse more serious than the lapse of a scholar .٧٣

٧٣_ لازَلَّةَ أشَدُّ مِنْ زَلَّةِ عالِم.

A scholar is not a true scholar until he stops being jealous of one who is above him, .٧٤ does not demean one who is below him and does not take in return for his knowledge .anything of the vanities of this world

٧٤_ لايَكُونُ العالِمُ عالِماً حَتّى لايَحْسُدَ مَنْ فَوْقَهُ، ولايَحْتَقِرَ مَنْ دُونَهُ، وَلايَأْخُذُ عَلى عِلْمِهِ شَيْئاًمِنْ حُطامِ الدُّنيا.

The knowledge of a man should surpass his speech and his intelligence should .٧٥ .prevail over his tongue

٧٥_ يَنْبَغى أنْ يَكُونَ عِلْمُ الرَّجُلِ زائِداً عَلى نُطْقِهِ، وعَقْلُهُ غالِباً عَلى لِسانِهِ.

.The bane of the masses is a corrupt scholar .٧٦

٧٦_ آفَةُ العامَّةِ العالِمُ الفاجِرُ.

Education And Learning

التعليم والتعلّم-Education and learning

.The most helpful thing in purifying the intellect is education .١

١_ أعْوَنُ الأشْياءِ عَلى تَزْكِيَهِ العَقْلِ التَّعْليمُ.

.Learn and you will become knowledgeable, honour and you will be honoured .٢

٢_ تَعَلَّمْ تَعْلَمْ، وتَـكَرَّمْ تُـكْرَمْ.

Be humble in front of the one from whom you gain knowledge and the one whom .۳ you teach; and do not be from among the haughty scholars, lest your ignorance rises .alongside you knowledge

۳ـ تَواضَعُوا لِمَنْ تَتَعَلَّمُوا مِنْهُ العِلْمَ، ولِمَنْ تُعَلِّمُونَهُ، ولاتَـكُونُوا مِنْ جَبابِرَهِ العُلَماءِ، فَلا يَقُومَ جَهْلُكُمْ بِعِلْمِكُمْ.

,Acquire knowledge .۴

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for indeed if you are wealthy it will adorn you and if you are poor it will provide for you .((or guard you

۴_ تَعَلَّمِ العِلْمَ فَإنَّکَ إنْ کُنْتَ غَنِیّاً زانَکَ، وإنْ کُنْتَ فَقیراً مانَکَ (صانَکَ).

Learn the knowledge of the one who knows, and teach your knowledge to the one .۵ who is ignorant, for if you do this, he will be teach you that which you are ignorant of .and you will benefit [others] with what you have learnt

۵_ تَعَلَّمْ عِلْمَ مَنْ یَعْلَمُ، وعَلِّمْ عِلْمَکَ مَنْ یَجْهَلُ، فَإذا فَعَلْتَ ذلِکَ، عَلَّمَکَ ما جَهِلْتَ، وانْتَفَعْتَ بِما عَلِمْتَ.

.[He who places knowledge with one who is unworthy of it has wronged it [or him .۶

۶_ واضِعُ العِلْمِ عِنْدَ غَیْرِ أهْلِهِ ظالِمٌ لَهُ.

.Through education, knowledge is gained .۷

۷ _ بِالتَّعَلُّمِ یُنالُ العِلْمُ.

Gain knowledge and you will be known by it, act upon it and you will be one of its .۸ .worthy possessors

۸_ تَعَلَّمُوا العِلْمَ تُعْرَفُوا بِهِ، واعْمَلُوا بِهِ تَـ_كُونُوا مِنْ أهْلِهِ.

The Student

The student-المتعلم والمستمع

.If you are not an articulating scholar then be an attentive listener .۱

۱_ إذا لَمْ تَـ_كُنْ عالِماً ناطِقاً فَکُنْ مُسْتَمِعاً واعِیاً.

The student must discipline himself in his quest for knowledge and must neither .۲ .become bored of his studies nor overestimate what he already knows

۲_ عَلَى المُتَعَلِّمِ أنْ یَدْأبَ نَفْسَهُ فی طَلَبِ العِلْمِ، وَلایَمَلَّ مِنْ تَعَلُّمِهِ وَلایَسْتَکْثِرُ ما عَلِمَ.

.One who learns becomes knowledgeable .۳

۳ـ مَنْ تَعَلَّمَ عَلِمَ.

.One who does not learn does not become knowledgeable .۴

۴ـ مَنْ لَمْ يَتَعَلَّمْ لَمْ يَعْلَمْ.

One who gains knowledge so that he can .۵

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.act upon it is not distressed by its dullness

۵ـ مَنْ تَعَلَّمَ العِلْمَ لِلْعَمَلِ بِهِ لَمْ يُوحِشْهُ كَسادُهُ.

.One who does not learn in his young age, does not progress in his old age .۶

۶ـ مَنْ لَمْ يَتَعَلَّمْ فِى الصِّغَرِ لَمْ يَتَقَدَّمْ فِى الكِبَرِ.

One who does not bear the hardships of gaining knowledge (or education) remains .۷ ?in the abject ignorance

۷ـ مَنْ لَمْ يَصْبِرْ عَلى مَضَضِ التَّعْليمِ(التَّعَلُّمِ) بَقِىَ فى ذُلِّ الجَهْلِ.

One who does not discipline himself (or spend his life) in acquiring knowledge .۸ .cannot gain great successes

۸ـ مَنْ لَمْ يُدْئِبْ (لَمْ يُذِبْ) نَفْسَهُ فِى اكْتِسابِ العِلْمِ لَمْ يُحْرِزْ قَصَباتِ السَّبْقِ.

.The one who does not know must never be too proud to learn .۹

۹ـ لايَسْتَنْكِفَنَّ مَنْ لَمْ يَكُنْ يَعْلَمُ أنْ يَتَعَلَّمَ.

Do not speak to the ignorant ones about that which they do not know such that .۱۰ they belie you, for indeed your knowledge has a right over you and its right is that you bestow it to those who are deserving of it and deny it to those who are not deserving .of it

۱۰ـ لاتُحَدِّثِ الجُهّالَ بِما لايَعْلَمُونَ فَيُكَذِّبُوكَ بِهِ، فَإنَّ لِعِلْمِكَ عَلَيْكَ حَقّاً، وحَقُّهُ عَلَيْكَ بَذْلَهُ لِمُسْتَحِقِّهِ ومَنْعُهُ مِنْ غَيْرِ مُسْتَحِقِّهِ.

.One who is haughty does not learn .۱۱

۱۱ـ لايَتَعَلَّمُ مَنْ يَتَكَبَّرُ.

Age And Lifespan

العمر-Age and Lifespan

The age up to which Allah, the Glorified, accepts the excuse of human beings and .۱

.warns them is sixty years

١ـ اَلعُمْرُ الَّذى أعْذَرَ اللّهُ سُبْحانَهُ فيهِ إلَى ابْنِ آدَمَ وأنْذَرَ، السِّتُّونَ.

.The age in which a person reaches maturity is forty .٢

٢ـ اَلعُمْرُ الَّذى يَبْلُغُ الرَّجُلُ

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فيهِ الأشُدَّ، اَلأرْبَعُونَ.

۳. Be wary of wasting your lifetimes in that which will not remain for you, for that which has passed from it does not return.

۳ـ إحْذَرُوا ضِياعَ الأعْمارِ فيما لايَبْقى لَكُمْ، فَفائِتُها لايَعُودُ.

۴. Verily your lifetime is the dower of your prosperity if you spend it in obedience to your Lord.

۴ـ إنَّ عُمْرَکَ مَهْرُ سَعادَتِکَ، إنْ أنْفَذْتَهُ (أنْفَدْتَهُ) فی طاعَهِ رَبِّکَ.

۵. Verily your breaths are portions of your life, so do not use them up except in the obedience that brings you closer [to Allah].

۵ـ إنَّ أنْفاسَکَ أجْزاءُ عُمْرِکَ، فَلا تُفْنِها إلاّ فی طاعَه تُزْلِفُکَ.

۶. Verily your lifetime is the time which you find yourself in.

۶ـ إنَّ عُمْرَکَ وَقْتُکَ الَّذی أنْتَ فیهِ.

۷. Verily your lifespan is the number of your breaths, and there is a watcher who counts them.

۷ـ إنَّ عُمْرَکَ عَدَدَ أنْفاسِکَ، وعَلَيْها رَقيبٌ تُحْصيها.

۸. Indeed the night and day are quick in razing the lifetimes.

۸ـ إنَّ اللَّيْلَ والنَّهارَ مُسْرِعانِ فی هَدْمِ الأعْمارِ.

۹. Indeed your life's past is that which has come to pass and its future is hope, and the present is [time for] action.

۹ـ إنَّ ماضِیَ عُمْرِکَ أجَلٌ، وآتِيَهُ أمَلٌ، والوَقْتُ عَمَلٌ.

۱۰. Verily the life that is being shortened every moment and being dismantled every hour must be regarded as very short.

١٠_ إنَّ غايَةً تَنْقُصُهَا اللَّحْظَهُ، وتَهْدِمُهَا السّاعَهُ، لَحَرِيَّهٌ بِقَصْرِ المُدَّهِ.

Indeed deceived is the one who is deluded with regards to his life and enviable is .١١ .one who spends his life in the obedience of his Lord

١١_ إنَّ المَغْبُونَ مَنْ غَبِنَ عُمْرَهُ، وإنَّ المَغْبُوطَ

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مَنْ أنْفَذَ عُمْرَهُ فی طاعَهِ رَبِّهِ.

.The lifespan [of a person] is [made up of] a specific number of breaths .۱۲

۱۲ــ اَلعُمْرُ أنْفاسٌ مُعَدَّدَهٌ.

How can one be pleased with a lifetime that is diminished by [the passing of] .۱۳ !?hours

۱۳ــ کَیْفَ یُفْرَحُ بِعُمْر تَنْقُصُهُ السّاعاتُ.

There is nothing more valuable than red sulphur, except that which remains from .۱۴ .the lifetime of a believer

۱۴ــ لَیْسَ شَــیْءٌ أعَزَّ مِنَ الکِبْریتِ الأحْمَرِ إلاّ ما بَقِیَ مِنْ عُمْرِ المُؤْمِنِ.

.One whose life is long, his tribulations become many .۱۵

۱۵ــ مَنْ طالَ عُمْرُهُ کَثُرَتْ مَصائِبُهُ.

.One whose life is long gets afflicted by [the loss of] his dear and beloved ones .۱۶

۱۶ــ مَنْ طالَ عُمْرُهُ فُجِعَ بِأعِزَّتِهِ وأحِبّائِهِ.

One who spends his life in other than that which will save him [in the Hereafter] has .۱۷ .missed his objective

۱۷ــ مَنْ أفْنی عُمْرَهُ فی غَیْرِ ما یُنْجیهِ فَقَدْ أضاعَ مَطْلَبَهُ.

.An hour of your time does not pass but that it cuts away a portion of your lifespan .۱۸

۱۸ــ مَا انْقَضَتْ ساعَهٌ مِنْ دَهْرِکَ إلاّ بِقِطْعَه مِنْ عُمْرِکَ.

Do not waste your lifetime in useless pastimes, thereby leaving this world without .۱۹ .[any hope [in the Hereafter

۱۹ــ لاتُفْنِ عُمْرَکَ فِی المَلاهی فَتَخْــرُجَ مِنَ الدُّنیا بِلا أمَل.

۲۰. With the progression of days and nights, nothing remains of the lifetimes.

۲۰_ لابَقاءَ لِلأعْمارِ مَعَ تَعاقُبِ اللَّيْلِ والنَّهارِ.

۲۱. Nobody knows how much longer he has to live except a Prophet or a man of truth.

۲۱_لايَعْرِفُ قَدْرَ ما بَقِىَ مِنْ عُمْرِهِ إلاّ نَبِىٌّ أوْ صِدّيقٌ.

۲۲. Lifetime is diminished by moments.

۲۲_ اَلعُمْرُ تُفْنِيهِ اللَّحَظاتُ.

۲۳. Guard your lifetime from being

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.[wasted in other than acts of worship and obedience [to Allah

۲۳_ اِحْفَظْ عُمْرَکَ مِنَ التَّضْییعِ لَهُ فی غَیْرِ العِبادَهِ والطّاعاتِ.

Development And Prosperity

العُمران-Development and prosperity

.The bane of development and prosperity is the oppression of a tyrant .۱

۱_ آفَهُ العُمْرانِ جَوْرُ السُّلْطانِ.

Delving Deep

التعمّق-Delving deep

One who delves too deep [in trying to understand the essence of Allah] does not .۱ .return to the truth

۱_ مَنْ تَعَمَّقَ لَمْ یَنُبْ إلَی الحَقِّ.

Actions And Deeds

الأعمال-Actions and deeds

.Action without knowledge is misguidance .۱

۱_ اَلْعَمَلُ بِلا عِلْم ضَلالٌ.

.Righteous action is the better of the two provisions .۲

۲_ اَلْعَمَلُ الصّالِحُ أفْضَلُ الزادَیْنِ.

Action in obedience to Allah is more beneficial, and being truthful is more beautiful .۳ .and [makes one more] successful

_ اَلْعَمَلُ بِطاعَهِ اللّهِ أرْبَحُ، ولِسانُ الصِّدْقِ أزْیَنُ وأنْجَحُ.

The actions of servants in this world are [brought] before their eyes in the .۴

.Hereafter

۴_ أعْمالُ العِبادِ فِى الدُّنيا نَصْبُ أعْيُنِهِمْ فِى الآخِرهِ.

Honour in the sight of Allah, the Glorified, is through righteous actions, not by .۵ .beautiful words

۵_ ألشَّـرَفُ عِنْدَ اللّهِ سُبْحانَهُ بِحُسْنِ الأعْمالِ، لابِحُسْنِ الأقْوالِ.

.Falling short in action, for the one who is certain of its reward, is foolishness .۶

۶_اَلتَّقْصِيرُ فِى العَمَلِ لِمَنْ وَثِقَ بِالثَّوابِ عَلَيْهِ غَبْنٌ.

Busying oneself with that which will not accompany you after death is from the .۷ .greatest weakness

۷_اِشْتِغالُ النَّفْسِ بِما لايَصْحَبُها بَعْدَ المَوْتِ مِنْ أكْثَرِ الوَهْنِ.

.Acting upon [one's] knowledge is from the perfection of blessings .۸

۸ _اَلْعَمَلُ بِالعِلْمِ مِنْ تَمامِ النِّعْمَهِ.

Utterances are recorded, secrets are [going to be] revealed and every soul is held .۹ hostage by what it

.has earned

۹_اَلأقاويلُ مَحْفُوظَةٌ، والسَّرائِرُ مَبْلُوَّةٌ، وكُلُّ نَفْس بِما كَسَبَتْ رَهِينَةٌ.

.The [most] righteous companion is righteous action .۱۰

۱۰_اَلقَرينُ الصّالِحُ هُوَ العَمَلُ الصّالِحُ.

.[Act [in this world] so that you can store [provisions for the Hereafter .۱۱

۱۱_اِعْمَلْ تَدَّخِرْ.

.Act upon [your] knowledge and you will attain [great] benefit .۱۲

۱۲_اِعْمَلْ بِالعِلْمِ تُدْرِكْ غُنْماً.

.Make your [righteous] action your friend your [false] aspiration your enemy .۱۳

۱۳_اِجْعَلْ رَفيقَكَ عَمَلَكَ، وعَدُوَّكَ أمَلَكَ.

Act like one who knows that Allah will surely recompense him for his evil and good .۱۴
.deeds

۱۴_اِعْمَلْ عَمَلَ مَنْ يَعْلَمُ أنَّ اللّهَ مُجازيهِ بِإساءَتِهِ وإحْسانِهِ.

.Strive hard in your work and do not be a storekeeper for others .۱۵

۱۵_اِسْعَ فى كَدْحِكَ، ولاتَكُنْ خازِناً لِغَيْرِكَ.

.Act upon [your] knowledge and you will be felicitous .۱۶

۱۶_اِعْمَلُوا بِالعِلْمِ تَسْعَدُوا.

.When you know, act .۱۷

۱۷_اِعْمَلُوا إذا عَلِمْتُمْ.

Perform good deeds while [you are in place where] deeds benefit, supplication is .۱۸
.[answered and repentance is raised [and accepted

۱۸ـ اِعْمَلُوا، وَالْعَمَلُ يَنْفَعُ، والدُّعاءُ يُسْمَعُ، والتَّوْبَهُ تُرْفَعُ.

۱۹. Eschew every action that you are in no need of and busy yourself with the affair of the Hereafter, which you must [eventually] face.

۱۹ـ أعْرِضُوا عَنْ كُلِّ عَمَل بِكُمْ غِنًى عَنْهُ، واشْغَلُوا أنْفُسَكُمْ مِنْ أمْرِ الآخِرَهِ بِما لابُدَّ لَكُمْ عَنْهُ.

۲۰. Work for the day for which the provisions have been stored and in which the secrets will be revealed.

۲۰ـ اِعْمَلُوا لِيَوْم تُذْخَرُ لَهُ الذَّخائِرُ، وتُبْلى فيهِ السَّرائِرُ.

۲۱. Work while you are still alive, and while the books are [still] open, repentance is [still] accepted, the one who has strayed is [still]

called [back], and the sinner is [still] given hope [of forgiveness]; before action abates, .time expires, life ends and the door of repentance is closed

۲۱ــ اِعْمَلُوا وأنْتُمْ فى آونَهِ البَقـاءِ، والصُّحُفُ مَنْشُورَهٌ، والتَّوْبَهُ مَبْسُوطَهٌ، والمُـدْبِرُ يُـدْعى، والمُسِـىءُ يُرْجى قَبْـلَ أنْ يَخْمُـدَ العَمَلُ، ويَنْقَطِعَ المَهَلُ، وَتَنْقَضِىَ المُدَّهُ، ويُسَدَّ بابُ التَّوْبَهِ.

Be wary of every action which, when its doer is asked about it, he feels ashamed .۲۲ .and denies it

۲۲ــ اِحْذَرْ كُلَّ عَمَل إذا سُئِلَ عَنْهُ صاحِبُهُ، اِسْتَحْيى مِنْهُ وأنْكَرَهُ.

Be wary of every action that is done in private and causes embarrassment in . ۲۳ .public

۲۳ــ اِحْذَرْ مِنْ كُلِّ عَمَل يُعْمَلُ فِى السِّــرِّ، ويُسْتَحْيى مِنْهُ فِى العَلانِيَهِ.

Be wary of every action that the doer is pleased to perform himself but hates . ۲۴ .Muslims at large to perform

۲۴ــ اِحْذَرْ كُلَّ عَمَل يَرْضاهُ عامِلُهُ لِنَفْسِهِ، ويَكْرَهُهُ لِعامَّهِ المُسْلِمينَ.

Be wary of bad deeds, deceptive aspirations, loss of hope and the sudden coming .۲۵ .of death

۲۵ــ اِحْذَرُوا سُوءَ الأعْمالِ، وغُرُورَ الآمال، ونَفادَ الأمَلِ، وهُجُومَ الأجَلِ.

You must keep away from evil action, for indeed it dishonours your reputation and .۲۶ .increases your burden

۲۶ــ إيّاكَ وفِعْلَ القَبِيحِ، فَإنَّهُ يُقَبِّحُ ذِكْرَكَ، ويُكَثِّرُ وِزْرَكَ.

Keep away from every act that repels the freeman from you, or lowers your . ۲۷ status, or brings harm upon you, or because of which you have to bear a burden on .the Day of Judgment

۲۷ــ إيّاكَ وكُلَّ عَمَل يُنَفِّرُ عَنْكَ حُرّاً، أوْ يُذِلُّ لَكَ قَدْراً أوْ يَجْلِبُ عَلَيْكَ شَــرّاً، أوْ تَحْمِلُ بِهِ إلَى القِيامَهِ وِزْراً.

Is no one ready to work for his soul before the day .۲۸

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!?[of his misery [and adversity

۲۸_ ألا عامِلٌ لِنَفْسِهِ قَبْلَ يَوْمِ بُؤْسِهِ.

Act now, while the tongues are free, the bodies are healthy, the limbs can be .۲۹ flexed, there is room for change and the area of movement is vast; before all this is lost and death comes – so be certain about its coming and do not wait for it to .overtake you

۲۹_ ألا فَاعْمَلُوا والألْسُنُ مُطْلَقَةٌ، والأبْدانُ صَحِيحَةٌ، والأعْضاءُ لُدْنَةٌ، وَالمُنْقَلَبُ فَسِيحٌ، والمَجالُ عَرِيضٌ، قَبْلَ إزْهاقِ الفَوْتِ، وحُلُولِ المَوْتِ، فَحَقِّقُوا عَلَيْكُمْ حُلُولَهُ، ولاتَنْتَظِرُوا قُدُومَهُ.

Act now, O servants of Allah, while the neck is free [from the noose] and the spirit is .۳۰ unfettered in the period of guidance, while the bodies are at ease and the rest of your life lies ahead, while you have the free will to act, the opportunity to seek repentance and chance to rectifying your misdeeds. [So act] before you are overtaken by straitened circumstances and distress, fear and weakness, and before the approach of the anticipated hidden one (i.e. the Angel of Death) and the seizing of the Almighty, .the Omnipotent

۳۰_ ألا فَاعْمَلُوا عِبادَاللّهِ، والخَناقُ مُهْمَلٌ، والرُّوحُ مُرْسَلٌ فى فِينَهِ الإرْشادِ، وراحَهِ الأجسادِ، ومَهَلِ البَقِيَّهِ وأُنُفِ المَشِيَّهِ، وإنْظارِ التَّوبَهِ، وَانْفِساحِ الحَوْبَهِ، قَبْلَ الضَّنْكِ والمَضيقِ، والرَّدْعِ، والزُّهُوقِ، قَبْلَ قُدُومِ الغائِبِ المُنْتَظَرِ، وأخْذَهِ العَزيزِ المُقْتَدِرِ.

Indeed you are in the days of hope after which is death; so whoever acts in the .۳۱ days of his hope before the coming of his death, his action benefits him and his death .does him no harm

۳۱_ ألا وإنَّكُمْ

فى أيَّامِ أمَلٍ مِنْ وَرائِهِ أجَلٌ، فَمَنْ عَمِلَ فى أيّامِ أمَلِهِ قَبْلَ حُضُورِ أجَلِهِ، نَفَعَهُ عَمَلُهُ، ولَم يَضْرُرْهُ أجَلُهُ.

۳۲. Where are those who make their actions sincere for Allah and purify their hearts by the remembrance of Allah?!

۳۲ـ أيْنَ الَّذينَ أخْلَصُوا أعْمالَهُمْ لِلّهِ، وطَهَّرُوا قُلُوبَهُمْ بِمَواضِعِ ذِكْرِ (نَظَرِ) اللّهِ؟!

۳۳. The most honourable action is obedience [to Allah].

۳۳ـ أشْرَفُ الأعْمالِ اَلطّاعَهُ.

۳۴. The best action is that which is done with sincerity.

۳۴ـ أفْضَلُ العَمَلِ ما أُخْلِصَ فيهِ.

۳۵. The best action is that by which the pleasure of Allah is sought.

۳۵ـ أفْضَلُ العَمَلِ ما أُرِيْدَ بِهِ وَجْهُ اللّهِ.

۳۶. The most beneficial provision [for the hereafter] is good deeds.

۳۶ـ أنْفَعُ الذَّخائِرِ صالِحُ الأعْمالِ.

۳۷. The closest people to the Prophets are those who act upon their commandments [and teachings] the most.

۳۷ـ أقْرَبُ النّاسِ مِنَ الأنْبياءِ أعْمَلُهُمْ بِما أمَرُوا بِهِ.

۳۸. The best of actions is restraining oneself from evil.

۳۸ـ أحْسَنْ الفِعْلِ الكَفُّ عَنِ القَبِيحِ.

۳۹. The most truthful of utterances is that which is spoken with the tongue of action.

۳۹ـ أصْدَقُ المَقالِ ما نَطَقَ بِهِ لِسانُ الحالِ.

۴۰. The best of speech is that which is affirmed by good actions.

۴۰ـ أحْسَنُ المَقالِ ما صَدَّقَهُ حُسْنُ الفِعالِ.

.The best of actions is espousing the truth .۴۱

۴۱_ أفْضَلُ الأعمالِ لُزُومُ الحَقِّ.

The best of actions is that which corresponds to the truth, and the best speech is .۴۲ .that which matches with the facts

۴۲_ أحْسَنُ الأفْعالِ ما وافَقَ الحَقَّ، وأفْضَلُ المَقالِ ما طابَقَ الصِّدْقَ.

.Action is the symbol [and an indication] of one’s interior .۴۳

۴۳_ اَلْعَمَلُ عُنْوانُ الطَّوِيَّهِ.

Good action is the mark .۴۴

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[and distinguishing quality] of the believer.

۴۴_ اَلْعَمَلُ شِعارُ الْمُؤْمِنِ.

۴۵. Good action is the most perfect legacy.

۴۵_ اَلْعَمَلُ أكْمَلُ خَلَف.

۴۶. Good action is the superior [form of] piety (or piety is the most preferred action).

۴۶_ اَلْعَمَلُ (اَلوَرَعُ عَمَلٌ راجِحٌ) وَرَعٌ راجِحٌ.

۴۷. Good action is the [close] companion of the believer.

۴۷_ اَلْعَمَلُ رَفيقُ الْمُوقِنِ.

۴۸. Nothing accompanies a person [to his grave] except [his] deeds.

۴۸_ اَلْمَرْءُ لايَصْحَبُهُ إلاّ العَمَلُ.

۴۹. Actions in this world are the wares for trade in the Hereafter.

۴۹_ اَلأعْمالُ فِى الدُّنيا تِجارَةُ الآخِرَهِ.

۵۰. The action done in obedience to Allah is more profitable.

۵۰_ اَلْعَمَلُ بِطاعَهِ اللّهِ أرْبَحُ.

۵۱. Beautiful action indicates strong determination [and earnest effort].

۵۱_ اَلفِعْلُ الجَميلُ يُنْبِئُ عَنْ عُلُوِّ الهِمَّهِ.

۵۲. All action is [as worthless] as scattered dust except that which is done with sincerity.

۵۲_ اَلْعَمَلُ كُلُّهُ هَباءٌ إلاّ ما أُخْلِصَ فيهِ.

۵۳. If you wish to work, then work for that which will save you on the Day of [Presentation [of deeds].

۵۳_ إنْ كُنْتُمْ عامِلينَ فَاعْمَلُوا لِما يُنْجيكَمْ يَوْمَ العَرْضِ.

Verily none of your actions will be accepted except that which you did with sincerity .۵۴ .and without vain desire or worldly motives

۵۴_ إنَّکَ لَنْ يُتَقَبَّلَ مِنْ عَمَلِکَ إلاّ ما أخْلَصْتَ فيهِ، ولَمْ تَشُبْهُ بِالهَوى، وَأسْبابِ الدُّنيا.

Verily nothing but the good deeds that you sent forward will be of any benefit to .۵۵ .you after your death, so gather the provision of good deeds

۵۵_ إنَّکَ لَنْ يُغْنِىَ عَنْکَ بَعْدَ المَوْتِ إلاّ صالِحُ عَمَل قَدَّمْتَهُ، فَتَزَوَّدْ مِنْ صالِحِ العَمَلِ.

Indeed you will never carry any action to the Hereafter more beneficial .۵۶

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than patience, satisfaction, fear and hope.

۵۶_ إنَّکَ لَنْ تَحْمِلَ إلَى الآخِرَهِ عَمَلاً أنْفَعُ لَکَ مِنَ الصَّبْرِ، والرِّضا، وَالْخَوْفِ، والرَّجاءِ.

۵۷. Verily you are recompensed for your deeds and held hostage by them.

۵۷_ إنَّکُمْ بِأعْمالِکُمْ مُجازُونَ، وَبِها مُرْتَهِنُونَ.

۵۸. Verily you are judged by what you send forth and held hostage by what you leave behind.

۵۸_ إنَّکُمْ مَدينُونَ بِما قَدَّمْتُمْ، ومُرْتَهَنُونَ بِما أسْلَفْتُمْ.

۵۹. Verily you are in greater need of acting upon what you know than of learning what you don’t know.

۵۹_ إنَّکُمْ إلَى العَمَلِ بِما عَلِمْتُمْ أحْوَجُ مِنْکُمْ إلى تَعَلُّمِ مالَمْ تَکُونُوا تَعْلَمُونَ.

۶۰. Surely you are in greater need of performing your actions than you are of articulating your words.

۶۰_ إنَّکُمْ إلى إعْرابِ الأعْمالِ أحْوَجُ مِنْکُمْ إلى إعْرابِ الأقْوالِ.

۶۱. You are surely in greater need of earning good deeds than you are of earning wealth.

۶۱_ إنَّکُمْ إلَى اکْتِسابِ صالِحِ الأعْمالِ أحْوَجُ مِنْکُمْ إلى مَکاسِبِ الأمْوالِ.

۶۲. Verily you are in greater need of being concerned about that which will accompany you to the Hereafter than of all that accompanies you in this world.

۶۲_ إنَّکُمْ إلَى الاِهْتِمامِ بِما يَصْحَبُکُمْ إلَى الآخِرَهِ أحْوَجُ مِنْکُمْ إلى کُلِّ ما يَصْحَبُکُمْ مِنَ الدُّنيا.

۶۳. Verily you are requited for your actions, so do not do anything except good.

۶۳_ إنَّکُمْ مُجازَوْنَ بِأفْعالِکُمْ فَلاتَفْعَلَوا إلاّ بِرّاً.

۶۴. Verily if you seize the opportunity to perform righteous deeds [in this world], you

.will attain your greatest aspirations in the Hereafter

۶۴_ إنَّكُمْ إنِ اغْتَنَمْتُمْ صالِحَ الأعْمالِ، نِلْتُمْ مِنَ الآخِرَهِ نِهايَهَ الآمالِ.

Verily a person is only rewarded for what he has sent in advance .۶۵

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.and meets [only] that which he sent ahead

۶۵_ إنَّما المَرْءُ مَجْزِيٌّ بِما أسْلَفَ، وقادِمٌ عَلى ما قَدَّمَ.

.The bane of action is abandoning sincerity .۶۶

۶۶_ آفَةُ العَمَلِ تَرْكُ الإخْلاصِ.

.The bane of works is the inability of the workers .۶۷

۶۷_ آفَةُ الأعْمالِ عَجْزُ العُمّالِ.

.The bane of action is idleness .۶۸

۶۸_ آفَةُ العَمَلِ البِطالَةُ.

.When you have considered [the consequences of an action], then do it .۶۹

۶۹_ إذَا ارْتَأيْتَ فَافْعَلْ.

.Through virtuous deeds, praise becomes worthy .۷۰

۷۰_ بِحُسْنِ الأفْعالِ يَحْسُنُ الثَّناءُ.

.Through righteous deeds, the strength of a believer's faith is deduced .۷۱

۷۱_ بِالصّالِحاتِ يُسْتَدَلُّ عَلى حُسْنِ الإيمانِ.

.It is by action, not laziness, that reward is gained .۷۲

۷۲_ بِالعَمَلِ يَحْصُلُ الثَّوابُ لابِالكَسَلِ.

.It is by good action that the fruit of knowledge is reaped, not by good speech .۷۳

۷۳_ بِحُسْنِ العَمَلِ تُجْنى ثَمَرةُ العِلْمِ لابِحُسْنِ القَوْلِ.

.It is through action that Paradise is achieved, not through hope .۷۴

۷۴_ بِالعَمَلِ تَحْصُلُ الجَنَّةُ لا بِالأمَلِ.

.By righteous deeds, ranks are raised .۷۵

۷۵_ بِالأعْمالِ الصّالِحاتِ تُرْفَعُ الدَّرَجاتُ.

.Delay in action is a symbol of laziness .۷۶

۷۶_ تَأْخِيرُ العَمَلِ عُنْوانُ الكَسَلِ.

.Keeping an action sincere is harder than performing the action itself .۷۷

۷۷_ تَصْفِيَةُ العَمَلِ أشَدُّ مِنَ العَمَلِ.

Hasten towards praiseworthy actions and virtuous traits, and vie for truthful . ۷۸ .speech and generous giving

۷۸_ تَبادَرُوا إلى مَحامِدِ الأفْعالِ، وفَضائِلِ الخِلالِ، وتَنافَسُوا فِی صِدْقِ الأقْوالِ وبَذْلِ الأمْوالِ.

.The fruit of [good] action is the [divine] reward given for it .۷۹

۷۹_ ثَمَرَةُ العَمَلِ الأجْرُ عَلَيْهِ.

.The fruit of righteous action is [righteous] like its root .۸۰

۸۰ _ ثَمَرَةُ العَمَلِ الصّالِحِ كَأصْلِهِ.

The fruit of evil action is [evil] like its .۸۱

.root

۸۱ ـ ثَمَرَةُ العَمَلِ السَّیِّءِ کَأصْلِهِ.

.The reward of your action is greater than your action .۸۲

۸۲ ـ ثَوابُ عَمَلِکَ أفْضَلُ مِنْ عَمَلِکَ.

.The reward for an action is to the extent of the difficulty [endured] in it .۸۳

۸۳ ـ ثَوابُ العَمَلِ عَلی قَدْرِ المَشَقَّهِ فیهِ.

The garment of action (or knowledge) immortalizes you and does not get worn out; .۸۴ .it preserves you and does not perish

۸۴ ـ ثَوْبُ العَمَلِ (العِلْمِ) یُخَلِّدُکَ وَلایَبْلی، ویُبْقیکَ ولایَفْنی.

Persist in seizing the opportunity of performing the action whose reward does not .۸۵ .perish

۸۵ ـ ثابِرُوا عَلَی اغْتِنامِ عَمَل لایَفْنی ثَوابُهُ.

Persist in those actions that cause you to become free from hellfire and attain .۸۶ .Paradise

۸۶ ـ ثابِرُوا عَلَی الأعْمالِ المُوجِبَهِ لَکُمُ الخَلاصَ مِنَ النّارِ والفَوْزَ بِالجَنَّهِ.

.The reward for an action is the fruit of the action .۸۷

۸۷ ـ ثَوابُ العَمَلِ ثَمَرَةُ العَمَلِ.

.Beautiful action declares the goodness of the source .۸۸

۸۸ ـ جَمیلُ الفِعْلِ یُنْبِئُ عَنْ طیبِ الأصْلِ.

Allah has kept for every [good] deed a reward, for everything a reckoning and for .۸۹ .every term a written appointment

۸۹ _ جَعَلَ اللّهُ لِكَلِّ عَمَل ثَواباً، ولِكَلِّ شَـیْء حِساباً، ولِكَلِّ أجَل كِتاباً.

.Virtuous action is the best provision and the greatest asset .۹۰

۹۰_ حُسْنُ العَمَلِ خَيْرُ ذُخْر، وأفْضَلُ عُدَّه.

.Good action is the substantiation of good words .۹۱

۹۱_ حُسْنُ الأفْعالِ مِصْداقُ حُسْنِ الأقْوالِ.

.The best of your deeds are those that fulfil your duty .۹۲

۹۲_ خَیْـرُ أعْمالِكَ ما قَضى فَرْضَكَ.

.The best of actions is that which earns gratitude .۹۳

۹۳_ خَیْـرُ الأعْمالِ مَا اكْتَسَبَ شُكْراً.

The best of actions is that which rectifies .۹۴

.the faith

۹۴_ خَیْـرُ الأعْمالِ ما أصْلَحَ الدّینَ.

.The best deed is that which is accompanied by sincerity .۹۵

۹۵_ خَیْـرُ العَمَلِ ما صَحِبَهُ الإخْلاصُ.

.The best of deeds is that which is adorned by kindness .۹۶

۹۶_ خَیْـرُ الأعْمالِ ما زانَهُ الرِّفْقُ.

.The best of actions is that which fulfils the requirements .۹۷

۹۷_ خَیْـرُ الأعْمالِ ما قَضَی اللَّوازِمَ.

Your best action is that by which you improve your day [of reckoning] and the worst .۹۸
.[of your actions] is that by which you corrupt your community

۹۸_ خَیْـرُ عَمَلِکَ ما أصْلَحْتَ بِهِ یَوْمَکَ، وشَـرُّهُ ما أفْسَدْتَ (اِسْتَفْسَدْتَ) بِهِ قَوْمَکَ.

.The best action is maintaining a balance between hope and fear .۹۹

۹۹_ خَیْـرُ الأعْمالِ اِعْتِدالُ الرَّجاءِ والخَوْفِ.

May Allah have mercy upon the person who anticipates death and performs good .۱۰۰
.deeds for the abode of his [permanent] residence and the place of his dignity

۱۰۰_ رَحِمَ اللّهُ امْرَءاً بادَرَ الأجَلَ، وأحْسَنَ العَمَلَ لِدارِ إقامَتِهِ ومَحَلِّ کَرامَتِهِ.

.Many an action is corrupted by the intention .۱۰۱

۱۰۱_ رُبَّ عَمَل أفْسَدَتْهُ النِّیَّهُ.

.Many a small action [that you do] is considered by you as being great .۱۰۲

۱۰۲_ رُبَّ صَغیر مِنْ عَمَلِکَ تَسْتَکْبِرُهُ.

Supplementing words with action is the best virtue and the abstraction of action .۱۰۳

.from words is the ugliest vice

۱۰۳_ زيادَةُ الفِعْلِ عَلَى القَوْلِ أحْسَنُ فَضيلَه، ونَقْصُ الفِعْلِ عَنِ القَوْلِ أقْبَحُ رَذيلَه.

.Evil action is evidence of a vile origin .۱۰۴

۱۰۴_ سُوءُ الفِعْلِ دَليلُ لُؤْمِ الأصْلِ.

.The worst action is that which results in sins .۱۰۵

۱۰۵_ شَــرُّ الأفْعالِ ما جَلَبَ الآثامَ.

.[The worst action is that which destroys the good turn [that is done to others .۱۰۶

۱۰۶_

شَــرُّ الأفْعالِ ما هَدَمَ الصَّنِيعَهَ.

۱۰۷. There is a great difference between the action whose pleasure wanes but its [ill] effects remain and the action whose hardship disappears but its reward remains.

۱۰۷ـ شَتّانَ بَيْنَ عَمَل تَذْهَبُ لَذَّتُهُ وتَبْقى تَبِعَتُهُ، وبَيْنَ عَمَل تَذْهَبُ مَؤُنَتُهُ وتَبْقى مَثُوبَتُهُ.

۱۰۸. The goodness of an action is [gauged] by the righteousness of [its] intention.

۱۰۸ـ صَلاحُ العَمَلِ بِصَلاحِ النِّيَّهِ.

۱۰۹. The correctness of action [and behaviour] beautifies a person.

۱۰۹ـ صَوابُ الفِعْلِ يُزَيِّنُ الرَّجُلَ.

۱۱۰. The two qualities without which Allah, the Glorified, does not accept any deeds are: piety and sincerity.

۱۱۰ـ صِفَتانِ لايَقْبَلُ اللّهُ سُبْحانَهُ الأعْمالَ إلاّ بِهِما: التُّقى، وَالإخْلاصُ.

۱۱۱. Seeking lofty stations and ranks without any action is folly.

۱۱۱ـ طَلَبُ المَراتِبِ والدَّرَجاتِ بِغَيْرِ عَمَل جَهْلٌ.

۱۱۲. You must undertake righteous actions for indeed it is the provision that leads to Paradise.

۱۱۲ـ عَلَيْکَ بِصالِحِ العَمَلِ فَإنَّهُ الزّادُ إلَى الجَنَّهِ.

۱۱۳. You must persevere in your actions in times of activeness and laziness.

۱۱۳ـ عَلَيْکَ بِإدْمانِ العَمَلِ فِی النِّشاطِ والكَسَلِ.

۱۱۴. You must perform virtuous actions and hasten towards them, and let not others become more worthy of them than you.

۱۱۴ـ عَلَيْكُمْ بِأعْمالِ الخَيْــرِ فَتبادَرُوها، وَلايَكُنْ غَيْرُكُمْ أحَقَّ بِها مِنْكُمْ.

I am amazed at the one who knows that there is reward for [good] deeds, how .۱۱۵
!?can he not make his actions righteous

۱۱۵_ عَجِبْتُ لِمَنْ يَعْلَمُ أنَّ لِلأعْمالِ جَزاءً كَيْفَ لايُحْسِنُ عَمَلَهُ.

.The action of an ignorant person is a curse and his knowledge is misguidance .۱۱۶

۱۱۶_ عَمَلُ الجاهِلِ وَبالٌ، وعِلْمُهُ ضَلالٌ.

.In working for the permanent abode there is attainment of prosperity .۱۱۷

۱۱۷_ فِى العَمَلِ لِدارِ

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البَقاءِ إدْراكُ الفَلاحِ.

.The merit of an action is the sincerity in it .۱۱۸

۱۱۸_ فَضيلَةُ العَمَلِ اَلإخْلاصُ فيهِ.

.Everyone reaps what he sows and is rewarded for what he does .۱۱۹

۱۱۹_ كُلٌّ يَحْصُدُ ما زَرَعَ، ويُجْزى بِما صَنَعَ.

Every person will face that which he did and is rewarded for that which he .۱۲۰
.performs

۱۲۰_ كُلُّ امْرِءٍ يَلْقى ما عَمِلَ، ويُجْزى بِما صَنَعَ.

.It is enough of a righteous act to have a good habit .۱۲۱

۱۲۱_ كَفى بِفِعْلِ الخَيْـرِ حُسْنُ عادَه.

Whenever you perform an action with sincerity, you attain something you hope .۱۲۲
.for in the Hereafter

۱۲۲_ كُلَّما أخْلَصْتَ عَمَلاً بَلَغْتَ مِنَ الآخِرَهِ أمَلاً.

.As you deal with others, so too will you be dealt with .۱۲۳

۱۲۳_ كَما تَدينُ تُدانُ.

For every action there is a reward, so let your actions be for that which remains .۱۲۴
.and leave aside that which perishes

۱۲۴_ لِكُلِّ عَمَل جَزاءٌ، فَاجَعَلُوا عَمَلَكُمْ لِما يَبْقى وذَرُوا ما يَفْنى.

.Let your most reliable provisions be [your] righteous actions .۱۲۵

۱۲۵_ لِيَكُنْ أوْثَقُ الذَّخائِرِ عِنْدَكَ العَمَلَ الصَّالِحَ.

.Action will never become pure until knowledge becomes sound .۱۲۶

۱۲۶_ لَنْ يَصْفُوَ العَمَلُ حَتّى يَصِحَّ العِلْمُ.

۱۲۷. Action will never be pure unless it is accompanied by knowledge.

۱۲۷_ لَنْ يَزْكُوَ العَمَلُ حَتّى يُقارِنَهُ العِلْمُ.

۱۲۸. One who works [for the Hereafter] yearns [for it].

۱۲۸_ مَنْ عَمِلَ اِشْتاقَ.

۱۲۹. One who works increases in strength.

۱۲۹_ مَنْ يَعْمَلْ يَزْدَدْ قُوَّةً.

۱۳۰. One who falls short in his action increases his lassitude.

۱۳۰_ مَنْ يُقَصِّرْ فِي العَمَلِ يَزْدَدْ فَتْرَةً.

۱۳۱. One who works for the Hereafter attains success through the right [course].

۱۳۱_ مَنْ عَمِلَ لِلْمَعادِ ظَفِرَ بِالسَّدادِ.

۱۳۲. One

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.who does as he wishes meets that which displeases him

۱۳۲_ مَنْ فَعَلَ ما شاءَ لَقِیَ ما ساءَ.

.One who is slowed down by his action cannot be quickened by his lineage .۱۳۳

۱۳۳_ مَنْ أبْطَأ بِهِ عَمَلُهُ لَمْ یُسْرِعْ بِهِ نَسَبُهُ.

.One whose action is sincere will not be deprived of what he hopes for .۱۳۴

۱۳۴_ مَن ٥أخْلَصَ العَمَلَ لَمْ یَعْدِمِ المَأْمُولَ.

.[One who acts in obedience to Allah, he is well pleased with [by Allah .۱۳۵

۱۳۵_ مَنْ عَمِلَ بِطاعَهِ اللّهِ کانَ مَرْضِیّاً.

.Whoever makes his actions good, attains his hopes .۱۳۶

۱۳۶_ مَنْ أحْسَنَ عَمَلَهُ بَلَغَ أمَلَهُ.

.One who is sincere in his action his reward will be pure .۱۳۷

۱۳۷_ مَنْ نَصَحَ فِی العَمَلِ نَصَحَتْهُ المُجازاهُ.

.One whose action is action, his requital will be good .۱۳۸

۱۳۸_ مَنْ أحْسَنَ العَمَلَ حَسُنَتْ لَهُ المُکافاهُ.

.Whoever acts upon the commandments of Allah, obtains reward .۱۳۹

۱۳۹_ مَنْ عَمِلَ بِأوامِرِ اللّهِ أحْرَزَ الأجْرَ.

.[One who acts in obedience to Allah gains [prosperity .۱۴۰

۱۴۰_ مَنْ عَمِلَ بِطاعَهِ اللّهِ مَلَکَ.

.One who makes his actions good demonstrates the abundance of his intellect .۱۴۱

۱۴۱_ مَنْ أحْسَنَ أفْعالَهُ أعْرَبَ عَنْ وُفورِ عَقْلِهِ.

.One who is heedless of acting in obedience to Allah has wronged himself .۱۴۲

۱۴۲_ مَنْ أهْمَلَ العَمَلَ بِطاعَةِ اللّهِ ظَلَمَ نَفْسَهُ.

.One who is not pleased with his action, is forced to perform even better .۱۴۳

۱۴۳_ مَنْ أنِفَ مِنْ عَمَلِهِ اِضْطَرَّهُ ذلِكَ إلى عَمَل خَيْـر مِنْهُ.

.One whose action is good attains from Allah what he hopes for .۱۴۴

۱۴۴_ مَنْ حَسُنَ عَمَلُهُ بَلَغَ مِنَ اللّهِ أمَلَهُ.

One whose action is free from sin attains his hope from the .۱۴۵

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Hereafter.

۱۴۵ــ مَنْ سَلِمَ مِنَ المَعاصى عَمَلُهُ بَلَغَ مِنَ الآخِرَهِ أمَلَهُ.

۱۴۶. One who is incapable of performing his actions falls behind in his circumstances [and does not make progress].

۱۴۶ــ مَنْ عَجَزَ عَنْ أعْمالِهِ أدْبَــرَ فى أحْوالِهِ.

۱۴۷. Whoever falls short in [his] action, Allah, the Glorified, afflicts him with distress; and Allah has no need for one who spares nothing of himself or his wealth [for attaining His pleasure].

۱۴۷ــ مَنْ قَصَّــرَ فِى العَمَلِ اِبْتَلاهُ اللّهُ سُبْحانَهُ بِالهَمِّ، ولاحاجَةَ لِلّهِ فيمَنْ لَيْسَ لَهُ فى نَفْسِهِ ومالِهِ نَصيبٌ.

۱۴۸. From the perfection of [an] action is the sincerity in it.

۱۴۸ــ مِنْ كَمالِ العَمَلِ الإخْلاصُ فيهِ.

۱۴۹. From the best actions is that which leads to Paradise and saves from hellfire.

۱۴۹ــ مِن أفْضَلِ الأعْمالِ ما أوْجَبَ الجَنَّــةَ، وأنْجا مِنَ النّارِ.

۱۵۰. He who makes his actions evil has not done well.

۱۵۰ــ ما أحْسَنَ مَنْ أساءَ عَمَلَهُ.

۱۵۱. How truthful the human being is with his [own] soul and what better evidence [is there] of his nature is than his [own] action.

۱۵۱ــ ما أصْدَقَ الإنْسانَ عَلى نَفْسِهِ، وأىَّ دَليل عَلَيْهِ كَفِعْلِهِ.

۱۵۲. That which you beget is for the dust, that which you build is for destruction, that which you amass is to perish, that which you do is recorded in a book [of deeds] and stored for the Day of Accounting.

۱۵۲ــ ما وَلَدْتُمْ فَلِلتُّرابِ، وما بَنَيْتُمْ فَلِلْخَرابِ، وما جَمَعْتُمْ فَلِلذَّهابِ، وَما عَمِلْتُمْ فَفى كِتاب مُدَّخَر لِيَوْمِ الحِسابِ.

.The basis of an action [and its acceptance] is the sincerity in it .۱۵۳

۱۵۳_ مِلاكُ العَمَلِ الإخْلاصُ فيهِ.

What a good provision [for the .۱۵۴

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!Hereafter] good action is

۱۵۴_ نِعْمَ الزّادُ حُسْنُ العَمَلِ.

!How good a preparation working for the Hereafter is .۱۵۵

۱۵۵_ نِعْمَ الاِعْتِدادُ العَمَلُ لِلْمَعادِ.

.He who works for the Eternal Abode attains his aspiration .۱۵۶

۱۵۶_ نالَ المُنى مَنْ عَمِلَ لِدارِ البَقاءِ.

.Never do that which would tarnish you with disgrace .۱۵۷

۱۵۷_ لاتَفْعَلَنَّ ما يَعُرُّكَ مَعابُهُ.

.Do not do that which will lower your dignity and your reputation .۱۵۸

۱۵۸_ لاتَفْعَلْ ما يَشينُ العِرْضَ والإسْمَ.

.Do not shoot an arrow that you are unable to turn back .۱۵۹

۱۵۹_ لاتَرْمِ سَهْماً يُعْجِزُكَ رَدُّهُ.

.Never undo a knot that you are unable to firmly retie .۱۶۰

۱۶۰_ لاتَحُلَّنَّ عَقْداً يُعْجِزُكَ إيثاقُهُ.

.There is no trade like good deeds .۱۶۱

۱۶۱_ لاتِجارَةَ كَالعَمَلِ الصّالِحِ.

.There is no provision more beneficial than righteous deeds .۱۶۲

۱۶۲_ لاذُخْرَ أنْفَعُ مِنْ صالِحِ العَمَلِ.

.There is no good in action without knowledge .۱۶۳

۱۶۳_ لاخَيْـرَ فى عَمَل بِلا عِلْم.

.There is no good in action except with knowledge .۱۶۴

۱۶۴_ لاخَیْـرَ فِی العَمَلِ إلاّ مَعَ العِلْمِ.

.There is no reward for one who has no [good] deeds .۱۶۵

۱۶۵_ لاثَوابَ لِمَنْ لاعَمَلَ لَهُ.

.Righteous action is not complete except with righteous intention .۱۶۶

۱۶۶_ لا یَکْمُلُ صالِحُ العَمَلِ إلاّ بِصالِحِ النِّـیَّهِ.

Action with God-wariness is never little, and how can something that is accepted .۱۶۷ ![by Allah] be [considered] little

۱۶۷_ لا یَقِلُّ عَمَلٌ مَعَ تَقْویً، وکَیْفَ یَقِلُّ ما یُتَقَبَّلُ.

A person cannot dispense with his need for righteous deeds until the time when .۱۶۸ .his soul leaves his body

۱۶۸_ لا یَسْتَغْنِی المَرْءُ إلی حینِ مُفارَقَهِ رُوْحِهِ جَسَدَهُ عَنْ صالِحِ العَمَلِ.

Nobody abandons acting upon [his] knowledge except the one who is doubtful .۱۶۹

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.of its reward

۱۶۹_ لا يَتْرُکُ العَمَلَ بِالعِلْمِ إلاّ مَنْ شَکَّ فِی الثَّوابِ عَلَيْهِ.

Nobody acts upon [his] knowledge except the one who is certain about the .۱۷۰ greatness of its reward.

۱۷۰ _ لا يَعْمَلُ بِالعِلْمِ إلاّ مَنْ أيْقَنَ بِفَضْلِ الأجْرِ فيهِ.

.Nobody can ever dispense with his need for increasing his good deeds .۱۷۱

۱۷۱_ لا يَسْتَغْنى عامِلٌ عَنِ الإِسْتِزادَهِ مِنْ عَمَل صالِح.

.There is no good in an act except with certitude and piety .۱۷۲

۱۷۲_ لا خَيْرَ فى عَمَل إلاّ مَعَ اليَقينِ، والوَرَعِ.

The deeds of a person ought to be better than his words and his words should not .۱۷۳ be better than his actions.

۱۷۳ _ يَنْبَغى أنْ تَكُونَ أفْعالُ الرَّجُلِ أحْسَنَ مِنْ أقْوالِهِ ولاتَكُونَ أقْوالُهُ أحْسَنَ مِنْ أفْعالِهِ.

.A person is tested by his actions, not by his words .۱۷۴

۱۷۴_ يُمْتَحَنُ الرَّجُلُ بِفِعْلِهِ لابِقَوْلِهِ.

It is shameful for a person's deeds to fall short of his knowledge and for his .۱۷۵ actions to be incapable of matching his words.

۱۷۵_ يَقْبُحُ بِالرَّجُلِ أنْ يَقْصُرَ عَمَلُهُ عَنْ عِلْمِهِ، ويَعْجِزَ فِعْلُهُ عَنْ قَوْلِهِ.

.The one who abandons [a good] action has no certainty about its reward .۱۷۶

۱۷۶_ اَلتّارِکُ لِلْعَمَلِ غَيْرُ مُوقِن بِالثَّوابِ عَلَيْهِ.

.One who sows something, reaps it .۱۷۷

۱۷۷_ مَنْ زَرَعَ شَيْئاً حَصَدَهُ.

.The tongue of action is truer than the tongue of speech .۱۷۸

۱۷۸_ لِسانُ الحالِ أصْدَقُ مِنْ لِسانِ المَقالِ.

The one who acts with ignorance is like one who is travelling on the wrong path, .۱۷۹ .so his effort in moving forward adds nothing for him but distance from his goal

۱۷۹_ اَلعامِلُ بِجَهْل كَالسّائِرِ عَلى غَيرِ طَرِيْق فَلا

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يَزيدُهُ جِدُّهُ فِى السَّـرِّ إلاّ بُعْداً عَنْ حاجَتِهِ.

The person who gains the most felicity from [that which is] good is the one who .١٨٠ .acts upon it

١٨٠ـ أسْعَدُ النَّاسِ بِالخَيْرِ اَلعامِلُ بِهِ.

.The one who acts with knowledge is like one who travels on the clear path .١٨١

١٨١ـ اَلْعامِلُ بِالعِلْمِ كَالسّائِرِ عَلَى الطَّريقِ الواضِحِ.

One who acts upon religion for worldly gain, his recompense from Allah is [nothing .١٨٢ .but] hellfire

١٨٢ـ عامِلُ الدّينِ لِلدُّنْيا جَزاؤُهُ عِنْدَ اللّهِ النّارُ.

.Verily you are more in need of honourable deeds than you are of eloquent words .١٨٣

١٨٣ـ إنَّكُمْ إلى مَكارِمِ الأفْعالِ أحْوَجُ مِنْكُمْ إلى بَلاغَهِ الأقْوالِ.

.Make your weighing scales heavy with righteous acts .١٨٤

١٨٤ـ ثَقِّلُوا مَوازِينَكُمْ بِالعَمَلِ الصَّالِحِ.

.The best of deeds is that which people compel themselves to do .١٨٥

١٨٥ـ أفْضَلُ الأعْمالِ ما أُكرِهَتِ النُّفُوسُ عَلَيْها.

.The worst act is that by which you spoil your Hereafter .١٨٦

١٨٦ـ شَـرُّ العَمَلِ ما أفْسَدْتَ بِهِ مَعادَكَ.

The loftiest of actions is making [your] faith sincere and [having] true piety and .١٨٧ .certitude

١٨٧ـ أعْلَى الأعْمالِ إخْلاصُ الإيمانِ، وصِدْقُ الوَرَعِ وَالإيقانِ.

Verily the certitude of a believer is seen in his action, and the doubt of a hypocrite .١٨٨

.is seen in his action

۱۸۸_ إنَّ المُؤْمِنَ يُرى يَقينُهُ فى عَمَلِهِ، وإنَّ المُنافِقَ يُرى شَكُّهُ فى عَمَلِهِ.

.Working for the Hereafter with desire for this world has no benefit .۱۸۹

۱۸۹_ لايَنْفَعُ العَمَلُ لِلآخِرَهِ مَعَ الرَّغْبَهِ فِى الدُّنيا.

.Actions are [carried out] through know-how .۱۹۰

۱۹۰_ اَلأعْمالُ بِالخُبْرَهِ.

.Deeds are the fruits of intentions .۱۹۱

۱۹۱_ اَلأعْمالُ ثِمارُ النِّيّاتِ.

Dealings

المعامله-Dealings

Do not make any dealings with one from whom .۱

.you have no power to demand justice

١ــ لاتُعامِلْ مَنْ لا تَقْدِرُ عَلَى الإِنْتِصافِ مِنْهُ.

Blindness And The Blind

العِمى والأعمى-Blindness and the blind

The blindest of people is one who is blind to our love and our excellence, and one .١ who has hatred for us without any wrongdoing on our part towards him, except that we invited him to the truth while others invited him to temptation and [the pleasures .of] this world, so they preferred it and displayed hatred towards us

١ــ أشَدُّ النّاسِ عَمىً: مَنْ عَمِيَ عَنْ حُبِّنا وفَضْلِنا، وَناصَبَنا العَداوَهَ بِلا ذَنْب سَبَقَ مِنّا إلَيْهِ إلاّ أنّا دَعَوْناهُ إلَى الحَقِّ، ودَعاهُ سَوانا إلَى الفِتْنَهِ والدُّنيا، فَ آثَرُوها، ونَصَبُوا العَداوَهَ لَنا.

.Sometimes the blind one arrives at his goal .٢

٢ــ رُبَّما أصابَ العَمِيُّ (الأعْمى) قَصْدَهُ.

.One who is blind to that which is in front of him instils doubt within himself .٣

٣ــ مَنْ عَمِيَ عَمّا بَيْنَ يَدَيْهِ غَرَسَ الشَّکَّ بَيْنَ جَنْبَيْهِ.

The Obstinate

المُتَعَنِّتْ-The Obstinate

.Pleasing the obstinate one is a goal that cannot be attained .١

١ــ رِضى المُتَعَنِّتِ غايَةٌ لاتُدْرَکُ.

Descent And Lineage

العُنْصُر والمحتد والأعراق-Descent and lineage

.ne whose lineage is wicked, his presence [in any gathering] is bad .١

١ــ مَنْ خَبُثَ عُنْصُرُهُ ساءَ مَحْضَرُهُ.

.One whose lineage is honourable, his presence is good .۲

۲ـ مَنْ کَرُمَ مَحْتِدُهُ حَسُنَ مَشْهَدُهُ.

.Good manners are from the [signs of] honourable descent .۳

۳ـ مِنْ شَرَفِ الأعْراقِ کَرَمُ الأخْلاقِ.

Violence

العُنف-Violence

.The height of folly is violence .۱

۱ـ رَأسُ السُّخْفِ العُنْفُ.

.[Whoever acts violently, his goal becomes difficult [to achieve .۲

۲ـ راکِبُ العُنْفِ یَتَعَذَّرُ مَطْلَبُهُ.

.One who acts violently, regrets .۳

۳ـ مَنْ رَکِبَ العُنْفَ نَدِمَ.

One .۴

.who perpetrates violence, regrets

۴ــ مَنْ عامَلَ بِالعُنْفِ نَدِمَ.

That Which Is Of No Concern

That which is of no concern-ما لا یعنی

.Your getting involved in that which is of no concern to you is misguided ignorance .۱

۱ــ وُقُوعُکَ فیما لایَعنیکَ جَهْلٌ مُضِلٌّ.

Do not busy yourself with that which is of no concern to you, and do not take upon .۲ yourself more than what is enough for you, and exert all your efforts for that which .will save you

۲ــ لاتَشْتَغِلْ بِما لایَعْنیکَ، ولاتَتَکَلَّفْ فَوْقَ ما یَکْفِیکَ، واجْعَلْ کُلَّ هَمِّکَ لِما یُنْجیکَ.

Leave aside that which does not concern you and busy yourself with the important .۳ .[work that will save you [in the Hereafter

۳ــ دَعْ ما لایَعْنیکَ، واشْتَغِلْ بِمُهِمِّکَ الَّذی یُنْجیکَ.

Blessed is the one who reduces his effort in that which does not concern him and .۴ .exerts all his efforts for that which will save him

۴ــ طُوبی لِمَنْ قَصَّرَ هِمَّتَهُ عَلی ما یَعْنیهِ، وجَعَلَ کُلَّ جِدِّهِ لِما یُنْجیهِ.

One who discards that which is of concern to him falls into that which does not .۵ .concern him

۵ــ مَنِ اطَّرَحَ ما یَعْنیهِ وَقَعَ إلی ما لایَعْنیهِ.

One who prolongs his talk about that which he ought not to [speak of] has indeed .۶ .made himself liable to dispraise

۶ــ مَنْ أطالَ الحَدیثَ فیما لایَنْبَغی فَقَدْ عَرَّضَ نَفْسَهُ لِلْمَلامَهِ.

The greatest inconvenience is troubling yourself with that which does not concern .۷
.you

۷_ أکْبَرُ الکُلْفَهِ تَعَنّیکَ فیما لایَعْنیکَ.

One who occupies himself with that which does not concern him loses that which is .۸
.important to him

۸_ مَنِ اشْتَغَلَ بِما لایَعْنیهِ فاتَهُ

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مايَعْنيهِ.

۹. Whoever occupies himself with that which is unnecessary, it causes him to lose [what is more to] his benefit.

۹_ مَنِ اشْتَغَلَ بِغَيْرِ ضَرُورَتِهِ فَوَّتَهُ ذلِكَ مَنْفَعَتَهُ.

The Crooked

المُعوَّج-The crooked

۱. At times the crooked may become straight.

۱_ قَدْ يَسْتَقيمُ المُعَوَّجُ.

Habit

العاده-Habit

۱. The best worship is overcoming [a bad] habit.

۱_ أفْضَلُ العِبادَهِ غَلَبَهُ العادَهِ.

۲. Habit is second nature.

۲_ اَلعادَهُ طَبْعٌ ثان.

۳. Habit is an enslaving enemy.

۳_ اَلعادَهُ عَدُوٌّ مُتَمَلِّكٌ.

۴. The bane of training [of the self] is the overpowering habit.

۴_ آفَهُ الرِّياضَهِ غَلَبَهُ العادَهِ.

۵. Through overpowering [evil] habits, there is attainment of lofty stations.

۵_ بِغَلَبَهِ العاداتِ الوُصُولُ إلى أشْرَفِ المَقاماتِ.

.۶ (Superfluity [in speech] is one of the worst habits.(۱

۶ـ بِئْسَ العادَهُ الفُضُولُ.

.۷ Change your habits and acts of worship will become easier for you [to perform].

۷ـ غَيِّــرُوا العاداتِ تَسْهُلْ عَلَيْكُمْ الطّاعاتُ.

.۸ One who submits to his [evil] habits does not attain lofty stations.

۸ـ غَيْرُ مُدْرِكِ الدَّرَجاتِ مَنْ أطاعَ العاداتِ.

.۹ Habit has authority over every human being.

۹ـ لِلْعادَهِ عَلى كُلِّ إنْسان سُلْطانٌ.

.۱۰ Whoever makes jesting his habit, his seriousness is not known.

۱۰ـ مَنْ جَعَلَ دَيْدَنَهُ الهَزْلَ لَمْ يُعْرَفْ جِدُّهُ.

Resurrection And The Hour

المعاد والساعه-Ressurection and the hour

.۱ Blessed is the one who remembers the [Day of] Resurrection and thus increases his provisions.

۱ـ طُوبى لِمَنْ ذَكَرَ المَعادَ فَاسْتَكْثَرَ مِنَ الزّادِ.

.۲ Blessed is the one who remembers the Resurrection and thus does good [deeds].

۲ـ طُوبى لِمَنْ ذَكَرَ المَعادَ فَأحْسَنَ.

.۳ You must work hard and struggle to improve your Hereafter.

۳ـ عَلَيْكَ بِالجِدِّ والاِجْتِهادِ فى إصْلاحِ المَعادِ.

.۴ The Hour [of reckoning] has shown its face and the

۱- Or: Nosiness [and inquisitiveness about that which does not concern you] is one of the worst habits.

sign [of its coming] is evident for the one who recognizes it.

۴ـ قَدْ أسْفَرَتِ السّاعَهُ عَنْ وَجْهِها، وظَهَرَتِ العَلامَهُ لِمُتَوَسِّمِها.

۵. The Hour has drawn near with its quakes and it has settled down with its chest on the ground.

۵ـ قَدْ أشْـرَفَتِ السّاعَهُ بِزَلازِلِها وَأناخَتْ بِكَلاكِلِها.

۶. They have risen from the resting place in their graves and gone towards the site of reckoning, and evidence has been brought against them.

۶ـ قَدْ شَخَصُوا عَنْ (مِنْ) مُسْتَقَّرِ الأجْداثِ، وصارُوا إلى مَقامِ الحِسابِ، وأُقيمَتْ عَلَيْهِمُ الحُجَجُ.

۷. One who improves his Hereafter attains success through the right [course].

۷ـ مَنْ أصْلَحَ المَعادَ ظَفِرَ بِالسَّدادِ.

۸. One who is certain about the Hereafter increases his provisions [for it].

۸ ـ مَنْ أيْقَنَ بِالمَعادِ اِسْتَكْثَرَ مِنَ الزّادِ.

۹. The goodness of the Hereafter is [attained] through good deeds.

۹ـ صَلاحُ المَعادِ بِحُسْنِ العَمَلِ.

۱۰. When the horrors of the Day of Reckoning will be witnessed, there will be many who will show extreme regret.

۱۰ـ عِنْدَ مُعايَنَهِ أهْوالِ القِيامَهِ تَكْثُرُ مِنَ المُفَرِّطينَ النَّدامَهُ.

۱۱. Being occupied with improving your Hereafter will save you from the chastisement of hellfire.

۱۱ـ اِشْتِغالُکَ بِإصْلاحِ مَعادِکَ يُنْجيکَ مِنْ عَذابِ النّارِ.

The Masses

The Masses-العوام

.Separating yourself from the masses is from the best magnanimity .١

١_ مُبايَنَهُ العَوامِ مِنْ أفْضَلِ المُرُوَّهِ.

Assistance

Assistance-الإعانه

.Assist and you will be assisted .١

١_ أعِنْ تُعَنْ.

.Assist your bother in gaining his guidance .٢

٢_ أعِنْ أخاكَ عَلى هِدايَتِهِ.

.Just as you assist [others], you are assisted .٣

٣_ كَما تُعينُ تُعانُ.

.Do not assist a strong person over a weak one .۴

۴_ لاتُعِنْ قَوِيّاً عَلى ضَعيف.

One who assists [a disbeliever] against .۵

.a Muslim has indeed exited from the fold of Islam

۵_ مَنْ أعانَ عَلى مُسْلِم فَقدْ بَرِئَ مِنَ الإسْلامِ.

Seeking Assistance

الِاستِعانَه-Seeking assistance

.One who seeks assistance from the weak demonstrates his [own] weakness .۱

۱_ مَنِ اسْتَعانَ بِالضَّعيفِ أبانَ عَنْ ضَعْفِهِ.

.Whoever seeks assistance from one who is not independent has wasted his affair .۲

۲_ مَنِ اسْتَعانَ بِغَيْرِ مُسْتَقِلّ ضَيَّعَ أمْرَهُ.

Whoever seeks the assistance of his enemy in order to fulfil his need, increases his .۳ .[distance from it [instead of getting it

۳_ مَنِ اسْتَعانَ بِعَدُوِّهِ عَلى حاجَتِهِ إزْدادَ بُعْداً مِنْهُ.

.One who seeks assistance from Allah is assisted by Him .۴

۴_ مَنِ اسْتَعانَ بِاللّهِ أعانَهُ.

Seek assistance from your Lord, and ask Him to grant you success and the . ۵ abandonment of every shortcoming (or disgraceful act) that drives you into doubt or .surrenders you to misguidance

۵_ عَلَيْکَ بِالِاسْتِعانَه بِإلهِکَ، والرَّغْبَهِ إلَيْهِ فى تَوْفيقِکَ، وتَرْکِکَ کُلَّ شائِبه (شائِنَه) أوْلَجَتْکَ فى شُبْهَه، أوْ أسْلَمَتْکَ إلى ضَلالَه.

One who seeks assistance from the people of intellect traverses the path of right .۶ .guidance

۶_ مَنِ اسْتَعانَ بِذَوِى الألْبابِ سَلَکَ سَبيلَ الرَّشادِ.

Succor

المَعُونَه-Succor

.Succour descends from Allah to the extent of one's requirement .١

١ـ اَلمَعُونَهُ تَنْزِلُ مِنَ اللّهِ عَلى قَدْرِ المَؤُنَهِ.

.To the extent of the need, there is succour from Allah .٢

٢ـ عَلى قَدْرِ المَؤُنَهِ تَكُونُ مِنَ اللّهِ المَعُونَهُ.

Whoever turns his request to you [and seeks his need from you], assisting him .٣ .becomes incumbent upon you

٣ـ مَنْ وَجَّهَ رَغْبَتَهُ إلَيْکَ وَجَبَتْ مَعُونَتُهُ عَلَيْکَ.

Keeping Promises And Fulfilling Pledges

العهد والوفاء به-Keeping promises and fulfilling pledges

Being loyal to the treacherous is treachery in .١

.the sight of Allah, the Glorified

١ـ الوَفاءُ لأهْلِ الغَدْرِ غَدْرٌ عِنْدَ اللّهِ سُبْحانَهُ.

٢. Loyalty is the twin of trustworthiness and the adornment of brotherhood.

٢ـ اَلْوَفاءُ تَوْأَمُ الأمانَهِ وزَيْنُ الأُخُوَّهِ.

٣. Loyalty means preserving the rights [of others] and magnanimity means caring for one's close relatives.

٣ـ اَلْوَفاءُ حِفْظُ الذِّمامِ، والمُرُوءَهُ تَعَهُّدُ ذَوِى الأرْحامِ.

۴. Verily loyalty is the twin of truthfulness and I do not know of a shield that is more protective than it.

۴ـ إنَّ الوَفاءَ تَوْأَمُ الصِّدْقِ، وما أعْرِفُ جُنَّهً أوْقى مِنْهُ.

۵. Loyalty is nobility.

۵ـ اَلوَفاءُ نُبْلٌ.

۶. Loyalty is the twin of truthfulness.

۶ـ اَلوَفاءُ تَوْأَمُ الصِّدْقِ.

٧. Loyalty is the trait of the honourable.

٧ـ اَلوَفاءُ سَجِيَّهُ الكِرامِ.

٨. Loyalty is the symbol of abundant religiosity and strong trustworthiness.

٨ـ اَلوَفاءُ عُنْوانُ وُفُورِ الدّينِ، وقُوَّهِ الأمانَهِ.

٩. If something happens between you and your enemy, which leads you to a truce and the enacting of a peace treaty, then preserve your pact with loyalty and guard your pledge with trust, and make your soul a shield between you and that which you have pledged.

۹_ إنْ وَقَعَتْ بَيْنَکَ وبَيْنَ عَدُوِّکَ قِصَّهٌ عَقَدْتَ بِها صُلْحاً وألْبَسْتَهُ بِها ذِمَّهً، فَحُطْ عَهْدَکَ بِالوَفاءِ، وارْعَ ذِمَّتَکَ بِالأمانَهِ، واجْعَلْ نَفْسَکَ جُنَّهً بَيْنَکَ وبَيْنَ ما أعْطَيْتَ مِنْ عَهْدِکَ.

.The bane of covenants is lack of care [in fulfilling them]. ۱۰

۱۰_ آفَهُ العُهُودِ قِلَّهُ الرِّعايَهِ.

.The bane of loyalty is treachery ۱۱

۱۱_ آفَهُ الوَفاءِ الغَدْرُ.

.When you make a promise, keep it ۱۲

۱۲_ إذا وَعَدْتَ فَأنْجِزْ.

.When you make an agreement, fulfil it ۱۳

۱۳_ إذا عاقَدْتَ فَأتْمِمْ.

.By their faithful loyalty, the virtuous ones are known ۱۴

۱۴_ بِحُسْنِ الوَفاءِ

يُعْرَفُ الأب ـْرارُ.

۱۵. The distinction of creatures is [by their] loyalty.

۱۵ـ حَسَبُ الخَلائِقِ الوَفاءُ.

۱۶. Guard your promise with loyalty and your reward will be good.

۱۶ـ حُطْ عَهْدَكَ بِالوَفاءِ يَحْسُنْ لَكَ الجَزاءُ.

۱۷. The abode of loyalty is never without the [presence of the] honourable, and is never occupied by the wicked.

۱۷ـ دارُ الوَفاءِ لاتَخْلُو مِنْ كَريم، ولايَسْتَقِرُّ بِها لَئيمٌ.

۱۸. The cause of intimacy is loyalty.

۱۸ـ سَبَبُ الإيتِلافِ الوَفاءُ.

۱۹. Keeping promises is the practice of the honourable ones.

۱۹ـ سُنَّةُ الكِرامِ الوَفاءُ بِالعُهُودِ.

۲۰. You must espouse loyalty, for it is the most protective shield.

۲۰ـ عَلَيْكَ بِالوَفاءِ فَإنَّهُ أوْقى(أوفى) جُنَّه.

۲۱. Loyalty is the ornament of the intellect and the symbol of nobility.

۲۱ـ اَلوَفاءُ حِلْيَهُ العَقْلِ، وعُنْوانُ النُّبْلِ.

۲۲. The most honourable characteristic is loyalty.

۲۲ـ أشْرَفُ الخَلائِقِ الوَفاءُ.

۲۳. Loyalty is honour, friendship is compassion.

۲۳ـ اَلوَفاءُ كَرَمٌ، اَلمَوَدَّهُ رَحِمٌ.

.Loyalty is a symbol of purity .۲۴

۲۴_ اَلوَفاءُ عُنْوانُ الصَّفاءِ.

.Loyalty is the fortress of eminence .۲۵

۲۵_ اَلْوَفاءُ حِصْنُ السُّؤْدَدِ.

.A promise is an ailment and its cure is its fulfilment .۲۶

۲۶_ اَلوَعْدُ مَرَضٌ، والبُرْءُ إنْجازُهُ.

I have never slept with a promise I made to someone that had remained . ۲۷ unfulfilled, thereby causing him to toss and turn restlessly in his bed so that he could successfully get what he needs [from me in the morning] but that my restlessness on my bed was much greater as a result of my desperation to meet him and fulfil the debt of his promise and out of fear of a hindrance that could cause its reneging, for indeed reneging on a promise is not

.from the characteristics of the honourable

۲۷ــ ما باتَ لِرَجُل عِنْدی مَوْعِدٌ قَطُّ، فَباتَ يَتَمَلْمَلُ عَلى فِراشِهِ، لِيَغْدُوَ بِالظَّفَرِ بِحاجَتِهِ أَشَدُّ مِنْ تَمَلْمُلی عَلی فِراشی، حِرْصاً عَلَی الْخُرُوجِ إِلَيْهِ مِنْ دَيْنِ عِدَتِهِ وخَوْفاً مِنْ عائِق يُوجِبُ الخُلْفَ، فَإِنَّ خُلْفَ الوَعْدِ لَيْسَ مِنْ أَخْلاقِ الكِرامِ.

.The basis of a promise is its fulfilment .۲۸

۲۸ــ مِلاكُ الوَعْدِ إِنْجازُهُ.

!How good a characteristic loyalty is .۲۹

۲۹ــ نِعْمَ الخَليقَةُ الوَفاءُ.

How good a companion of truthfulness loyalty is, and how good an associate of .۳۰ !God-wariness piety is

۳۰ــ نِعْمَ قَرينُ الصِّدْقِ الوَفاءُ، ونِعْمَ رَفيقُ التَّقْوى اَلْوَرَعُ.

!How good a companion of trustworthiness loyalty is .۳۱

۳۱ــ نِعْمَ قَرينُ الأمانَهِ الوَفاءُ.

.The promise of an honourable person is immediate and swift .۳۲

۳۲ــ وَعْدُ الكَريمِ نَقْدٌ وتَعْجيلٌ.

.The promise of a wicked person is delayed and full of excuses .۳۳

۳۳ــ وَعْدُ اللَّئيمِ تَسْويفٌ، وتَعْليلٌ.

.Do not promise that which you are incapable of fulfilling .۳۴

۳۴ــ لاتَعِدْ بِما تَعْجِزُ عَنِ الوَفاءِ بِهِ.

.Do not guarantee that which you are incapable of fulfilling .۳۵

۳۵ــ لاتَضْمَنْ مالاتَقْدِرُ عَلَى الوَفاءِ بِهِ.

.Never make a promise that you are not confident you will be able to keep .۳۶

۳۶_ لاتَعِدَنَّ عِدَةً لاتَثِقُ مِنْ نَفْسِکَ بِإنْجازِها.

.He who breaks his promises is not loyal in his covenants .۳۷

۳۷_ غَيْرُ مُوف بِالعُهُودِ مَنْ أخْلَفَ الوُعُودَ.

.Be a keeper of promises and a fulfiller of vows .۳۸

۳۸_ کُنْ مُنَجِّزاً لِلْوَعْدِ مُوفِياً بِالنَّذْرِ.

.One who fulfils his promise demonstrates his nobility .۳۹

۳۹_ مَنْ وَفى بِعَهْدِهِ أعْرَبَ عَنْ کَرَمِهِ.

.One who safeguards his covenant is considered loyal .۴۰

۴۰_ مَنْ حَفِظَ عَهْدَهُ کانَ وَفِيّاً.

One who is unwaveringly loyal deserves to be chosen .۴۱

[as a friend].

۴۱_ مَنْ أحْسَنَ الوَفاءَ اِسْتَحَقَّ الاِصْطِفاءَ.

۴۲. The promise [that is made] is one of the two bondages.

۴۲_ اَلوَعْدُ أحَدُ الرِّقَّيْنِ.

۴۳. Fulfilling the promise [one makes] is one of the two emancipations.

۴۳_ إنْجازُ الوَعْدِ أحَدُ العِتْقَيْنِ.

۴۴. A polite refusal is better than a protracted promise.

۴۴_ اَلمَنْعُ الجَمِيلُ أحْسَنُ مِنَ الوَعْدِ الطَّويلِ.

۴۵. Fulfilling promises is from the signs of distinction.

۴۵_ إنْجازُ الوَعْدِ مِنْ دَلائِلِ المَجْدِ.

۴۶. Sincere friendship and fulfilling promises are from loyalty to [one's] pledge.

۴۶_ خُلُوصُ الوُدِّ والوَفاءِ بِالوَعْدِ مِنْ حُسْنِ العَهْدِ.

۴۷. Be steadfast [and loyal] in fulfilling your pledges.

۴۷_ اِعْتَصِمُوا بِالذِّمَمِ فی أوْتادِها.

۴۸. Never trust the promise of the one who has no religion.

۴۸_ لاتَثِقَنَّ بِعَهْدِ مَنْ لادينَ لَهُ.

۴۹. One who has no loyalty cannot keep a promise.

۴۹_ لاعَهْدَ لِمَنْ لا وَفاءَ لَهُ.

۵۰. The promise of one who has no intellect is not relied upon.

۵۰_ لايُوثَقُ بِعَهْدِ مَنْ لاعَقْلَ لَهُ.

You will never abide by the covenant of the book until you know the one who has .۵۱
.cast it away

۵۱_ لَنْ تَأْخُذُوا بِمِيثاقِ الكِتابِ حتّى تَعْرِفُوا الَّذى نَبَذَهُ.

Never let the hardship that you undergo in [fulfilling] the covenant of Allah lead you .۵۲
to break it, for indeed your patience during the hardship from which you seek relief and a favourable outcome are better for you than the excuse [and betrayal] whose evil consequences you fear and because of which you are encompassed by .chastisement from Allah

۵۲_ لايَدْعُوَنَّكَ ضيقٌ لَزِمَكَ فى عَهْدِ اللّهِ إلَى النَّكْثِ، فَإنَّ صَبْرَكَ عَلى ضيق تَرْجُو اِنْفِراجَهُ، وفَضْلَ عاقِبَتِهِ خَيْـرٌ لَكَ مِنْ عُذْر تَخافُ

تَبِعَتَهُ، وتُحيطُ بِكَ مِنَ اللّهِ لأجْلِهِ العُقُوبَةُ.

The most honourable of endeavours is being careful of [fulfilling] one's pledges .۵۳ ((and the best trait is keeping ties with near relatives.

۵۳_ أشْرَفُ الهِمَمِ، رِعايَةُ الذِّمامِ (الذِّمَمِ، وأفْضَلُ الشِّيَمِ صِلَةُ الرَّحِمِ).

Verily fulfilling promises is part of faith .۵۴.

۵۴_ إنَّ حُسْنَ العَهْدِ مِنَ الإيمانِ.

Indeed promises are [like] metal collars around the necks [of people] until the Day .۵۵ of Resurrection, so whoever fulfils them is delivered by Allah, and whoever breaks them is forsaken by Allah, and whoever takes them lightly, they will take their plea to the One who has enjoined them and has ordered His creation to fulfil them.

۵۵_ إنَّ العُهُودَ قَلائِدُ فِى الأعْناقِ إلى يَوْمِ القِيامَهِ، فَمَنْ وَصَلَها وَصَلَهُ اللّهُ، ومَنْ نَقَضَها خَذَلَهُ اللّهُ، ومَنِ اسْتَخَّفَ بِها خاصَمَتْهُ إلَى الَّذى أكَّدَها وأخَذَ خَلْقَهُ بِحِفْظِها.

Do not renege on your covenant and do not break your pledge; and do not double- .۵۶ cross your enemy, for Allah has made his covenant and his pact a safety for him.

۵۶_ لاتَغْدَرَنَّ بِعَهْدِكَ، وَلاتُخْفِرَنَّ ذِمَّتَكَ، ولاتَخْتِلْ عَدُوَّكَ، فَقَدْ جَعَلَ اللّهُ سُبْحانَهُ عَهْدَهُ وذِمَّتَهُ أمْناً لَهُ.

One of the most honourable of traits is safeguarding [and fulfilling] your pledges .۵۷.

۵۷_ مِنْ أشْرَفِ الشِّيَمْ حِياطَهُ الذِّمَمِ.

One of the most honourable of traits is being faithful to your pledges .۵۸.

۵۸_ مِنْ أشْرَفِ الشِّيَمِ اَلوَفاءُ بِالذِّمَمِ.

He who does not observe his promises and agreements has no conviction in Allah .۵۹.

۵۹_ ما أيْقَنَ بِاللّهِ مَنْ لَمْ يَرْعَ عُهُودَهُ وذِمَّتَهُ.

One who enters upon the springs of loyalty is quenched by the drink of .۶۰

.purity

۶۰_ مَنْ وَرَدَ مَناهِلَ الوَفاءِ رَوِیَ مِنْ مَشارِبِ الصَّفاءِ.

.People are safe from the betrayal of one in whose heart resides loyalty .۶۱

۶۱_ مَنْ سَکَنَ الوَفاءُ صَدْرَهُ أمِنَ النّاسُ غَدْرَهُ.

.One of the signs of faith is fulfilling promises .۶۲

۶۲_ مِنْ دَلائِلِ الإیمانِ الوَفاءُ بِالعَهْدِ.

.Keeping promises is from the perfection of [one's] magnanimity .۶۳

۶۳_ مِنْ تَمامِ المُرُوَّهِ إنْجازُ الوَعْدِ.

.From the best [teachings] of Islam is the fulfilling of pledges .۶۴

۶۴_ مِنْ أفْضَلِ الإسْلامِ اَلوَفاءُ بِالذِمامِ.

!How good is loyalty and how evil is treachery .۶۵

۶۵_ ما أحْسَنَ الوَفاءَ وأقْبَحَ الجَفاءَ.

.He who delays in fulfilling a promise has not kept it .۶۶

۶۶_ ما أنْجَزَ الوَعْدَ مَنْ مَطَلَ بِهِ.

.Fulfilling [one's] pledges is the adornment of honour .۶۷

۶۷_ وَفاءٌ بِالذِّمَمِ (وَفاءُ الذِّمَمِ)زینَهُ الْکَرَمِ.

.One who breaks his pledge earns dispraise .۶۸

۶۸_ مَنْ أخْفَرَ ذِمَّهً اِکْتَسَبَ مَذَمَّهً.

.For every pledge that is broken there is uncertainty .۶۹

۶۹_ لِکُلِّ ناکِث شُبْهَهٌ.

Flaws And Faults

العيب والنقص والعوره-Flaws and faults

.The greatest flaw is that you fault others for what is [also] in you .۱

۱_ أكْبَرُ العَيْبِ أنْ تَعيبَ غَيْرَكَ بِما هُوَ فيكَ.

The most incompetent of all people is one who is able to remove a flaw in himself .۲ .but does not do so

۲_ أعْجَزُ النّاسِ مَنْ قَدَرَ عَلى أنْ يُزيلَ النَّقْصَ عَنْ نَفْسِهِ ولَمْ يَفْعَلْ.

Verily everyone has faults, so do not expose that which is hidden from you, for .۳ indeed Allah, the Glorified, has hidden them out of clemency; and hide the faults [of others] as much as possible, [and in return] Allah, the Glorified, will hide that which you would

like to remain hidden.

۳_ إنَّ لِلنّاسِ عُيُوباً، فَلا تَكْشِفْ ما غابَ عَنْکَ، فَإنَّ اللّهَ سُبْحانَهُ يَحْلُمُ عَلَيْها، واسْتُرِ العَوْرَةَ مَا اسْتَطَعْتَ يَسْتُرِ اللّهُ سُبْحانَهُ ما تُحِبُّ سَتْرَهُ.

۴. The inner hearts will soon become aware of the secret faults.

۴_ تَكادُ ضَمائِرُ القُلُوبِ تَطَّلِعُ عَلى سَرائِرِ العُيُوبِ.

۵. Scrutinizing the faults of others is a fault [in itself].

۵_ تَأَمُّلُ العَيْبِ عَيْبٌ.

۶. I am surprised at the one about whom it is said: ‘Indeed in him there is evil,’ and he knows it is in him, how can he be annoyed?

۶_ عَجِبْتُ لِمَنْ يُقالُ: إنَّ فيهِ الشَّرَّ الَّذى يَعْلَمُ أنَّهُ فيهِ كَيْفَ يَسْخَطُ.

۷. I am amazed at the one who is described with a good trait that he knows is not in him, how can he be pleased?

۷_ عَجِبْتُ لِمَنْ يُوصَفُ بِالخَيْرِ الَّذى يَعْلَمُ أنَّهُ لَيْسَ فيهِ كَيْفَ يَرضى.

۸. Those with faults love to spread the faults of people so that they get a greater excuse for their own faults.

۸_ ذَوُوا العُيُوبِ يُحِبُّونَ إشاعَةَ مَعائِبِ النّاسِ لِيَتَّسِعَ لَهُمُ العُذْرُ فى مَعائِبِهِمْ.

۹. I am amazed at one who disapproves of the faults of people while he has more faults himself and does not see them.

۹_ عَجِبْتُ لِمَنْ يُنْكِرُ عُيُوبَ النّاسِ ونَفْسُهُ أكْثَرُ شَىْءٍ مَعاباً وَلايُبْصِرُها.

۱۰. The eyes of the lover are blind to the faults of his beloved, and his ears are deaf to the ugliness of his evils.

۱۰_ عَيْنُ المُحِبِّ عَمِيَّةٌ عَنْ مَعائِبِ المَحْبُوبِ، وأُذُنُهُ صَمّاءٌ عَنْ قُبْحِ مَساويهِ.

.Covering up the faults [of others] is generosity and virtue .۱۱

۱۱_ غِطاءُ العُيُوبِ السَّخاءُ والعَفافُ.

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.person’s own faults are enough to keep him occupied from the faults of other people

۱۲ــ کَفی بِالمَرْءِ شُغْلاً (شُغْلُهُ) بِمَعائِبِه ِعَنْ مَعائِبِ النّاسِ.

Let what one knows of his own faults hold him back from [disclosing] what he .۱۳ .knows of the faults of others

۱۳ــ لِیَکُفَّ مَنْ عَلِمَ مِنْکُمْ عَنْ عَیْبِ غَیْرِهِ ما یَعْرِفُ مِنْ عَیْبِ نَفْسِهِ.

Let that which you know of your own faults prevent you from mentioning the faults .۱۴ .of others

۱۴ــ لِیَنْهَکَ عَنْ ذِکْرِ مَعائِبِ النّاسِ ما تَعْرِفُ مِنْ مَعائِبِـکَ.

Let the most preferred people in your eyes be the ones who guide you to your .۱۵ .faults and help you to reform yourself

۱۵ــ لِیَکُنْ آثَرُ النّاسِ عِنْدَکَ مَنْ أهْدی إلَیْکَ عَیْبَکَ وأعانَکَ عَلی نَفْسِکَ.

Let the most beloved of all people to you be one who guides you to the right and .۱۶ .discloses your faults to you

۱۶ــ لِیَکُنْ أحَبُّ النّاسِ إلَیْکَ مَنْ هَداکَ إلی مَراشِدِکَ، وکَشَفَ لَکَ عَنْ مَعائِبِـکَ

.Not every fault is manifested .۱۷

۱۷ــ لَیْسَ کُلُّ عَوْرَه تَظْهَرُ.

If the deficient person came to know of his own deficiency, he would be greatly .۱۸ .disturbed by what he learnt of his faults

۱۸ــ لَوْ عَرَفَ المَنْقُوصُ نَقْصَهُ لَساءَهُ ما یَری مِنْ عَیْبِهِ.

.One who seeks a fault [in others] will find it .۱۹

۱۹ــ مَنْ طَلَبَ عَیْباً وَجَدَهُ.

.One who shows you your fault has indeed counselled you .۲۰

۲۰ـ مَنْ بَصَّرَكَ عَيْبَكَ فَقَدْ نَصَحَكَ.

.One who knows what [flaw] is in himself hides the faults of his brother .۲۱

۲۱ـ مَنْ عَلِمَ ما فيهِ سَتَـرَ عَلى أخيهِ.

One who informs you of your faults .۲۲

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is indeed your friend.

۲۲ـ مَنْ أبانَ لَکَ عَیْبَکَ فَهُوَ وَدُودُکَ.

۲۳. One who hides your faults [from you] is indeed your enemy.

۲۳ـ مَنْ ساتَرَ عَیْبَکَ فَهُوَ عَدُوُّکَ.

۲۴. One who discloses your faults to you guards you in your absence.

۲۴ـ مَنْ کاشَفَکَ فی عَیْبِکَ حَفِظَکَ فی غَیْبِکَ.

۲۵. One who flatters you for your fault, criticizes you in your absence.

۲۵ ـ مَنْ داهَنَکَ فی عَیْبِکَ عابَکَ فی غَیْبِکَ.

۲۶. One who sees his own faults does not fault anyone.

۲۶ـ مَنْ أبْصَرَ عَیْبَ نَفْسِهِ لَمْ یَعِبْ أحَداً.

۲۷. One who is looking for the faults of people should start with himself.

۲۷ـ مَنْ بَحَثَ عَنْ عُیُوبِ النّاسِ فَلْیَبْدَأْ بِنَفْسِهِ.

۲۸. Whoever disapproves of the faults of people but accepts them in himself, then that is a fool.

۲۸ـ مَنْ أنْکَرَ عُیُوبَ النّاسِ، ورَضِیَها لِنَفْسِهِ، فَذلِکَ الأحْمَقُ.

۲۹. One who belittles others for that which he himself does, then that is an imbecile.

۲۹ـ مَنْ أزْری عَلی غَیْرِهِ بِما یَأتِیهِ فَذلِکَ الأخْرَقُ.

۳۰. One of the greatest faults of a person is for his flaws to be hidden to him.

۳۰ـ مِنْ أشَدِّ عُیُوبِ المَرْءِ أنْ تَخْفی عَلَیْهِ عُیُوبُهُ.

۳۱. Nothing prevents any of you from meeting his brother who has a fault which he hates [and advising him to reform] except the fear that he too may meet you with a

similar fault; indeed you have joined together in the love of this transitory [life] and .have rejected the Hereafter

٣١_ ما يَمْنَعُ أحَدَكُمْ أنْ يَلْقى أخاهُ بِما يَكْرَهُ مِنْ عَيْبِهِ إلاّ مَخافَهُ أنْ يَلْقاهُ بِمِثْلِهِ قَدْ تَصافَيْتُمْ عَلى حُبِّ العاجِلِ ورَفْضِ الآجِلِ.

He who .٣٢

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mentions your faults has not guarded you in your absence.

۳۲_ ما حَفِظَ غَيْبَكَ مَنْ ذَكَرَ عَيْبَكَ.

۳۳. He who points you to your faults and guards [your honour in] your absence has spared no efforts in advising you.

۳۳_ ما أَلاكَ جُهْداً فِى النَّصيحَهِ مَنْ دَلَّكَ عَلى عَيْبِكَ وحَفِظَ غَيْبَكَ.

۳۴. A person’s cognizance of his own faults is the most beneficial knowledge.

۳۴_ مَعْرِفَهُ المَرْءِ بِعُيُوبِهِ أَنْفَعُ المَعارِفِ.

۳۵. Never pursue the faults of people, for indeed if you think about it, you have of your own faults that which will keep you occupied from finding faults in others.

۳۵_ لاتَتَّبِعَنَّ عُيُوبَ النّاسِ فَإِنَّ لَكَ مِنْ عُيُوبِكَ إِنْ عَقَلْتَ ما يَشْغَلُكَ أَنْ تَعيبَ أَحداً.

۳۶. Do not fault others for that which you do yourself, and do not punish (or rebuke) others for the sin that you permit yourself [to indulge in].

۳۶_ لاتَعِبْ غَيْرَكَ بِما تَأْتيهِ، وَلاتُعاقِبْ (وَلا تُعاتِبْ) غَيْرَكَ بِذَنْب تُرَخِّصُ لِنَفْسِكَ فيهِ.

۳۷. Pursuing the faults [of others] is from the gravest evils.

۳۷_ تَتَبُّعُ العَوْراتِ مِنْ أَعْظَمِ السَوْآتِ.

۳۸. Pursuing the faults [of others] is from the most detestable of faults and worst evils.

۳۸_ تَتَبُّعُ العُيُوبِ مِنْ أَقْبَحِ العُيُوبِ وشَـرِّ السَّيِّئاتِ.

۳۹. Whoever exposes his brother’s veil [and reveals his flaws], the faults of his own household (or family) get exposed.

۳۹_ مَنْ كَشَفَ حِجابَ أَخيهِ اِنْكَشَفَ عَوْراهُ بَيْتِهِ(بَنِيهِ).

۴۰. One who pursues the faults of people, Allah exposes his own faults.

۴۰_ مَنْ تَتَبَّعَ عَوْراتِ النَّاسِ کَشَفَ اللّهُ عَوْرَتَهُ.

One who seeks to learn about the secrets of his neighbour, his [own] curtains [of .۴۱ secrets] are torn apart.

۴۱_ مَنْ

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تَطَلَّعَ عَلى أسْرارِ جارِهِ اِنْهَتَكَتْ أسْتارُهُ.

۴۲. Whoever searches for the secrets of others, Allah uncovers his own secrets.

۴۲ــ مَنْ بَحَثَ عَنْ أسْرارِ غَیْـرِهِ أظْهَرَ اللّهُ أسْرارَهُ.

۴۳. Whoever pursues the hidden flaws [of others], Allah makes the affection of the hearts forbidden to him.

۴۳ــ مَنْ تَتَبَّعَ خَفِیّاتِ العُیُوبِ حَرَمَهُ اللّهُ مَوَدّاتِ القُلُوبِ.

۴۴. Hide the flaw of your brother because of what you know is in yourself.

۴۴ــ أُسْتُرْ عَوْرَةَ أخِیکَ لِما تَعْلَمُهُ فیکَ.

۴۵. Hide the flaws [of others] as much as you can and Allah, the Glorified, will hide for you that which you would like to remain hidden.

۴۵ــ أُسْتُرِ العَوْرَةَ مَا اسْتَطَعْتَ یَسْتُـرِ اللّهُ سُبْحانَهُ مِنْکَ ما تُحِبُّ سَتْـرَهُ.

۴۶. The most hated of all people is the fault-finder.

۴۶ــ أمْقَتُ النّاسِ اَلعَیّابُ.

Taunting

Taunting-التعییر

۱. Whoever taunts others for something is himself affected by it.

۱ــ مَنْ عَیَّرَ بِشَـیْء بُلِیَ بِهِ.

Lifestyle

Lifestyle-العیش

۱. The most pleasant life is [a life of] contentment.

۱ــ أطْیَبُ العَیْشِ القَناعَةُ.

.The person with the worst lifestyle of all people is the jealous one .۲

۲_ أسْوَءُ النّاسِ عَيْشاً الحَسُودُ.

The most felicitous lifestyle is achieved by abandoning unnecessary constraints .۳ .[[and formalities

۳_ أهْنَى العَيْشِ إطْراحُ الكُلَفِ.

Of all the people, the person who has the best lifestyle is one in whose grace other .۴ .people live

۴_ أحْسَنُ النّاسِ عَيْشاً مَنْ عاشَ النّاسُ فى فَضْلِهِ.

The person with the most blessed lifestyle is one who has been granted . ۵ .contentment by Allah, the Glorified, and who has been given a good wife

۵_ أنْعَمُ النّاسِ عَيْشاً مَنْ مَنَحَهُ اللّهُ سُبْحانَهُ القَناعَهَ، وأصْلَحَ لَهُ زَوْجَهُ.

Verily the .۶

person who has the happiest life of all people is one who is satisfied with what Allah has apportioned for him.

۶ــ إنَّ أهْنَأَ النّاسِ عَيْشاً مَنْ كانَ بِما قَسَمَ اللّهُ لَهُ راضِياً.

۷. Verily the person with the best lifestyle is one through whose life the lives of others are improved.

۷ــ إنَّ أحْسَنَ النّاسِ عَيْشاً، مَنْ حَسُنَ عَيْشُ النّاسِ فى عَيْشِهِ.

۸. Death is preferable to abasement.

۸ــ اَلمَنِيَّهُ، ولاالدَّنِيَهُ.

۹. Death is preferable to succumbing to disgrace (or giving up freedom).

۹ــ اَلمَوْتُ، ولاابْتِذالُ الخِزْيِهِ(الحُرِّيَهُ).

۱۰. Having less is preferable to humiliation.

۱۰ــ اَلتَّقَلُّلُ، ولاالتّذَلُّلُ.

۱۱. Management [and planning] makes life good.

۱۱ــ صَلاحُ العَيْشِ التَّدْبيرُ.

۱۲. The mainstay of life is good estimation and its basis is good management.

۱۲ــ قِوامُ العَيْشِ حُسْنُ التَّقْديرِ، ومِلاكُهُ حُسْنُ التَّدْبيرِ.

۱۳. One who lives, dies.

۱۳ــ مَنْ عاشَ ماتَ.

۱۴. One who lives [a long life], loses his loved ones.

۱۴ــ مَنْ عاشَ فَقَدَ أحِبَّتَهُ.

۱۵. Early death is better than a wretched life.

۱۵ـ مَوْتٌ وَحِیٌّ خَیْـرٌ مِنْ عَیْش شَقِّی.

.Life has sweetness and bitterness .۱۶

۱۶ـ اَلعَیْشُ یَحْلُو ویَمُرُّ.

.The bane of livelihood is mismanagement .۱۷

۱۷ـ آفَهُ المَعاشِ سُوءُ التَّدْبیرِ.

Three things don’t let their possessor enjoy a happy life: malice, jealousy and bad .۱۸ .character

۱۸ـ ثَلاثٌ لایُهْنَأُ لِصاحِبِهِنَّ عَیْشٌ: اَلحِقْدُ،والحَسَدُ، وسُوءُ الخُلْقِ.

.The beauty of life is [in] contentment .۱۹

۱۹ـ جَمالُ العَیْشِ القَناعَهُ.

.One who stays in the company of his enemy does not enjoy a happy life .۲۰

۲۰ـ لَمْ یَهْنَأِ العَیْشَ مَنْ قارَنَ الضِدَّ.

.Good estimation with sufficiency is better than striving in extravagance .۲۱

۲۱ـ حُسْنُ التَّقْدیرِ مَعَ الکَفافِ خَیْـرٌ مِنَ السَّعْیِ فِی الإسْرافِ.

Preferring comfort [over hard work] cuts off .۲۲

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the means of profit [and benefit].

۲۲_ إيثارُ الدَّعَهِ يَقْطَعُ أسْبابَ المَنْفَعَهِ.

Lowering The Gaze

Lowering the gaze-العين وغض الطّرف

١. Lowering the gaze is a sign of magnanimity.

١_ غَضُّ الطَّرْفِ مِنَ المُرُوءَهِ.

٢. Lowering the gaze is better than staring.

٢_ غَضُّ الطَّرْفِخَيْرٌ مِنْ كَثيرِ النَّظَرِ.

٣. Lowering the gaze is one of the best [acts of] piety.

٣_ غَضُّ الطَّرْفِ مِنْ أفْضَلِ الوَرَعِ.

۴. Lowering the gaze is from perfect gracefulness.

۴_ غَضُّ الطَّرْفِ مِنْ كَمالِ الظَّرْفِ.

۵. One who lowers his gaze relieves his heart.

۵_ مَنْ غَضَّ طَرْفَهُ أراحَ قَلْبَهُ.

۶. One who lowers his gaze, his regret reduces and he is saved from harm.

۶_ مَنْ غَضَّ طَرْفَهُ قَلَّ أسَفُهُ وأمِنَ تَلَفُهُ.

٧. How good an act of piety lowering the gaze is!

٧_ نِعْمَ الوَرَعُ غَضُّ الطَّرْفِ.

٨. How good a curtailer of lustful desires lowering the gaze is!

٨_ نِعْمَ صارِفُ الشَّهَواتِ غَضُّ الأبْصارِ.

.There is no magnanimity like lowering the gaze .۹

۹_ لامُرُوَّةَ كَغَضِّ الطَّرْفِ.

One who does not feign negligence and lower his gaze in many situations, his life .۱۰ .becomes bitter

۱۰_ مَنْ لَمْ يَتَغافَلْ وَلايَغُضَّ عَنْ كَثير مِنَ الأُمُورِ تَنَغَّصَتْ عيشَتُهُ.

.One who frees his gaze occasions (or brings about) his [own] destruction .۱۱

۱۱_ مَنْ أطْلَقَ طَرْفَهُ جَلَبَ (اِجْتَلَبَ) حَتْفَهُ.

.(The eye is the scout of the heart (or of temptations .۱۲

۱۲_ اَلعَيْنُ رائِدُ القَلْبِ (الفِتَنْ).

.The eye is the emissary of the heart .۱۳

۱۳_ اَلعَيْنُ بَريدُ القَلْبِ.

.Eyes are the informers of the heart .۱۴

۱۴_ اَلعُيُونُ طَلائِعُ القُلُوبِ.

.Eyes are the hunting traps of Satan .۱۵

۱۵_ العُيُونُ مَصائِدُ الشَّيْطانِ.

When the eye sees what is [lustfully] desired, the heart becomes blind to the .۱۶ .consequence

_۱۶

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إذا أبْصَرَتِ العَيْنُ الشَّهْوَهَ عَمِیَ القَلْبُ عَنِ العاقِبَهِ.

.Blessed is the eye that forsakes its sleep in obedience [and worship] to Allah .۱۷

۱۷ـ طُوبی لِعَیْن هَجَرَتْ فی طاعَهِ اللّهِ غُمضَها.

(The day has dawned for those with two eyes.(۱ .۱۸

۱۸ـ قَدْ أضاءَ الصُّبحُ لِذی عَیْنَیْنِ.

.Bear annoyances patiently [in life] otherwise you will never be pleased .۱۹

۱۹ـ أغْضِعَلَی القَذی وإلاّ لَمْ تَرْضَ أبَداً.

.The glance is the scout of temptations .۲۰

۲۰ـ اَللَّحْظُ رائِدُ الفِتَنِ.

There is no part of the body that is less thankful than the eye, so do not give it what .۲۱ .it seeks thereby letting it occupy you from the remembrance of Allah

۲۱ـ لَیْسَ فِی الجَوارِحِ أقَلَّ شُکْراً مِنَ العَیْنِ، فَلاتُعْطُوها سُؤْلَها فَتَشْغَلَکُمْ عَنْ ذِکْرِ اللّهِ.

Seeing

Seeing–العیان

.Seeing something [yourself] is not the same as being informed about it .۱

۱ـ لَیْسَ العِیانُ کَالخَبَرِ.

Helper

Helper–المعین

.There is no good in a helper who humiliates .۱

۱ـ لاخَیْـرَ فی مُعین مُهین.

Inarticulateness

العيّ-Inarticulateness

.The worst inarticulateness is [that which is caused by] irritation .١

١ــ أقْبَحُ العَيِّ الضَّجْرُ.

.(Muteness is better than inarticulateness (or error .٢

٢ــ اَلْخَرَسُ خَيْــرٌ مِنَ العَيِّ (الغَيِّ).

The sign of inarticulateness is repeating oneself during a debate and increased .٣
.excitement during conversation

٣ــ عَلامَةُ العَيِّ تَكْرارُ الكَلامِ عِنْدَ المُناظَرَهِ، وكَثْرَهُ التَّبَجُّجِ عِنْدَ المُحاوَرَهِ.

.No declaration can be made with inarticulateness .۴

۴ــ لابَيانَ مَعَ عَيّ.

.Inarticulateness is beleaguering .۵

۵ــ اَلعَيُّ حَصَــرٌ.

Outcome

المَغَبَّه-Outcome

.Little with a praised outcome is better than plenty with a harmful consequence .١

١ــ قَليلٌ تُحْمَدُ مَغَبَّتُهُ خَيْرٌ مِنْ كَثير تَضُرُّ عاقِبَتُهُ.

The Enviable

المغبوط-The Enviable

.Enviable is the one whose certitude is strong .١

۱ـ اَلمَغْبُوطُ مَنْ

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۱- This could mean: The matter is clear for those whose eyes are open to see.

قَوِىَ يَقينُهُ.

.Many a person is envied [by others] for something which is [actually] his affliction .۲

۲_ رُبَّ مَغْبُوط بِرَجاء هُوَ داؤُهُ.

How many a person is envied for the blessing he has been given [in this world] while .۳ .he is among those who will be destroyed in the Hereafter

۳_ كَمْ مِنْ مَغْبُوط بِنِعْمَتِهِ وهُوَ فِى الاخِرَهِ مِنَ الهالِكينَ.

The Deceived

المغبون-The Deceived

Deceived is the one who is occupied with the world and loses his share of the .۱ .Hereafter

_ اَلْمَغْبُونُ مَنْ شُغِلَ بِالدُّنْيا وَفاتَهُ حَظُّهُ مِنَ الاخِرَهِ.

.Deceived is the one whose faith is corrupt .۲

۲_ اَلْمَغْبُونُ مَنْ فَسَدَ دينُهُ.

.Deceived is the one who sells a lofty Paradise for a lowly sin .۳

۳_ اَلْمَغْبُونُ مَنْ باعَ جَنَّـهً عَلِيَّهً بِمَعْصِيَه دَنِيَّه.

Who is more deceived than one who exchanges Allah, the Glorified, for other than .۴ !?Him

۴_ مَنْ أغْبَنُ مِمَّنْ باعَ اللّهَ سُبْحانَهُ بِغَيْرِهِ.

Imbecility

الغباوه-Imbecility

.Imbecility is misguidance .۱

١ــ اَلغَباوَهُ غِوايَهٌ.

.Counter imbecility with astuteness .٢

٢ــ ضادُّوا الغَباوَهَ بِالفِطْنَهِ.

It is enough of imbecility for a person to look at the faults of people when the same .٣ .faults are hidden to him of himself

٣ــ كَفى بِالمَرْءِ غَباوَهً أنْ يَنْظُرَ مِنْ عُيُوبِ النّاسِ إلى ما خَفِىَ عَلَيْهِ مِنْ عُيُوبِهِ.

.Imbecility is from the most detestable of traits .۴

۴ــ مِنْ أقْبَحِ الشِّيَمِ الغَباوَهُ.

Treachery

الغدْر-Treachery

Treachery by everyone is evil, but by those who have power and authority it is .١ .worse

ــ الغَدْرُ بِكُلِّ أحَد قَبيحٌ، وهُوَ بِذَوِى القُدْرَهِ والسُّلْطانِ أقْبَحْ.

.Treachery increases the burden [of sin] and degrades one’s status .٢

٢ــ اَلْغَدْرُ يُعَظِّمُ الوِزْرَ ويُزْرى بِالقَدْرِ.

,Beware of treachery .٣

for indeed it is the ugliest betrayal; and verily the treacherous one is humiliated in the sight of Allah.

۳ــ إيّاكَ والغَدْرَ، فَإنَّهُ أقْبَحُ الخِيانَهِ، وإنَّ الغَدُورَ لَمُهانٌ عِنْدَاللّهِ.

۴. The worst treachery is divulging the secret [that has been entrusted to you].

۴ــ أقْبَحُ الغَدْرِ إذاعَةُ السِّرِّ.

۵. Treachery is the quality of the wicked.

۵ــ اَلْغَدْرُ شيمَةُ اللِّئامِ.

۶. Treachery multiplies [one’s] sins.

۶ــ اَلغَدْرُ يُضاعِفُ السَّيِّئاتِ.

۷. Eschew treachery, for indeed it takes you away from the Qur’an.

۷ــ جانِبُوا الغَدْرَ فَإنَّهُ مُجانِبُ القُرآنِ.

۸. The treachery of a man is a disgrace upon him.

۸ــ غَدْرُ الرَّجُلِ مَسَبَّةٌ عَلَيْهِ.

۹. Be one who acts with goodness, forbids evil and shuns the trait of treachery.

۹ــ كُنْ عامِلاً بِالخَيْرِ، ناهِياً عَنِ الشَّرِّ، مُنْكِراً شيمَةَ الغَدْرِ.

۱۰. One who acts treacherously is sullied by his treachery.

۱۰ــ مَنْ غَدَرَ شانَهُ غَدْرُهُ.

۱۱. He who is certain about the place of [final] return does not act treacherously.

۱۱ــ ما غَدَرَ مَنْ أيْقَنَ بِالمَرْجِــعِ.

۱۲. How appropriate it is for the treacherous one to be dealt with disloyally.

۱۲_ ما أَخْلَقَ مَنْ غَدَرَ أنْ لا يُوفى لَهُ.

.There is no faith in the treacherous .۱۳

۱۳_ لاإيمانَ لِغَدُور.

.With treachery, the companionship of a friend does not last .۱۴

۱۴_ لاتَدُومُ مَعَ الغَدْرِ صُحْبَهُ خَلِيل.

.Treachery with the treacherous is loyalty in the sight of Allah, the Glorified .۱۵

۱۵_ الغَدْرُ لأَهْلِ الغَدْرِ وَفاءٌ عِنْدَاللّهِ سُبْحانَهُ.

.Treachery is the worst of the two betrayals .۱۶

۱۶_ اَلْغَدْرُ أَقْبَحُ الخِيانَ_تَيْنِ.

The person who will face the quickest retribution is the man with whom you make .۱۷ a contract while having the intention of being loyal to it, whereas his

.intention is to betray you

۱۷ـ أسْرَعُ الأشْياءِ عُقُوبَةً رَجُلٌ عاهَدْتَهُ عَلى أمْر وَكانَ مِنْ نِيَّتِکَ الوَفاءُ لَهُ، وَمِنْ نِيَّتِهِ الغَدْرُ بِکَ.

Delusion

الغرور-Delusion

Be cautious of being deceived by the delusion of a small hindrance or being made to .۱ [stumble by the joy of an insignificant transitory pleasure [of this world.

۱ـ اِحْذَرْ أنْ يَخْدَعَکَ (يَخْتَدِعَکَ)الغُرُورُ بِالحائِلِ اليَسيرِ، أوْ يَسْتَزِلَّکَ السُّرُورُ بِالزّائِلِ الحَقيرِ.

.The consolidation of delusion is in sleeping with ease in the presence of the enemy .۲

۲ـ جِماعُ الغُرُورِ فِى الاِسْتِنامَهِ إلَى العَدُوِّ.

.Blessed be the one who has not been killed by the lethal poisons of deception .۳

۳ـ طُوبى لِمَنْ لَمْ تَقْتُلْهُ قاتِلاتُ الغُرُورِ.

.It is enough of a delusion for a person to trust all that his soul lures him towards .۴

۴ـ كَفى بِالمَرْءِ غُرُوراً أنْ يَثِقَ بِكُلِّ ما تُسَوِّلُ لَهُ نَفْسُهُ.

He (‘a) said about the one whom he praised: He has not been killed by the lethal .۵ poisons of delusion and has not been covered (or overcome) by the uncertainties of .matters

۵ـ وقالَ ـ عَلَيْهِ السّلامُ ـ فى حَقِّ مَنْ أثنى عَلَيْهِ: لَمْ تَقْتُلْهُ قاتِلاتُ الغُرُورِ، وَلَمْتُغَمَّ (وَلَمْ تُعَمَّ) عَلَيْهِ مُشْتَبِهاتُ الأُمُورِ.

He who trusts in the falsehood of delusions and yearns for the false [and short- .۶ lived] joys has not thought about the consequences of matters.

۶ـ لَمْ يُفَكِّرْ فى عَواقِبِ الأُمُورِ مَنْ وَثِقَ بِزُورِالغُرُورِ وصَبا إلى زُورِ السُّرُورِ.

.One who is deluded by respite, is tormented by death .۷

۷ـ مَنِ اغْتَرَّ بِالمَهَلِ اِغْتَصَّ بِالأجَلِ.

.Delusion is suffices as ignorance .۸

۸ـ كَفى بِالاِغْتِرارِ جَهْلاً.

One who is deluded by his .۹

.condition, reduces his efforts

۹_ مَنِ اغْتَّرَ بِحالِهِ قَصَّرَ عَنِ احْتِيالِهِ.

One who is deluded by the peacefulness of the time gets distressed by the impact .۱۰ .of calamities

۱۰_ مَنِ اغْتَرَّ بِمُسالَمَهِ الزَّمَنِ اِغْتَصَّ بِمُصادَمَهِ المِحَنِ.

When a person persists in sinning and [still] expects to be forgiven, then he is under .۱۱ .a delusion about Allah, the Glorified

۱۱_ مِنَ الغِرَّهِ بِاللّهِ سُبْحانَهُ أنْ يُصِرَّ المَرْءُ عَلَى المَعْصِيَهِ ويَتَمَنَّى المَغْفِرَهَ.

.There is no judiciousness with heedlessness .۱۲

۱۲_ لاحَزْمَ مَع غِرَّه.

.There is no heedlessness [and delusion] like reliance on the times .۱۳

۱۳_ لاغِرَّهَ كَالثِّقَهِ بِالأيّامِ.

.A deluded person may [sometimes] remain unharmed .۱۴

۱۴_ قَدْ يَسْلَمُ المُغَرَّرُ.

.How many a person is deluded by the good that is spoken about him .۱۵

۱۵_ كَمْ مِنْ مَغْرُور بِحُسْنِ القَوْلِ فيهِ.

.How many a person has been deluded by what is concealed from him .۱۶

۱۶_ كَمْ مِنْ مَغْرُور بِالسِّتْرِ عَلَيْهِ.

.Neither is every deluded person saved, nor is every seeker needy .۱۷

۱۷_ لَيْسَ كُلُّ مَغْرُور بِناج، ولاكُلُّ طالِب بِمُحْتاج.

Usurpation

الغصب-Usurpation

.ne usurped stone in a house is the guaranty of its ruin .۱

۱_ اَلْحَجَرُ الغَصْبُ فِی الدّارِ رَهْنٌ لِخَرابِها.

Anger

الغضب-Anger

.Anger strikes down its possessor and exposes his faults .۱

۱_ اَلْغَضَبُ یُرْدی صاحِبَهُ، ویُبْدی مَعايِبَهُ.

Anger is a kindled fire, one who suppresses it extinguishes the fire and one who lets .۲ .it burn freely is the first person who will be burnt by it

۲_ اَلغَضَبُ نارٌ مُوقَدَهٌ، مَنْ كَظَمَهُ أطْفَأَها، ومَنْ أطْلَقَهُ كانَ أوَّلَ مُحْتَرِق بِها.

.Anger arouses hidden feelings of malice .۳

۳_ اَلْغَضَبُ یُثیرُ كَوامِنَ الحِقْدِ.

Keep away from anger, for its beginning .۴

.is madness and its end is regret

۴_ إيّاكَ والغَضَبَ، فَأوَّلُهُ جُنُونٌ، وآخِرُهُ نَدَمٌ.

.The person who is most capable of being on the right is one who does not get angry .۵

۵_ أقْدَرُ النّاسِ عَلَى الصَّوابِ مَنْ لَمْ يَغْضَبْ.

.The best control is control over anger .۶

۶_ أفْضَلُ المِلْكِ مِلْكُ الغَضَبِ.

Leave some room from your anger for your satisfaction, and when you fly off [in a .۷
.rage] then calm back down

۷_ اِبْقَ لِرِضاكَ مِنْ غَضَبِكَ، وإذا طِرْتَ فَقَعْ شَكِيراً.

Guard yourselves from the vehemence of anger, and prepare for it the restraint .۸
.and forbearance that will help you fight against it

۸_ اِحْتَرِسُوا مِنْ سَوْرَةِ الغَضَبِ، وأعِدُّوا لَهُ ما تُجاهِدُونَهُ، بِهِ مِنَ الكَظْمِ وَالحِلْمِ.

.Beware of anger, for it is indeed a burning fire .۹

۹_ اِحْذَرُوا الغَضَبَ، فَإنَّهُ نارٌ مُحْرِقَةٌ.

The best of people is one who swallows his anger and displays forbearance despite .۱۰
.[having power [to take revenge

۱۰_ أفْضَلُ النّاسِ مَنْ كَظَمَ غَيْظَهُ، وحَلُمَ عَنْ قُدْرَه.

A person's most bitter enemies are his anger and his lust, so whoever controls .۱۱
.these two, his status is elevated and he attains his goal

۱۱_ أعْدى عَدُوّ لِلْمَرْءِ غَضَبُهُ، وشَهْوَتُهُ، فَمَنْ مَلَكَهُما عَلَتْ دَرَجَتُهُ، وَبَلَغَ غايَتَهُ.

.Anger is the conveyance of impetuosity .۱۲

۱۲_ اَلْغَضَبُ مَرْكَبُ الطَّيْشِ.

.Anger evokes impetuosity .۱۳

۱۳_ اَلْغَضَبُ يُثيرُ الطَّيْشَ.

.Anger is the fire of the hearts .۱۴

۱۴_ اَلْغَضَبُ نارُ الْقُلُوبِ.

.Anger is an evil which will destroy [you] if you obey it .۱۵

۱۵_ اَلْغَضَبُ شَرٌّ إنْ أطَعْتَهُ دَمَّرَ.

.Anger is an enemy, so do not let it control you .۱۶

۱۶_ اَلْغَضَبُ عَدُوٌّ، فَلا تُمَلِّكْهُ نَفْسَكَ.

Anger corrupts .۱۷

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.(intellects and distances one from the right (or from reward

۱۷ـ اَلْغَضَبُ یُفْسِدُ الأَلْبابَ،وَ یُبْعِدُ مِنَ الصَّوابِ(عَنِ الثَّوابِ).

Verily if you obey the vehemence of anger, it will lead you to the utmost . ۱۸ .destruction

۱۸ـ إنَّكُمْ إنْ أَطَعْتُمْ سَوْرَهَ الغَضَبِ أَوْرَدَتْكُمْ نِهایَهَ العَطَبِ.

.When anger comes over you, then overcome it with forbearance and dignity .۱۹

۱۹ـ إذا تَسَلَّطَ عَلَیْکَ الغَضَبُ فَاغْلِبْهُ بِالحِلْمِ والوَقارِ.

.Through excessive anger, impetuosity comes about .۲۰

۲۰ـ بِکَثْرَهِ الْغَضَبِ یَکُونُ الطَّیشُ.

How evil an associate anger is! It exposes faults, brings evil closer and distances .۲۱ .good

۲۱ـ بِئْسَ القَرینُ الغَضَبُ، یُبْدی المَعائِبَ، ویُدْنِی الشَّرَّ، ویُباعِدُ الخَیْرَ.

.Remedy your anger with silence and your lust with reason .۲۲

۲۲ـ داوُوا الغَضَبَ بِالصَّمْتِ، والشَّهْوَهَ بِالعَقْلِ.

.Repelling anger with forbearance is the fruit of knowledge .۲۳

۲۳ـ رَدُّ الغَضَبِ بِالحِلْمِ ثَمَرَهُ العِلْمِ.

.Repel [fits of] rage with forbearance .۲۴

۲۴ـ رُدُّوا البادِرَهَ بِالحِلْمِ.

.Yielding to anger is the cause of destruction .۲۵

۲۵ـ سَبَبُ العَطَبِ طاعَهُ الغَضَبِ.

Counter anger with forbearance and you will make your results praiseworthy in .۲۶

.every matter

۲۶_ ضادُّوا الغَضَبَ بِالحِلْمِ، تَحْمِدُوا عَواقِبَكُمْ فی کُلِّ أمْر.

.The raging fire of anger leads to the embarking of destruction .۲۷

۲۷_ ضِرامُ نارِ الغَضَبِ یَبْعَثُ عَلی رُکُوبِ العَطَبِ.

.Counter anger with forbearance .۲۸

۲۸_ ضادُّوا الغَضَبَ بِالحِلْمِ.

.Yielding to anger leads to regret and disobedience .۲۹

۲۹_ طاعَهُ الغَضَبِ نَدَمٌ وعِصْیانٌ.

.One who overcomes his anger has gained victory over Satan .۳۰

۳۰_ ظَفِرَ بِالشَّیْطانِ مَنْ غَلَبَ غَضَبَهُ.

.Satan is victorious over the one who has been overcome by his anger .۳۱

۳۱_ ظَفِرَ الشَّیْطانُ بِمَنْ مَلَکَهُ غَضَبُهُ.

.In anger there is destruction .۳۲

۳۲_ فِی الغَضَبِ اَلعَطَبُ.

Increased anger degrades its possessor and .۳۳

.exposes his faults

۳۳_ كَثْرَةُ الغَضَبِ تُزْرى بِصاحِبِهِ، وتُبْدى مَعايِبَهُ.

.Be slow in getting angry, quick in calming down and ready to accept excuses .۳۴

۳۴_ كُنْ بَطىءَ الغَضَبِ، سَريعَ الفَىْءِ، مُحِبّاً لِقَبُولِ العُذْرِ.

The devil has no greater lasso [to ensnare human beings with] than anger and .۳۵
.women

۳۵_ لَيْسَ لإبْلِيسَ وَهَقٌ أعْظَمُ مِنَ الغَضَبِ والنِّساءِ.

(One who gets angry frequently makes others weary [of him].(۱ .۳۶

۳۶_ مَنْ كَثُرَ تَغَضُّبُهُ مَلَّ.

.One who turns his anger loose hastens his [own] death .۳۷

۳۷_ مَنْ أطْلَقَ غَضَبَهُ تَعَجَّلَ حَتْفُهُ.

.One who is overpowered by his anger is not safe from destruction .۳۸

۳۸_ مَنْ غَلَبَ عَلَيْهِ الغَضَبُ لَمْ يَأْمَنِ العَطَبَ.

.One whose anger overpowers him is susceptible to its harm .۳۹

۳۹_ مَنْ غَلَبَ عَلَيْهِ غَضَبُهُ تَعَرَّضَ لِعَطَبِهِ.

.One who opposes his anger has yielded to forbearance .۴۰

۴۰_ مَنْ عَصى غَضَبَهُ أطاعَ الحِلْمَ.

.Whoever submits to his anger, his ruin is hastened .۴۱

۴۱_ مَنْ أطاعَ غَضَبَهُ تَعَجَّلَ تَلَفُهُ.

.One whose anger is much, his pleasure is not known .۴۲

۴۲_ مَنْ كَثُرَ غَضَبُهُ لَمْ يُعْرَفْ رِضاهُ.

He who gets angry on the one whom he cannot harm, prolongs his sadness and .۴۳ .torments himself

۴۳_ مَنْ غَضِبَ عَلى مَنْ لايَقْدِرُعَلى مَضَرَّتِهِ طالَ حُزْنُهُ، وعذَّبَ نَفْسَهُ.

.Whoever is overpowered by his anger and lust, then he is in the category of beasts .۴۴

۴۴_ مَنْ غَلَبَ عَلَيْهِ غَضَبُهُ وشَهْوَتُهُ فَهُوَ فى حَيِّزِ البَهائِمِ.

.He who gets angry upon one whom he has no power over, dies with his rage .۴۵

۴۵_ مَنِ اغْتاظَ عَلى مَنْ لايَقْدِرُ عَلَيْهِ ماتَ بِغَيْظِهِ.

When shall I vent my anger if I get angry, is it when .۴۶

.Or: One who gets angry frequently becomes weary -۱

I am incapable (of taking revenge) and it is said to me "it is better for you to be patient" or when I have the power to (exact revenge) and it is said to me "it is better ?"for you to forgive

۴۶_ مَتی أشْفِی غَیْظی إذا غَضِبْتُ، أحِیْنَ أعْجِزُ (عَنِ الاِنْتِقامِ) فَیُقالَ لی لَوْ صَبَرْتَ، أمْ حینَ أقْدِرُ (عَلَیْهِ) فَیُقالَ لی لَوْ عَفَوْتَ.

.Let your anger never prevail over your forbearance .۴۷

۴۷_ لایَغْلِبَنَّ غَضَبُکَ حِلْمَکَ.

Never be quick in getting angry, thereby letting it become your uncontrollable .۴۸ .habit

۴۸_ لاتُسْرِعَنَّ إلَی الغَضَبِ فَیَتَسَلَّطَ عَلَیْکَ بِالعادَهِ.

.There is no etiquette with anger .۴۹

۴۹_ لاأدَبَ مَعَ غَضَب.

.There is no relationship move vile than anger .۵۰

۵۰_ لانَسَبَ أوْضَعُ مِنَ الغَضَبِ.

.The glory of anger does not match the humility of seeking pardon .۵۱

۵۱_ لایَقُومُ عِزُّ الغَضَبِ بِذُلِّ الاِعْتِذارِ.

Seeking Forgiveness

الاِسْتِغفار–Seeking forgiveness

.Seek forgiveness and you will be provided sustenance .۱

۱_ اِسْتَغْفِرْ، تُرْزَقْ.

.The best supplication (or means of coming closer to Allah) is seeking forgiveness .۲

۲_ أفْضَلُ التَّوَسُّلِ (التَّوَصُّلِ) الاِسْتِغْفارُ.

.Seeking forgiveness wipes out [one's] sins .٣

٣_ اَلِاسْتِغْفارُ يَمْحُو الأوْزارَ.

.Seeking forgiveness is the remedy of sins .۴

۴_ اَلِاسْتِغْفارُ دَواءُ الذُّنُوبِ.

.Seeking forgiveness has the greatest recompense and the quickest reward .۵

۵_ اَلإسْتِغْفارُ أعْظَمُ جَزاءً، وأسْرَعُ مَثُوبَةً.

.Sincere repentance purges one's sins .۶

۶_ حُسْنُ الِاسْتِغْفارِ يُمَحِّصُ الذُّنُوبَ.

If the people were to turn in repentance [to Allah] and seek forgiveness whenever .٧ they disobeyed [or sinned], they would neither be punished nor would they be .destroyed

٧_ لَوْ أنَّ النّاسَ حينَ عَصَوْا أنابُوا وَاسْتَغْفَرُوا لَمْ يُعَذَّبُوا وَلَمْيَهْلِكُوا.

One who has been granted [the opportunity to .٨

.seek] repentance shall not be deprived of forgiveness

٨_ مَنْ أُعْطِىَ الإسْتِغْفارَ لَمْ يُحْرَمِ المَغْفِرَه.

.One who seeks forgiveness from Allah attains absolution .٩

٩_ مَنِ اسْتَغْفَرَ اللّهَ أصابَ المَغْفِرَه.

!What a good means [of gaining the pleasure of Allah] seeking forgiveness is .١٠

١٠_ نِعْمَ الوَسيلَهُ اَلإسْتِغْفارُ.

.There is no intercessor more successful than repentance .١١

١١_ لاشَفيعَ أنْجَحُ مِنَ الإسْتِغْفارِ.

.No one gains forgiveness except he who reciprocates evil with good .١٢

١٢_ لايَحُوزُ الغُفْرانَ إلاّ مَنْ قابَلَ الإساءَه بِالإحْسانِ.

Negligence

الغَفْلَه-Negligence

.The wakefulness of eyes is of no benefit with the negligence of hearts .١

١_ إنْتِباهُ العُيُونِ لايَنْفَعُ مَعَ غَفْلَهِ القُلُوبِ.

.Negligence reaps delusion and brings one closer to destruction .٢

٢_ اَلْغَفْلَهُ تَكْسِبُ الإغْتِرارَ، وتُدْنى مِنَ البَوارِ.

Be cautious of negligence, for indeed it is from the corruption of [one's sensory] .٣ .perception

٣_ اِحْذَرُوا الغَفْلَهَ،فَإنَّها مِنْ فَسادِ الحِسِّ.

Beware of negligence and being deluded by respite, for indeed negligence corrupts .٤ .deeds, and death cut off hopes

۴_ إيّاكَ والغَفْلَهَ، والاِغْتِرارَ بِالمُهْلَهِ، فَإنَّ الغَفْلَهَ تُفْسِدُ الأعْمالَ، وَالآجالَ تَقْطَعُ الآمالَ.

.Negligence is misguidance and heedlessness is ignorance .۵

۵_ اَلْغَفْلَهُ ضَلالَهٌ، اَلغِرَّهُ جَهالَهٌ.

(Negligence is joy.(۱ .۶

۶_ اَلْغَفْلَهُ طَرَبٌ.

.Negligence is the most harmful enemy .۷

۷_ اَلْغَفْلَهُ أضَرُّ الأعْداءِ.

.Negligence is the trait of the foolish .۸

۸_ اَلْغَفْلَهُ شيمَهُ النَّوْكى.

.Negligence is the opposite of judiciousness .۹

۹_ اَلْغَفْلَهُ ضِدُّ الحَـزْمِ.

.Negligence is the misguidance of souls and the symbol of misfortunes .۱۰

۱۰_ اَلْغَفْلَهُ ضَلالُ النُّفُوسِ وعُنْوانُ النُّحُوسِ.

.Continuous negligence blinds insight .۱۱

۱۱_ دَوامُ الغَفْلَهِ يُعْمِى البَصيرَهَ.

The intoxication of negligence and delusion is harder to recover from than the .۱۲
.[intoxication of wines [and alcoholic drinks

۱۲_ سُكْرُ الغَفْلَهِ والغُرُورِ أبْعَدُ إفاقَهً

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This is because the negligent one is not concerned about anything that goes on – ۱

.around him

مِنْ سُكْرِ الخُمُورِ.

.Counter negligence with attentiveness .۱۳

۱۳_ ضادُّوا الغَفْلَهَ بِالیَقْظَهِ.

I am surprised by the negligence of the intelligent ones with regards to seeking .۱۴ .provisions and preparing for the Hereafter

۱۴_ عَجِبْتُ لِغَفْلَهِ ذَوِی الأَلْبابِ عَنْ حُسْنِ الاِرْتیادِ والاِسْتِعْدادِ لِلْمَعادِ.

.Taking repose in negligence is delusion .۱۵

۱۵_ فِی السُّكُونِ إِلَی الغَفْلَهِ اِغْتِرارٌ.

Pitiable indeed is the negligent person whose entire life will be used as proof .۱۶ .against him and whose days will lead him to wretchedness

۱۶_ فیا لَها حَسْرَهً عَلی ذی غَفْلَه إنْ یَكُنْ (أنْ یَكُونَ) عُمْرُهُ عَلَیْهِ حُجَّهً، وَإنْ تُؤَدِّیَهُ (وَ أنْ تُؤَدِّیَهُ) أیّامُهُ إلی شَقْوَه.

Listener, awaken from your negligence, reduce your hastiness, brace yourself, be .۱۷ .on your guard and remember your grave, for indeed you must pass through it

۱۷_ فَأَفِقْ أَیُّهَا السّامِعُ مِنْ غَفْلَتِكَ، واخْتَصِرْ مِنْ عَجَلَتِكَ، وأشْدُدْ أزْرَكَ، وخُذْ حِذْرَكَ، واذْكُرْ قَبْرَكَ، فَإِنَّ عَلَیْهِ مَمَرَّكَ.

.Negligence is enough of a misguidance .۱۸

۱۸_ كَفی بِالغَفْلَهِ ضَلالاً.

It is enough of negligence for a person to waste his efforts in that which does not .۱۹ .concern [or benefit] him

۱۹_ كَفی بِالمَرْءِ غَفْلَهً أنْ یَصْرِفَ هِمَّت_َهُ فیما لایَعْنیهِ.

It is enough of negligence for a person to squander his life in that which will not .۲۰ .[save him [in the Hereafter

۲۰_ كَفی بِالرَّجُلِ غَفْلَهً أنْ یُضَیِّعَ عُمْرَهُ فیما لایُنْجیهِ.

.One who is negligent becomes ignorant .۲۱

۲۱ـ مَنْ غَفَلَ جَهِلَ.

The Negligent

The Negligent-الغافل

.I am amazed at the one who is negligent, while death is swift in seeking him .۱

۱ـ عَجِبْتُ لِغاف ـِل، والمَوْتُ حَثيثٌ فى طَلَبِهِ.

.One whose negligence is prolonged, his destruction is hastened .۲

۲ـ مَنْ طالَبَ

غَفْلَتُهُ تَعَجَّلَتْ هَلَكَتُهُ.

.One whose negligence overcomes him, his heart dies .۳

۳ـ مَنْ غَلَبَتْ عَلَيْهِ الغَفْلَهُ ماتَ قَلْبُهُ.

.One who is negligent about the events of [his] days is awakened by death .۴

۴ـ مَنْ غَفَلَ عَنْ حَوادِثِ الأَيّامِ أَيْقَظَهُ الحِمامُ.

Woe be to the one who is overcome by negligence so he forgets his [final] journey .۵
.and does nor prepare for it

۵ـ وَيْلٌ لِمَنْ غَلَبَتْ عَلَيْهِ الغَفْلَهُ فَنَسِىَ الرِّحْلَهَ ولَمْ يَسْتَعِدَّ.

.No deed is accepted from the negligent one .۶

۶ـ لاعَمَلَ لِغافِل.

The Victor And The Vanquished

الغالب والمغلوب-The Victor and the vanquished

.At times the [one who is] vanquished may gain victory .۱

۱ـ قَدْ يَغْلِبُ المَغْلُوبُ.

.He who tries to vanquish the one who is above him is overpowered .۲

۲ـ مَنْ غالَبَ مَنْ فَوْقَهُ قُهِرَ.

.Every victor other than Allah, is vanquished .۳

۳ـ كُلُّ غالِب غَيْرُ اللّهِ مَغْلُوبٌ.

Fighting

المغالبه-Fighting

.Do not pick a fight with one whom you cannot repel .۱

۱_ لاتُغالِبْ مَنْ لاتَقْدِرُعَلى دَفْعِهِ.

Mistake

الغلط-Mistake

A person’s mistake about (or harshness towards) the one who is friendly towards .۱ .him is one of the most forbidden things for him

۱_ غَلَطُ (غَلَظُ) الإنْسانِ فيمَنْ يَنْبَسِطُ إلَيْهِ أحْظَرُ شَيْء عَلَيْهِ.

Betrayal

الغلول-Betrayal

.The worst thing that can come upon the hearts is betrayal .۱

۱_ شَرُّ ما أُلْقِيَ فِى القُلُوبِ الغُلُولُ.

Rancor And Perfidy

الغلّ والغش والغشوش-Rancor and perfidy

.The tongue of a perfidious person is sweet but his heart is bitter .۱

۱_ اَلْغَشُوشُ لِسانُهُ حُلْوٌ، وَقَلْبُهُ مُرٌّ.

.The vilest perfidy is the perfidy of the leaders .۲

۲_ أفْظَعُ الغِشِّ غِشُّ الأئِمَّهِ.

Verily the most perfidious of all people is the one who is most deceitful .۳

.to himself and most disobedient to his Lord

٣_ إنَّ أغَشَّ النّاسِ أغَشُّهُمْ لِنَفْسِهِ وأعْصاهُمْ لِرَبِّهِ.

.Perfidy is the trait of the recalcitrant .۴

۴_ اَلْغِشُّ سَجِيَّةُ المَرَدَهِ.

.Rancour is the seed of evil .۵

۵_ اَلغِلُّ بَذْرُ الشَّرِّ.

.Rancour is the malady of hearts .۶

۶_ اَلغِلُّ داءُ القُلُوبِ.

.Perfidy earns vituperation .٧

٧_ اَلغِشُّ يَكْسِبُ المَسَبَّهَ.

.Rancour nullifies good deeds .٨

٨_ اَلْغِلُّ يُحْبِطُ الحَسَناتِ.

.Perfidy is the worst craftiness .٩

٩_ اَلْغِشُّ شَرُّ المَكْرِ.

.Perfidy is from the characteristics of the wicked .١٠

١٠_ اَلْغِشُّ مِنْ أخْلاقِ اللِّئامِ.

Deceiving a friend and being disloyal to one’s pledges are from [the acts of] .١١ .betrayal of one’s covenant

١١_ غِشُّ الصَّديقِ والغَدْرُ بِالمَواثيقِ مِنْ خِيانَهِ العَهْدِ.

Whoever deceives the people in their faith, then he is an opponent of Allah and His .١٢ .Prophet

۱۲_ مَنْ غَشَّ النّاسَ فی دینِ_هِمْ فَهُوَ مُعانِدٌ لِلّهِ ورَسُولِهِ.

When one deceives you out of his enmity [with you], then do not blame him or censure him. ۱۳.

۱۳_ مَنْ غَشَّکَ فی عَداوَتِهِ فَلاتَلُمْهُ وَلاتَعْذُلْهُ.

Grief

Grief-الغم

Grief makes one dispirited and ends one's joy. ۱.

۱_ اَلْغَمُّ یَقْبِضُ النَّفْسَ، ویَطْوِی الاِنْبِساطَ.

Sorrow destroys the body. ۲.

۲_ اَلحُزنُ یَهْدِمُ الجَسَدَ.

Sorrows are the ailment of the hearts. ۳.

۳_ اَلأحزانُ سُقْمُ القُلُوبِ.

Grief is the distinguishing mark of the believers. ۴.

۴_ اَلحُزْنُ شِعارُ المُؤْمِنینَ.

Grief wears away the body. ۵.

۵_ اَلْهَمُّ یُذیبُ الجَسَدَ.

Sorrow and anxiety do not bring back what has been lost. ۶.

۶_ اَلْحُزْنُ والجَزَعُ لایَرُدّانِ الفائِتَ.

To the extent of pleasure, there is distress. ۷.

۷_ بِقَدْرِ اللَّذَّهِ یَکُونُ التَّغْصیصُ.

.One who bears his distress [patiently] realizes [his] opportunities .۸

۸_ مَنْ تَجَرَّعَ الغُصَصَ أدْرَكَ الفُرَصَ.

.Grief is one of the two senilities .۹

۹_

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اَلْهَمُّ أحَدُ الهِرَمَيْنِ.

۱۰. Cast away the sorrows that come upon you through resolute patience and virtuous certitude.

۱۰_ إطْرَحْ عَنْكَ وارِداتِ الهُمُومِ بِعَزائِمِ الصَّبْرِ، وحُسْنِ اليَقينِ.

۱۱. Grief emaciates the body.

۱۱_ اَلْهَمُّ يُنْحِلُ البَدَنَ.

۱۲. Grief is an ailment of the soul.

۱۲_ اَلغَمُّ مَرَضُ النَّفْسِ.

۱۳. To the extent of endeavours, there are anxieties.

۱۳_ عَلى قَدْرِ الهِمَمِ تَكُونُ الهُمُومُ.

۱۴. How many a sorrowful person has been driven to perpetual bliss by his sorrow.

۱۴_ كَمْ مِنْ حَزين وَفَدَ بِهِ حُزْنُهُ عَلى سُرُورِ الأبَدِ.

۱۵. One whose grief increases, his sorrow becomes permanent.

۱۵_ مَنْ كَثُرَ غَمُّهُ تَأبَّدَ حُزْنُهُ.

۱۶. To the extent of [one's material] acquisition, there are heartaches.

۱۶_ عَلى قَدْرِ القِنْيَهِ تَكُونُ الغُمُومُ.

۱۷. For every distress there is a relief.

۱۷_ لِكُلِّ هَمّ فَرَجٌ.

۱۸. One who continuously worries is overpowered by sorrow.

۱۸_ مَنِ اسْتَدامَ الهَمَّ غَلَبَ عَلَيْهِ الحُزْنُ.

.One whose grief increases, his body becomes sick .۱۹

۱۹_ مَنْ كَثُرَ هَمُّهُ سَقِمَ بَدَنُهُ.

.One whose entire concern is for his Hereafter attains what he hopes for .۲۰

۲۰_ مَنْ جَعَلَ كُلَّ هَمِّهِ لآخِرَتِهِ ظَفِرَ بِالمَأْمُولِ.

Being Independent Of Others

الإِسْتِغناء عَن الخَلقِ-Being independent of others

.Dispense with your dependency on anyone and you will be like him .۱

۱_ اِسْتَغْنِ عَمَّنْ شِئْتَ وكُنْ (تَكُنْ) نَظِيرَهُ.

.One who is independent from people, Allah, the Glorified, enriches him .۲

۲_ مَنِ اسْتَغْنى عَنِ النّاسِ أغْناهُ اللّهُ سُبْحانَهُ.

One who becomes independent becomes an honour for his people and one who is .۳ .needy becomes contemptible to them

۳_ مَنِ اسْتَغْنى كَرُمَ عَلى أهْلِهِ ومَنِ افْتَقَرَ هانَ عَلَيْهِمْ.

That which you have no need for is better than that through which you gain . ۴ .independence

_۴

مَا اسْتَغْنَيتَ عَنْهُ خَيْرٌ مِمَّا اسْتَغْنَيْتَ بِهِ.

Affluence And The Rich

الغَنِيّ والغِنى-Affluence and the rich

.A rich person is he who becomes rich through contentment .۱

۱ــ اَلْغَنِيُّ مَنِ اسْتَغْنى بِالقَناعَهِ.

.A [truly] rich person is one who prefers contentment .۲

۲ــ اَلْغَنِيُّ مَنْ آثَرَ القَناعَهَ.

.The rich person feels at home [even when he is] in a strange land .۳

۳ــ اَلْغَنِيُّ (اَلْغِنى)فِى الغُرْبَهِ وَطَنٌ.

The ignorance of a rich person abases him whereas the knowledge of a poor person .۴ .elevates him

۴ــ جَهْلُ الغَنِيِّ يَضَعُهُ، وعِلْمُ الفَقيرِ يَرْفَعُهُ.

.At times a rich person may be lowlier than an ugly sheep .۵

۵ــ رُبَّ غَنِيّ أذَلُّ مِنْ نَقَد.

.Sometimes a rich person may be needier than a poor person .۶

۶ــ رُبَّ غَنِيّ أفْقَرُ مِنْ فَقير.

.Few are the rich who [financially] support and assist others .۷

۷ــ قَليلٌ مِنَ الأغْنِياءِ مَنْ يُواسى ويُسْعِفُ.

.[How many of the rich are unneeded [because of their unwillingness to help others .۸

۸ــ كَمْ مِنْ غَنِيّ يُسْتَغْنى عَنْهُ.

.It is obligatory upon the rich person not to withhold his wealth from the poor .۹

۹_ مِنَ الواجِبِ عَلَى الغَنِيِّ أنْ لايَضُنَّ عَلَى الفَقيرِبِمالِهِ.

Never count the one from whose wealth others don’t get sustenance as a rich .۱۰ .person

۱۰_ لاتَعُدَّنَّ غَنِياً مَنْ لَمْ يُرْزَقْ مِنْ مالِهِ.

.There is no offence greater than the offence of the rich who deprives the needy .۱۱

۱۱_ لاوِزْرَ أعْظَمَ مِنْ وِزْرِ غَنِىّ مَنَعَ المُحْتاجَ.

.Opulence through other than Allah is the greatest indigence and wretchedness .۱۲

۱۲_ اَلْغِنى بِغَيْرِ اللّهِ أعْظَمُ الفَقْرِ والشَّقاءِ.

Seek refuge with Allah from the intoxication of riches, for indeed it has an . ۱۳ intoxication that takes

.long to recover from

١٣_ اِسْتَعيذُوا بِاللّهِ مِنْ سَكْرَهِ الغِنى، فَإنَّ لَهُ سَكْرَةً بَعيدَةَ الإفاقَهِ.

.The richest of you are the most contented among you .١۴

١۴_ أغْناكُمْ أقْنَعُكُمْ.

.The greatest of all riches is the intellect .١۵

١۵_ أغْنَى الغِنى اَلعَقْلُ.

.The most honourable wealth is abandoning [false] aspirations .١۶

١۶_ أشْرَفُ الغِنى تَرْكُ المُنى.

.The best of riches is that through with one's honour is secured .١٧

١٧_ أفْضَلُ الغِنى ما صينَ بِهِ العِرْضُ.

.The richest of the rich is one who is not a prisoner to greed .١٨

١٨_ أغْنَى الأغْنِياءِ مَنْ لَمْ يَكُنْ لِلْحِرْصِ أسِيراً.

.The greatest of riches is contentment and toleration of poverty .١٩

١٩_ أغْنَى الغِنى القَناعَهُ، والتَّحَمُّلُ فِى الفاقَهِ.

.Opulence brings about transgression .٢٠

٢٠_ اَلغِنى يُطْغى.

.Riches turn one who is not a master into a master .٢١

٢١_ اَلْغِنى يُسَوِّدُ غَيْرَ السَّيِّدِ.

.Wealth and poverty manifest the essences of men and their qualities .٢٢

٢٢_ اَلغِنى والفَقْرِ يَكْشِفانِ جَواهِرَ الرِّجالِ وأوْصافَها.

.The brother of affluence is one who covers himself with contentment .۲۳

۲۳_ أخُو الغِنى مَنِ الْتَحَفَ بِالقَناعَهِ.

.Arrogance in wealth sows the seed (or warns) of abasement in poverty .۲۴

۲۴_ اَلزَّهْوُ فِی الغِنی یُبَذِّرُ (یُنْذِرُ) الذُّلَّ فِی الفَقْرِ.

.The bane of affluence is stinginess .۲۵

۲۵_ آفَهُ الغِنی البُخْلُ.

.The best affluence is the affluence of the soul .۲۶

۲۶_ خَیْرُ الغَناءِ غَناءُ النَّفْسِ.

.Many an opulence leads to lasting poverty .۲۷

۲۷_ رُبَّ غِنیً أوْرَثَ الفَقْرَ الباقِیَ.

The alms-tax of affluence [and comfort] is being good with neighbours and keeping .۲۸
.ties with near relatives

۲۸_ زَکاهُ الیَسارِ بِرُّ الجیرانِ، وَصِلَهُ الأرْحامِ.

Two things are such that their value is recognized only by one who has lost .۲۹

.them: wealth and power

۲۹_ شَيْئانِ لايُعْرَفُ قَدْرُهُما إلاّ مَنْ سَلِبَهُما: الغِنى والقُدْرَهُ.

Restraining oneself from that which is in the possession of [other] people is present .۳۰ .affluence

۳۰_ ظَلَفُ النَّفْسِ عَمّا فى أيْدى النّاسِ هُوَ الغِنَى المَوْجُودُ.

.The deception of wealth leads to insolence .۳۱

۳۱_ غُرُورُ الغِنى يُوجِبُ الأشَرَ.

Loss of wealth is an advantage for the sagacious and a [cause of] regret for the .۳۲ .foolish

۳۲_ فَوْتُ الغِنى غَنِيمَهُ الأكْياسِ، وحَسْرَهُ الحَمْقى.

.The whole of affluence is in contentment and satisfaction .۳۳

۳۳_ كُلُّ الغِنى فِى القَناعَهِ، والرِّضا.

One who would like to gain affluence without possessions, prestige without . ۳۴ authority and abundance without kinsfolk, then let him them come out of the abjectness of disobedience to Allah into the honour of His obedience, for indeed .[through this] he will find all of these

۳۴_ مَنْ سَرَّهُ الغِنى بِلامال، والعِزُّ بِلاسُلْطان، والكَثْرَهُ بِلا عَشيرَه، فَلْيَخْرُجْ مِنْ ذُلِّ مَعْصِيَهِ اللّهِ إلى عِزِّ طاعَتِهِ، فَإنَّهُ واجِدُ ذلِکَ کُلِّهِ.

He who has been granted hopelessness in [obtaining] what people possess, . ۳۵ contentment with what he is given and satisfaction with the divine decree has .acquired affluence

۳۵_ نالَ الغِنى مَنْ رُزِقَ اليَأْسَ عَمّا فى أيْدِى النّاسِ، والقَناعَهَ بِما أُوتِیَ، والرِّضا بِالقَضاءِ.

Do not be delighted by wealth and comfort, and do not be grieved by poverty and .۳۶ .tribulation, for verily gold is tested by fire and the believer is tested by tribulation

۳۶_ لاتَفْرَحْ بِالغَناءِ والرَّخاءِ، ولاتَغْتَمَّ بِالفَقْرِ والبَلاءِ، فَإِنَّ الذَّهَبَ يُجَرَّبُ بِالنّارِ، والمُؤْمِنَ يُجَرَّبُ بِالبَلاءِ.

.Affluence through [complete reliance on] Allah is the greatest affluence .۳۷

۳۷_ اَلغِنی بِاللّهِ أعْظَمُ الغِنی.

One who .۳۸

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.does not become needless of this world through Allah has no religion

۳۸_ مَنْ لَمْ يَسْتَغْنِ بِاللّهِ عَنِ الدُّنْيا فَلا دينَ لَهُ.

.There is no affluence except through contentment .۳۹

۳۹_ لاغِنى إلاّ بِالقَناعَهِ.

.No affluence [can be acquired] with mismanagement .۴۰

۴۰_ لاغِنى مَعَ سُوءِ تَدْبير.

Coming To The Aid Of The Aggrieved

إغاثَهُ المَلْهُوف-Coming to the aid of the aggrieved

Through aiding the aggrieved, there is a protection for you from the chastisement .۱ .of Allah

۱_ بِإغاثَهِ المَلْهُوفِ يَكُونُ لَکَ مِنْ عَذابِ اللّهِ حِصْنٌ.

.From the expiations of great sins is aiding the aggrieved .۲

۲_ مِنْ كَفّاراتِ الذُّنُوبِ العِظامِ إغاثَهُ المَلْهُوفِ.

.Coming to the aid of the aggrieved is one of the best benevolent acts .۳

۳_ مِنْ أفْضَلِ المَعْرُوفِ إغاثَهُ المَلْهُوفِ.

.Nothing beings reward like aiding the aggrieved .۴

۴_ ما حَصَلَ الأجْرُ بِمِثْلِ إغاثَهِ المَلْهُوفِ.

Backbiting

الغيبه-Backbiting

.The one who listens to gossip is one of the two backbiters .۱

۱ـ اَلسّامِعُ لِلْغِيبَهِ أحَدُ الْمُغتابَيْنِ.

Beware of backbiting, for indeed it makes you hated by Allah and the people, and .۲ .renders you rewards void

۲ـ إيّاکَ والغيبَهَ، فَإنَّها تُمَقِّتُکَ إلَی اللّهِ والنّاسِ، وتُحْبِطُ أجْرَکَ.

.The wicked of [all] people is the backbiter .۳

۳ـ اَلأمُ النّاسِ اَلمُغْتابُ.

.The most hated of creatures in the sight of Allah is the backbiter .۴

۴ـ أبْغَضُ الخَلائِقِ إلَی اللّهِ المُغْتابُ.

.Verily the mentioning of slander is the worst falsehood .۵

۵ـ إنَّ ذِکْرَ الغيبَهِ شَرُّ الإفْکِ.

.Slander is the worst falsehood .۶

۶ـ اَلغيبَهُ شَرُّ الإفْکِ.

.Backbiting is the sign of a hypocrite .۷

۷ـ اَلغيبَهُ آيَهُ المُنافِقِ.

.Backbiting is the effort of the feeble .۸

۸ـ اَلغيبَهُ جُهْدُ العاجِزِ.

.Backbiting is the food of the dogs of hell .۹

۹ـ اَلغيبَهُ قُوتُ

كِلابِ النّارِ.

.The one who listens to gossip is just like the backbiter .١٠

١٠_ اَلسّامِعُ لِلْغيبَهِ كَالمُغْتابِ.

.One who listens to gossip is one of the two backbiters .١١

١١_ سامِعُ الغيبَهِ أَحَدُ المُغْتابيَـيْنِ.

.One who listens to gossip is the partner of the backbiter .١٢

١٢_ سامِعُ الغيبَهِ شَريکُ المُغْتابِ.

.One who is fond of backbiting about others is reviled .١٣

١٣_ مَنْ أُولِعَ بِالغيبَهِ شُتِمَ.

.The one who listens to gossip is like its narrator .١۴

١۴_ مُسْتَمِعُ الغيبَهِ كَقائِلِها.

Do not accustom yourself to backbiting, for indeed being accustomed to it is a .١۵ great sin.

١۵_ لاتُعَوِّدْ نَفْسَکَ الغيبَهَ، فَإِنَّ مُعْتادَها عَظيمُ الجُرْمِ.

.Even a little slander is calumny .١۶

١۶_ يَسيرُ الغيبَهِ إفْکٌ.

Servant of Allah, do not make haste in [exposing] the fault of a servant, for he may .١٧ have been forgiven for it, and do not count yourself safe from [your] small sins as you might be punished for them.

١٧_ يا عَبْدَاللّهِ لاتَعْجَلْ فى عَيْبِ عَبْد بِذَنْبِهِ فَلَعَلَّهُ مَغْفُورٌ لَهُ، ولاتَأْمَنْ عَلى نَفْسِکَ صَغيرَ مَعْصيه فَلَعَلَّکَ مُعَذَّبٌ عَلَيْها.

الغیب-The unseen

.In the unseen there is wonder .۱

۱ــ فِی الغَیْبِ العَجَبُ.

Sense Of Honour And Possessiveness

الغیره-(Sense of Honor And Possessiveness(۱

Beware of being possessive in a situation where it is not required, for verily this will .۱ lead the soul that is sound to become sick and the one that is innocent [and calm] into .[suspicion [and uneasiness

۱ــ إیّاکَ والتَّغایُــرَ فی غَیْرِ مَوْضِعِهِ، فَإنَّ ذلِکَ یَدْعُو الصَّحِیحَهَ إلَی السَّقَمِ، والبَریئَهَ إلَی الرَّیْبِ.

.The proof of a man’s sense of honour is his chastity .۲

۲ــ دَلِیلُ غَیْرَهِ الرَّجُلِ عِفَّتُهُ.

A man’s sense of .۳

In the context of being possessive of one’s wife or the female members of one’s -۱ family such that no other man should look at them or have any contact with them as .this would hurt one’s sense of honour

.honour is faith

٣_ غَيْرَةُ الرَّجُلِ إيمانٌ.

.The possessiveness of a woman is transgression .۴

۴_ غَيْرَةُ المَرْأهِ عُدْوانٌ.

.A man’s sense of honour is to the extent of his self-respect .۵

۵_ غَيْرَةُ الرَّجُلِ عَلى قَدْرِ أنَفَتِهِ.

.The believer’s possessiveness is for [the sake of] Allah, the Glorified .۶

۶_ غَيْرَةُ المُؤمِنِ بِاللّهِ سُبْحانَهُ.

Deviation From The Right Path

الغيّ-Deviation from the right path

.[The thing with the worst outcome is deviation [from the right path .١

١_ أسْوَءُ شَیْء عاقِبَهً الغَيُّ.

(Deviation is insolence.(١ .٢

٢_ اَلغَيُّ أشَرٌ.

.One who deals offensively [with others] is dealt with in the same way .٣

٣_ مَنْ عامَلَ بِالغَيِّ كُوفِىَ بِهِ.

Woe be to the one who persists in his deviation and does not return to the right .۴
.path

۴_ وَيْلٌ لِمَنْ تَمادى فى غَيِّهِ، ولَمْ يَفِئْ إلَى الرُّشْدِ.

.There is no piety with deviation .۵

۵ــ لاوَرَعَ مَعَ عَيّ.

The Utmost

الغايه-The utmost

Whoever attains the utmost of what he loves, then let him expect the utmost of .۱ .what he hates

۱ــ مَنْ بَلَغَ غايَهَ ما يُحِبُّ فَلْيَتَوَقَّعْ غايَهَ ما يَكْرَهُ.

Being Optimistic

التَّفَأّل-Being optimistic

.Be optimistic and you will become successful .۱

۱ــ تَفَأَّلْ بِالخَيْرِ تُنْجِــحْ.

Unrest

الفِتْنَه-Unrest

.Unrest (or acquisition [of property]) is accompanied by hardship .۱

۱ــ اَلفِتْنَهُ (القُنْيه) مَقْرُونَهٌ بِالعَناءِ.

In times of unrest, be like an adolescent camel that has neither udders for milking .۲ .nor a back strong enough for riding

۲ــ كُنْ فِى الفِتْنَهِ كَابْنِ اللَّبُونِ، لاضَرْعَ فَيُحْلَبَ ولاظَهْرَ فَيُرْكَبَ.

.One who ignites the fire of sedition will become fuel for it .۳

۳ــ مَنْ شَبَّ نارَ الفِتْنَهِ كانَ وَقُوداً لَها.

.One of the greatest tribulations is the continuation of strife .۴

۴ــ مِنْ أعْظَمِ المِحَنِ

۱- Because the deviant and misguided person is heedless of God and the Hereafter.

دَوامُ الفِتَنِ.

I swear by my life that in the flames of unrest [that come after me], the believer will .۵ .get destroyed while the non-Muslim shall remain safe

۵_ قَدْلَعَمْرى يَهْلِكُ فى لَهَبِ الفِتْنَهِ المُؤْمِنُ، ويَسْلَمُ فيها غَيْرُ المُسْلِمِ.

The One Who Is Enthralled

المفتون-The one who is enthralled

.Not everyone who is enthralled is reproached .۱

۱_ ما كُلُّ مَفْتُون يُعاتَبُ.

Chivalry

الفتوّه-Chivalry

.Chivalry is a gift that is granted and a harm that is restrained .۱

۱_ اَلْفُتُوَّهُ نائِلٌ مَبْذُولٌ، وأذىً مَكْفُوفٌ.

.The human being has not been adorned with anything more beautiful than chivalry .۲

۲_ ما تَزَيَّنَ الإنْسانُ بِزِينَه أجْمَلَ مِنَ الفُتُوَّهِ.

The order of chivalry is being tolerant of the mistakes of one's brothers and fulfilling .۳ .one's obligation towards his neighbours

۳_ نِظامُ الفُتُوَّهِ اِحْتِمالُ عَثَراتِ الإخْوانِ،وَ حُسْنُ تَعَهُّدِ الجيرانِ.

Wickedness And Immorality

الفُجورُ ومحاضر الفُسوق-Wickedness and immorality

Wickedness is a decrepit fortress, it does not prevent [any harm from reaching] its .۱ .people, nor does it protect the one who seeks refuge in it

۱_ اَلْفُجُورُ دارُ حِصْن ذَلِيل، لايَمْنَعُ أهْلَهُ، ولايُحْرِزُ مَنْ لَجأَ إلَيْهِ.

Beware of immoral gatherings, for indeed they anger the Most Merciful and take .۲ .you to the fire of hell

۲_ إيّاكَ وَمَحاضِرَ الفُسُوقِ، فَإنَّها مُسْخِطَةٌ لِلرَّحْمنِ، مُصْلِيَةٌ لِلنِّيرانِ.

.Wickedness is from the traits of the disbelievers .۳

۳_ اَلفُجُورُ مِنْ شِيَمِ الكُفّارِ.

.Verily the wicked comprise of all the oppressive and treacherous people .۴

۴_ إنَّ الفُجّارَ كُلُّ ظَلُوم خَتُور.

.The wicked is one who declares [his sins] openly .۵

۵_ اَلفاجِرُ مُجاهِرٌ.

.There is no [sin for] backbiting for the [openly] corrupt .۶

۶_ اَلفاسِقُ لاغيبَةَ لَهُ.

The immoral person has no [sense .۷

of] caution.

٧_ اَلفَجُورُ لاتَقِيَّهَ لَهُ.

٨. The reign of the wicked is the [cause of] abasement of the virtuous.

٨_ دُوَلُ الفُجّارِ مَذَلَّهُ الأَبْرارِ.

٩. Flee far away from the wicked, immoral one.

٩_ فِرُّوا كُلَّ الفِرارِ مِنَ الفاجِرِ الفاسِقِ.

١٠. The cutting off ties with an immoral person is a gain.

١٠_ قَطيعَهُ الفاجِرِ غُنْمٌ.

١١. There is no affluence with immorality.

١١_ لَيْسَ مَعَ الفُجُورِ غَناءٌ.

١٢. It behoves one who knows the wicked not to act like them.

١٢_ يَنْبَغى لِمَنْ عَرَفَ الفُجّارَ أنْ لايَعْمَلَ عَمَلَهُمْ.

١٣. The one who publicizes an immoral act is like the one who has committed it.

١٣_ مُذيعُ الفاحِشَهِ كَفاعِلِها.

Obscenity

Obscentiy–الفحش

١. Be careful of obscene language and lies, for indeed they degrade the speaker.

١_ اِحْذَرْ فُحْشَ القَوْلِ والكِذْبَ، فَإِنَّهُما يُزْرِيانِ بِالقائِلِ.

٢. Using obscene language with one who is above you is destructive ignorance.

٢_ سَفَهُكَ عَلى مَنْ فَوْقَكَ جَهْلٌ مُرْد.

.Using obscene language with one who is below you is abasing ignorance .۳

۳_ سَفَهُکَ عَلی مَنْ دُونَکَ جَهْلٌ مُزْر.

Using obscene language with one who is at your level is a pecking like the pecking of .۴ two cockerels, and a quarrelling like the quarrelling of two dogs, they will never separate until they are wounded or humiliated, and this is neither the act of the wise nor the practice of the intelligent; and it may be that he (your rival) shows forbearance towards you, thereby becoming greater than you and more honourable, .while you remain lower than him and more contemptible

۴_ سَفَهُکَ عَلی مَنْ فی دَرَجَتِکَ نِقارٌ کَنِقارِ الدیکَیْنِ، وهِراشٌ کَهِراشِ الکَلْبَیْنِ، ولَنْ یَفْتَرِقا

p: ۶۹۶

إلاّ مَجرُوحَيْنِ، أوْ مَفْضُوحَيْنِ، ولَيْسَ ذلِكَ فِعْلُ الحُكَماءِ، ولاسُنَّةُ العُقَلاءِ، ولَعَلَّهُ أنْ يَحْلُمَ عَنْكَ، فَيَكُونَ أوْزَنَ مِنْكَ وأكْرَمَ، وَأنْتَ أنْقَصُ مِنْهُ وألأمُ.

.One who uses obscene language is reviled .٥

٥ــ مَنْ سافَهَ شُتِمَ.

.One whose obscenity increases is regarded as vile .٦

٦ــ مَنْ كَثُرَسَفَهُهُ اُسْتُرْذِلَ.

.An honourable person never uses obscene language, ever .٧

٧ــ ما أفْحَشَ كَريمٌ قَطُّ.

.There is none more shameless than the one who utters obscenities .٨

٨ــ لاأوْقَحَ مِنْ بَذِيّ.

.Indeed obscene language and vulgarities are not from the morals of Islam .٩

٩ــ إنَّ الْفُحْشَ والتَّفَحُّشَ لَيْسا مِنْ خَلائِقِ الإسْلامِ.

One who uses obscene language cures [the envy of] his enviers [and brings them .١٠ .[joy

١٠ــ مَنْ أفْحَشَ شَفى حُسّادَهُ.

.The one who is forbearing does not use obscene language .١١

١١ــ ما أفْحَشَ حَليمٌ.

Two people never insult each other except that the one who is wicked of the two .١٢ .prevails

١٢ــ ما تَسابَّ إثْنانِ إلاّ غَلَبَ اَلأَمُهُما.

Pride And Boasting

الفخر والتفاخر-Pride and boasting

What reason has a human being to be proud when his beginning is a drop of semen .۱ and his end is a carcass; neither can he sustain himself nor can he repel his [own] !death

۱_ ما لابْنِ آدَمَ والفَخْرَ، وأوَّلُهُ نُطْفَةٌ، وآخِرُهُ جيفَةٌ، لايَرْزُقُ نَفْسَهُ، وَلايَدْفَعُ حَتْفَهُ.

Never become proud of a state that you attained without [any] device [and hard .۲ work], and never be arrogant of a rank that you attained without merit, for indeed .that which is built by circumstance is destroyed by entitlement

۲_ لاتَدُلَّنَّ بِحالَه بَلَغْتَها بِغَيْرِ آلَه، ولاتَفْخِرَنَّ بِمَرْتَبـَه نِلْتَها مِنْ غَيْرِ مَنْقَبَه، فَإنَّ ما يَبْنيهِ الإتِّفاقُ يَهْدِمُهُ

الاِسْتِحْقاقُ.

.There is no foolishness greater than arrogance .٣

٣ــ لاحُمْقَ أعْظَمُ مِنَ الفَخْرِ.

Boasting ought to be about the greatest effort, keeping promises and being overly .۴ .generous, not about the worn out bones [of one's ancestors] and evil traits

۴ــ يَنْبَغى أنْ يَكُونَ التَّفاخُرُ بِعَلِيِّ الهِمَمِ، والوَفاءِ بِالذِّمَمِ، والمُبالَغَهِ فِي الكَرَمِ، لابِبَوالِى الرِّمَمِ، ورَذائِلِ الشِّيَمِ.

.[Boastfulness stems from the smallness of [one's] status [and worth .۵

۵ــ اَلاِفْتِخارُ مِنْ صِغَرِ الأقْدارِ.

Beware of contesting with Allah, the Glorified, in His greatness, for Allah, the Most .۶ .High, abases every tyrant and belittles every boaster

۶ــ إيّاكَ ومُساماةَ اللّهِ سُبْحانَهُ فى عَظَمَتِهِ، فَإنَّ اللّهَ تَعالى يُذِلُّ كُلَّ جَبّار، وَيُهينُ كُلَّ مُخْتال.

Relief And Waiting For Relief

الفَرَج وإنتظار الفرج–Relief and waiting for relief

.The more restricting [and difficult] the hardship, the closer the relief .١

١ــ أضْيَقُ ما يَكُونُ الحَرَجُ أقْرَبُ ما يَكُونُ الفَرَجُ.

.The time when relief is closest is when the affair becomes unbearable .٢

٢ــ أقْرَبُ ما يَكُونُ الفَرَجُ عِنْدَ تَضايُقِ الأمْرِ.

.When the openings [and ways] get blocked, the rays of relief begin to appear .٣

٣ــ عِنْدَ اِنْسِدادِ الفُرَجِ تَبْدُومَطالِــعُ الفَرَجِ.

.When the difficulties reach their peak, there is hope for relief .۴

۴ــ عِنْدَ تَناهِى الشَّدائِدِ يَكُونُ تَوَقُّعُ الفَرَجِ.

.۵ The first act of worship is waiting for relief with patience.(۱)

۵_ أوَّلُ العِبادَهِ اِنْتِظارُ الفَرَجِ بِالصَّبْرِ.

.۶ Expecting relief is one of the two comforts.

۶_ تَوَقُّعُ الفَرَجِ إحْدىَ الراحَتَيْنِ.

Happiness And Joy

الفرح والإبتهاج-Happiness and joy

.۱ How many a joyful [person] has been driven by his joy towards perpetual sorrow.

۱_ كَمْ مِنْ فَرَح أفْضى بِهِ فَرَحُهُ إلى حُزْن مُخَلَّد.

.۲ Do not be joyful about that which is

p: ۶۹۸

۱- 'Waiting for the relief' is also used to mean waiting for the reappearance of the Mahdi ('a) as he will bring relief and justice to the oppressed believers.

.[coming [to you

۲ــ لا تَفْرَحْ بِما هُوَ آت.

Never be joyful about the downfall of others for verily you do not know what time .۳ .will do to you

۳ــ لاتَفْرَحَنَّ بِسَقْطَهِ غَيْرِکَ فَإنَّکَ لاتَدْرى ما يُحْدِثُ بِکَ الزَّمانُ.

Do not be happy with the mistake of others, for indeed you will not always be .۴ .correct

۴ــ لاتَبْتَهِجَنَّ بِخَطاءِ غَيْرِکَ فَإنَّکَ لَنْ تَمْلِکَ الإصابَهَ أبَداً.

Fleeing To Allah

الفرار إلى اللّه–Fleeing to Allah

Flee towards Allah, the Glorified, and do not flee away from Him, for indeed He will .۱ .find you and you will not escape Him

۱ــ فِرُّوا إلَى اللّهِ سُبْحانَهُ ولاتَفِرُّوا مِنْهُ فَإنَّهُ مُدْرِکُکُمْ ولَنْ تُعْجِزُوهُ.

Opportunity And Its Loss

الفرصه وفوتها–Opportunity and its loss

.Not everything that has gone comes back .۱

۱ــ لَيْسَ کُلُّ غائِب يَؤُوبُ.

One who takes advantage of [unexpected] opportunities remains safe from . ۲ .distress

۲ــ مَنْ غافَصَ الفُرَصَ أمِنَ الغُصَصَ.

Whoever finds a place where sweet water enters and he can quench his thirst with .۳ it but does not take advantage of it, he will soon feel thirsty and seek it, but will not

.find it

۳ـ مَنْ وَجَدَ مَوْرِداً عَذْباً يَرْتَوى مِنْهُ فَلَمْ يَغْتَنِمْهُ يُوشِكُ أنْ يَظْمَأَ ويَطْلُبَهُ فَلا يَجِدُهُ.

.Many a lost thing is such that it cannot be regained .۴

۴ـ رُبَّ فائِت لايُدْرَكُ لِحاقُهُ.

It may be that he who strives and acts quickly is saved [and succeeds] while the .۵ .[slow seeker [only] hopes [to attain it in the future

۵ـ رُبَّ ساع سَريع نَجا، وطالِب بَطیء رَجا.

.The return of an opportunity [that is lost] is far off and unlikely .۶

۶ـ عَوْدُ الفُرْصَهِ بَعيدٌ مَرامُها.

.۷

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Seize the opportunity when it arises, for indeed you will not get it [again] after you lose it.

۷ـ غافِصِ الفُرْصَةَ عِنْدَ إمْكانِها فَإنَّکَ غَيْرُ مُدْرِكِها بَعْدَ فَوْتِها.

۸. Breathe before the necks are strangled, and yield before being driven violently.

۸ـ تَنَفَّسُوا قَبْلَ ضيقِ الخِناقِ، وانْقادُوا قَبْلَ عُنْفِ السِّياقِ.

۹. Take the respite of the days, protect the boundaries of Islam, and anticipate the sudden attack of death.

۹ـ خُذُوا مَهَلَ الأيّامِ، وحُوطُواْ قَواصِیَ الإسْلامِ، وبادِرُوا هُجُومَ الحِمامِ.

۱۰. May Allah have mercy on the one who takes the benefit of respite [and opportunity], hastens towards good deeds and cowers out of fear [of Allah].

۱۰ـ رَحِمَ اللّهُ امْرَءاً إغْتَنَمَ المَهَلَ، وبادَرَ العَمَلَ، وأكْمَشَ مِنْ وَجَل.

۱۱. Opportunity is quick to pass on and slow to return.

۱۱ـ اَلفُرْصَةُ سَريعَةُ الفَوْتِ، وبَطيئَةُ العَوْدِ.

۱۲. The [passing of] hours diminishes lifetimes and bring [one] closer to annihilation.

۱۲ـ السّاعاتُ تَخْتَرِمُ الأعْمارَ، وتُدْنِی مِنَ البَوارِ.

۱۳. Arrange an abode for yourself before your descent and prepare the dwelling before your arrival.

۱۳ـ اِرْتَدْ لِنَفْسِکَ قَبْلَ يَوْمِ نُزُولِکَ، ووَطِّ المَنْزِلَ قَبْلَ حُلُولِکَ.

۱۴. Make your time of comfort a [means of] preparation for the days of your tribulation.

۱۴ـ اِجْعَل زَمانَ رَخائِکَ عُدَّةً لأيّامِ بَلائِکَ.

۱۵. Opportunities are things that are [meant to be] seized.

۱۵_ اَلفُرَصُ خُلَسٌ.

.Loss [of opportunities] are [a cause of] distress .۱۶

۱۶_ اَلفَوْتُ غُصَصٌ.

.Opportunity is a booty .۱۷

۱۷_ اَلفُرْصَهُ غُنْمٌ.

.Loss [of opportunity leads to] burning regrets .۱۸

۱۸_ اَلفَوْتُ حَسَراتٌ مُحْرِقاتٌ.

.The lost [opportunity] does not return .۱۹

۱۹_ اَلفائِتُ لایَعُودُ.

.Losing an opportunity is distressful .۲۰

۲۰_ إضاعَهُ الفُرْصَهِ غُصَّهٌ.

.Times of happiness are short-lived .۲۱

۲۱_ أوْقاتُ السُّرُورِ خُلْسَهٌ.

Opportunities .۲۲

pass by like the passing of clouds.

۲۲_ اَلفُرَصُ تَمُرُّ مَرَّ السَّحابِ.

۲۳. When what you want does not happen, then want what happens [and be satisfied with it].

۲۳_ إذا لَمْ يَكُنْ ما تُريدُ فَأَرِدْ ما يَكُونُ.

۲۴. When the opportunity arises, then seize it, for indeed wasting an opportunity leads to distress.

۲۴_ إذا أمْكَنَتِ الفُرْصَهُ فَانْتَهِزْها، فَإنَّ إضاعَهَ الفُرْصَهِ غُصَّهٌ.

۲۵. Seize good opportunities, for indeed they pass by [quickly] like the passing of clouds.

۲۵_ اِنْتَهِزُوا فُرَصَ الخَيْرِ فَإنَّها تَمُرُّ مَرَّ السَّحابِ.

۲۶. The greatest distress is [caused by] loss of opportunities.

۲۶_ أشَدُّ الغُصَصِ فَوْتُ الفُرَصِ.

۲۷. Verily that which has passed from your day has gone, and that which remains from it is not certain, so take advantage of your [present] time by performing [good] actions.

۲۷_ إنَّ ماضِىَ يَوْمِكَ مُنْتَقِلٌ، وباقِيَهُ مُتَّهِمٌ، فَاغْتَنِمْ وَقْتَكَ بِالعَمَلِ.

۲۸. Verily opportunities pass away [quickly] like the clouds, so seize them when they arise in the gates of good, otherwise they will turn into regrets.

۲۸_ إنَّ الفُرَصَ تَمُرُّ مَرَّ السَّحابِ فَانْتَهِزُوها إذا أمْكَنَتْ فى أبْوابِ الخَيْرِ وَإلّا عادَتْ نَدَماً.

۲۹. The fruit of loss [of opportunity] is regret.

۲۹_ ثَمَرَهُ الفَوْتِ نَدامَهٌ.

.For everything there is a passing away .۳۰

۳۰_ لِكُلِّ شَیْء فَوْتٌ.

.With loss there is regret .۳۱

۳۱_ مَعَ الفَوْتِ تَكُونُ الحَسْرَهُ.

.[There is no regret like loss [of an opportunity .۳۲

۳۲_ لاحَسْرَهَ كَالفَوْتِ.

.Preparation does not benefit when the time has elapsed .۳۳

۳۳_ لاتَنْفَعُ العُدَّهُ إذا مَا انْقَضَتِ المُدَّهُ.

What has passed of your day is lost, what is to come is uncertain; your time is a .۳۴ blessing, so make haste in it

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.while you have the opportunity, and beware of relying on the future

۳۴_ ماضی یَوْمِکَ فائِتٌ، وآتیهِ مُتَّهَمٌ، ووَقْتُکَ مُغْتَنَمٌ، فَبادِرْ فیهِ فُرْصَهَ الإمْکانِ، وإیّاکَ أنْ تَثِقَ بِالزَّمانِ.

.In loss [of opportunity] there is regret and (or) blame .۳۵

۳۵_ فِی الفَوْتِ حَسْرَهٌ و(أوْ)مَلامَهٌ.

.In every moment there is loss .۳۶

۳۶_ فی کُلِّ وَقْت فَوْتٌ.

(At times an opportunity may arise.(۱ .۳۷

۳۷_ قَدْ تُصابُ الفُرْصَهُ.

You will never attain that which has been taken away from you so be moderate in .۳۸ .your acquisition

۳۸_ لَنْ تُدْرِکَ ما زُوِیَ عَنْکَ فَأجْمِلْ فِی المُکْتَسَبِ.

.Not every opportunity can be realized .۳۹

۳۹_ لَیْسَ کُلُّ فُرْصَه تُصابُ.

.One who lets an opportunity pass by is crippled by its loss .۴۰

۴۰_ مَنْ قَعَدَ عَنِ الفُرْصَهِ أعْجَزَهُ الفَوْتُ.

Whoever delays taking an opportunity at the right time, then let him be sure that .۴۱ .he will lose it

۴۱_ مَنْ أخَّرَ الفُرْصَهَ عَنْ وَقْتِها فَلْیَکُنْ عَلی ثِقَه مِنْ فَوْتِها.

.One who seizes the opportunity is saved from distress .۴۲

۴۲_ مَنْ ناهَزَ الفُرْصَهَ أمِنَ الغُصَّهَ.

.Not everything that disappears comes back .۴۳

۴۳_ ما كُلَّ غائِب يَؤُوبُ.

.One who tarries lets [the opportunity] go .۴۴

۴۴_ مَنْ تَقاعَسَ إعْتاقَ.

The Obligatory And Recommended Acts

الفرائِض والنوافل-The obligatory and recommended acts

The one who seeks nearness [to Allah] by performing the obligatory and the . ۱ .recommended [acts], doubles his gain

۱_ المُتَقَرِّبُ بِأداءِ الفَرائِضِ والنَّوافِلِ مُتَضاعِفُ الأرْباحِ.

Verily Allah, the Glorified, has made the obligatory [acts] incumbent upon you, so do .۲ not neglect them; and has delimited boundaries for you, so do not transgress them; and has forbidden you from certain things, so do not violate them; and has

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.Or: At times an opportunity is realized -۱

remained silent about certain things, though not out of forgetfulness, so do not .undertake them

۲_ إنَّ اللّهَ سُبْحانَهُ فَرَضَ عَلَيْكُمْ فَرائِضَ فَلا تُضَيِّعُوها، وحَدَّ لَكُمْ حُدُوداً فَلا تَعْتَدُوها، وَنَهاكُمْ عَنْ أشْياءَ فَلا تَنْتَهِكُوها، وَسَكَتَ عَنْ أشْياءَ ولَمْ يَدَعْها نِسْياناً فَلا تَتَكَلَّفُوها.

Verily whoever busies himself with what is obligatory upon him instead of that which .۳ has been guaranteed for him, and is satisfied with what has been decreed for and against him; he will be the healthiest person in wellbeing, the most profiting from .felicity and the most benefitting from happiness

۳_ إنَّ مَنْ شَغَلَ نَفْسَهُ بِالمَفْرُوضِ عَلَيْهِ عَنِ المَضْمُونِ لَهُ، ورَضِىَ بِالمَقْدُورِ عَلَيْهِ ولَهُ، كانَ أكْثَرَ النّاسِ سَلامَةً فى عافِيَه، ورِبْحاً فى غِبْطَه، وَغَنيمَةً فى مَسَرَّه.

Verily if you were to occupy yourself with meritorious supererogatory acts instead .۴ of fulfilling the obligatory ones, then the merit you acquire will never make up for the .religious obligation that you have neglected

۴_ إنَّكَ إنِ اشْتَغَلْتَ بِفَضائِلِ النَّوافِلِ عَنْ أداءِ الفَرائِضِ فَلَنْ يَقُومَ فَضْلٌ تَكْسِبُهُ بِفَرْض تُضَيِّعُهُ.

When recommended acts come in the way of obligatory actions, then abandon .۵ .them

۵_ إذا أضَرَّتِ النَّوافِلُ بِالفَرائِضِ فَارْفُضُوها.

.It is upon you to preserve every matter that you cannot be excused for neglecting .۶

۶_ عَلَيْكَ بِحِفْظِ كُلِّ أمْر لاتُعْذَرُ بِإضاعَتِهِ.

.Fulfilling the obligatory is from the most noble of actions .۷

۷_ قَضاءُ اللَّوازِمِ مِنْ أفْضَلِ المَكارِمِ.

.There is no worship like the performing of obligatory acts .۸

۸_ لاعِبادَةَ كَأداءِ الفَرائِضِ.

No closeness is achieved through recommended actions if they hamper the .٩ .obligatory actions

٩_ لاقُرْبَةَ بِالنَّوافِلِ إذا أَضَرَّتْ بِالفَرائِضِ.

Do not .١٠

perform a recommended act at the time of an obligatory one; start with the obligatory [prayer] and then pray whatever more you wish to.

١٠ـ لاتَقْضِ نافِلَةً فى وَقْتِ فَريضَه، إبْدَأْ بِالفَريضَهِ ثُمَّ صَلِّ ما بَدا لَکَ.

Neglect

Neglect-التفريط

١. Be wary of neglect for verily it causes censure.

١ـ اِحْذَرُوا التَّفْريطَ فَإنَّهُ يُوجِبُ المَلامَهَ.

٢. Neglect is an affliction of the capable.

٢ـ اَلتَفْريطُ مُصيبَهُ القادِرِ.

٣. The fruit of neglect is censure.

٣ـ ثَمَرَهُ التَّفْريطِ مَلامَهٌ.

۴. Counter neglect with judiciousness [and resoluteness].

۴ـ ضادُّوا التفْريطَ بِالحَزْمِ.

Idleness

Idleness-الفَراغ

١. From idleness comes inclination towards [vain] desire.

١ـ مِنَ الفَراغِ تَكُونُ الصَّبْوَهُ.

٢. With idleness there is inclination towards [vain] desire.

٢ـ مَعَ الفَراغِ تَكُونُ الصَّبْوَهُ.

Separation And Isolation

الفرقه والتفرقه-Seperation and isolation

Beware of separation [from the people], for indeed the one who is isolated from the people is [a target] for Satan. .١

١ـ إيّاكَ والفُرْقَةَ، فَإنَّ الشّاذَّ مِنَ النّاسِ لِلشَّيْطانِ.

Beware of separation, for indeed the one who is isolated from the people of truth is [prey] for Satan just as the lonely sheep is [prey] for the wolf. .٢

٢ـ إيّاكُمْ والفُرْقَةَ، فَإنَّ الشّاذَّ عَنْ أهْلِ الحَقِّ لِلشَّيْطانِ، كَما أنَّ الشّاذَّ مِنَ الغَنَمِ لِلذِّئْبِ.

The worst endeavour is separating two close friends. .٣

٣ـ بِئْسَ السَّعْيُ اَلتَّفْرِقَةُ بَيْنَ الأليفَيْنِ.

For every gathering there is separation. .۴

۴ـ لِكُلِّ جَمْع فُرْقَةٌ.

Remain with the community and eschew separation. .۵

۵ـ اِلْـزَمُوا الجَماعَةَ، واجْتَنِبُوا الفُرْقَةَ.

Fabrication Of Lies

الاِفتراء-Fabrication of lies

Destroyed is the one who makes a [wrongful] claim, and unsuccessful is the one [who fabricates [a lie. .١

١ـ هَلَكَ مَنِ ادَّعى، وخابَ مَنِ افْتَرى.

Corruption

الفساد-Corruption

One who is pleased by corruption .١

.is displeased by the Hereafter

۱ـ مَنْ سَرَّهُ الفَسادُ ساءَهُ المَعادُ.

.There is no rectitude with corruption .۲

۲ـ لاصَلاحَ مَعَ إفْساد.

.One who corrupts [his relationship] with Allah will not be upright with anyone .۳

۳ـ مَنْ فَسَدَ مَعَ اللّهِ لَمْ يَصْلُحْ مَعَ أحَد.

.Do not corrupt the thing whose rectitude is important for you .۴

۴ـ لاتُفْسِدْ ما يَعْنيکَ صَلاحُهُ.

Indolence And Lassitude

الفَشَلُ والفَتْره-Indolence and lassitude

.Indolence is deficiency .۱

۱ـ اَلفَشَلُ مَنْقَصَهٌ.

Cure the ailment of lassitude in your heart through determination and the slumber .۲
.of negligence in your eyes through alertness

۲ـ تَداوَمْنْ داءِ الفَتْرَهِ فى قَلْبِکَ بِعَزيمَه، وَمِنْ كَرَى الْغَفْلَهِ فى ناظِرِکَ بِيَقْظَه.

Ignominy

الفضيحه-Ignominy

.The shame of ignominy embitters the sweetness of pleasure .۱

۱ـ عارُ الفَضيحَهِ يُکَدِّرُ حَلاوَهَ اللَّذَّهِ.

Virtues And Vices

الفضائل والرَّذائِل-Virtues and vices

Compel yourself to [acquire] virtues, for indeed you have a natural propensity for .۱ .vices

۱ـ أكْرِهْ نَفْسَكَ عَلَى الفَضائِلِ، فَإنَّ الرَّذائِلَ أنْتَ مَطْبُوعٌ عَلَيْها.

.Ascending towards virtues is a hardship that saves .۲

۲ـ اَلاِرْتِقاءُ إلَى الفَضائِلِ صَعْبٌ مُنــْجٍ.

.Your knowledge conveys your merit and your generosity tells of your kindness .۳

۳ـ يُنْبِئُ عَنْ فَضْلِكَ عِلْمُكَ وعَنْ إفْضالِكَ بَذْلُكَ.

When you keep away from the forbidden, refrain from that which you are unsure .۴ about, fulfil that which is obligatory and perform the acts that are recommended, then .you have perfected the virtues of faith

۴ـ إذَا اتَّقَيْتَ المُحَرماتِ، وتَوَرَّعْتَ عَنِ الشُّبَهاتِ وأدَّيْتَ المَفْرُوضاتِ، وَتَنَفَّلْتَ بِالنَّوافِلِ فَقَدْ أكْمَلْتَ فِى الدِّينِ اَلفَضائِلَ.

.The peak of [all] merits is controlling anger and eradicating lustful desires .۵

۵ـ رَأْسُ الفَضائِلِ مُلْكُ الغَضَبِ وإماتَهُ الشَّهْوَهِ.

During successive hardships the virtues of a person become .۶

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.manifest

۶ـ عِنْدَ تَعاقُبِ الشَّدائِدِ تَظْهَرُ فَضائِلُ الإنْسانِ.

.The symbol of a person’s merit is his intelligence and good character .۷

۷ـ عُنْوانُ فَضيلَهِ المَرْءِ عَقْلُهُ، وحُسْنُ خُلْقِهِ.

.The highest of all merits is intelligence .۸

۸ـ غايَهُ الفَضائِلِ العَقْلُ.

.The highest of all merits is knowledge .۹

۹ـ غايَهُ الفَضائِلِ العِلْمُ.

.The merit of a man is known from his speech .۱۰

۱۰ـ فَضْلُ الرَّجُلِ يُعْرَفُ مِنْ قَوْلِهِ.

Merit is [acquired] by perfection [of character] and noble deeds, not through . ۱۱ .excessive wealth and eminent feats

۱۱ـ اَلفَضِيلَهُ بِحُسْنِ الكَمالِ، وَمَكارِمِ الأفْعالِ، لابِكَثْرَهِ المالِ وجَلالَهِ الأعْمالِ.

.Virtue is overcoming [one’s bad] habit .۱۲

۱۲ـ اَلفَضيلَهُ غَلَبَهُ العادَهِ.

.[The pride of a man is by his merit, not because of his origin [and lineage .۱۳

۱۳ـ فَخْرُ المَرْءِ بِفَضْلِهِ لابِأَصْلِهِ.

.The merit of a person is [lies in] doing good to others .۱۴

۱۴ـ فَضيلَهُ الإنْسانِ بَذْلُ الإحْسانِ.

He who overcomes his anger and controls the impulses of his lustful desires has . ۱۵ .acquired virtue

۱۵ـ فازَ بِالفَضيلَهِ مَنْ غَلَبَ غَضَبَهُ، وَمَلَکَ نَوازِعَ شَهْوَتِهِ.

۱۶. It suffices as a merit for a man to humble himself.

۱۶ـ کَفى بِالمَرْءِ فَضيلَهً أنْ يُنَقِّصَ نَفْسَهُ.

۱۷. The perfection of virtues is [in] honourable qualities.

۱۷ـ کَمالُ الفَضائِلِ شَرَفُ الخَلائِقِ.

۱۸. The human being has two merits: intellect and speech; he derives benefit through his intellect and benefits others by his speech.

۱۸ـ لِلإنْسانِ فَضيلَتانِ: عَقْلٌ، ومَنْطِقٌ، فَبِالعَقْلِ يَسْتَفيدُ، وبِالمَنْطِقِ يُفيدُ.

۱۹. Lineage is not defined by the fathers and mothers, rather [it is defined] by the praiseworthy merits.

۱۹ـ لَيْسَتِ الأنْسابُ بِالآباءِ والأُمَّهاتِ لكِنَّها بِالفَضائِلِ المَحْمُوداتِ.

۲۰. One whose merits are few, his means are weak.

۲۰ـ مَنْ قَلَّتْ فَضائِلُهُ ضَعُفَتْ

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وَسائِلُهُ.

.From the best of merits is accepting the excuse of the wrongdoer .۲۱

۲۱ــ مِنْ أحْسَنِ الفَضْلِ قَبُولُ عُذْرِالجانی.

It is from the merit of a man not to put the one whom he has been forbearing with .۲۲
.under obligation

۲۲ــ مِنْ فَضْلِ الرَّجُلِ أنْ لا یَمُنَّ بِمَا احْتَمَلَهُ حِلْمُهُ.

.Performing good deeds and spreading goodness are from the greatest virtues .۲۳

۲۳ ــ مِنْ أفْضَلِ الفَضائِلِ اِصْطِناعُ الصَّنایِـعِ، وَبَثُّ المَعْـرُوفِ.

.Through the gaining of merits the enemy is subdued .۲۴

۲۴ــ بِاکْتِسابِ الفَضائِلِ یُکْبَتُ المُعادی.

The consolidation of merits is in doing good to the freeman and being kind to the .۲۵
.people of virtue

۲۵ــ جِماعُ الفَضْلِ فِی اصْطِناعِ الحُرِّ، والإحْسانِ إلی أهْلِ الخَیْرِ.

Safeguarding the tongue and doing good to others are from the best merits of a .۲۶
.human being

۲۶ــ حِفْظُ اللِّسانِ وبَذْلُ الإحْسانِ مِنْ أفْضَلِ فَضائِلِ الإنْسانِ.

.Become distinguished by virtues and renounce vices .۲۷

۲۷ــ کُنْ مُتَّصِفاً بِالفَضائِلِ، مُتَبَرِّءً مِنَ الرَّذائِلِ.

The best of virtues is granting the wishes and fulfilling the needs of the seeker and .۲۸
.being moderate in what one seeks

۲۸ــ أفْضَلُ الفَضائِلِ بَذْلُ الرَّغائِبِ، وإسْعافُ الطَّالِبِ والإجْمالُ فِی المَطالِبِ.

۲۹. The best of virtues is establishing ties with the one who has distanced himself, being cordial with the one who is averse, and holding the hand of the one who stumbles.

۲۹_ أفْضَلُ الفَضائِلِ صِلَةُ الهاجِرِ، وإيناسُ النّافِرِ، والأَخْذُ بِيَدِ العاثِرِ.

۳۰. Verily only the virtuous know the merit of the people of virtue.

۳۰_ إنَّما يَعْرِفُ الفَضْلَ لأهْلِ الفَضْلِ أُولُوا الفَضْلِ.

۳۱. Your virtue is proven by your action and your munificence by your open-handedness.

۳۱_ يُسْتَدَلُّ

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عَلی فَضْلِکَ بِعَمَلِکَ، وَعَلی کَرَمِکَ بِبَذْلِکَ.

The Superfluous

الفضول-The superfluous

.The worst thing which a person occupies his time with is the superfluous .١

١_ شَرُّ ما شَغَلَ بِهِ المَرْءُ وَقْتَهُ الفُضُولُ.

.The wastage of intellects is in seeking the superfluous .٢

٢_ ضِياعُ العُقُولِ فی طَلَبِ الفُضُولِ.

Whoever restrains himself from the superfluous, his view is harmonized by the .٣ .intellects

٣_ مَنْ أمْسَکَ عَنِ الفُضُولِ عَدَّلَتْ رَأْيَهُ العُقُولُ.

Whoever occupies himself with the superfluous, the important matter that he hopes .۴ .for eludes him

۴_ مَنِ اشْتَغَلَ بِالفُضُولِ فاتَهُ مِنْ مُهِمِّهِ المَأْمُولُ.

Astuteness

الفِطْنَهُ-Astuteness

.Astuteness is [gained] through discernment .١

١_ اَلفِطْنَهُ بِالبَصيرَهِ.

.Astuteness is [a means of attaining] guidance .٢

٢_ اَلفِطْنَهُ هِدايَهٌ.

Loss

الفقد-Loss

.Loss is [a cause of] sorrows .١

١ـ اَلفَقْدُ أحْزانٌ.

Poverty

الفقر-Poverty

Poverty is beneficial for the believer, and gives him comfort from the jealousy of the .١ .neighbours, the flattery of the brothers and the domination of the ruler

١ـ اَلفَقْرُ صَلاحُ المُؤمِنِ، ومُريحُهُ مِنْ حَسَدِ الجيرانِ، وتَمَلُّقِ الإخْوانِ،وَ تَسَلُّطِ السُّلْطانِ.

Verily poverty is disgracer for the soul, a confounder of the intellect, and a bringer of .٢ .sorrows

٢ـ إنَّ الفَقْرَ مِذَلَّةٌ لِلنَّفْسِ، مِدْهَشَةٌ لِلْعَقْلِ، جالِبٌ لِلْهُمُومِ.

.Poverty causes forgetfulness .٣

٣ـ اَلفَقْرُ يُنسى.

.Poverty is the adornment of faith .۴

۴ـ اَلفَقْرُ زينَةُ الإيمانِ.

(The grave is better than poverty.(١ .۵

۵ـ اَلقَبْرُ خَيْرٌ مِنَ الفَقْرِ.

(Poverty with debt is [like] a red death.(٢ .۶

۶ـ اَلفَقْرُ مَعَ الدَّيْنِ اَلْمَوْتُ الأحْمَرُ.

.Poverty disables the astute one from [presenting] his argument .٧

٧ـ اَلفَقْرُ يُخْرِسُ الفَطِنَ عَنْ حُجَّتِهِ.

.Poverty in one's homeland is like being a stranger in it .٨

۸ـ اَلفَقْرُ فِی الوَطَنِ غُرْبَهٌ.

Extreme poverty is better than disgraceful .۹

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This is the poverty that one does not bear patiently and leads to wretchedness in -۱ .this world and the next

.Red death' is a figure of speech that means a violent or bloody death' -۲

.affluence

۹ـ اَلفَقْرُ الفادِحُ أجْمَلُ مِنَ الغِنَى الفاضِحِ.

۱۰. True poverty and wealth are [determined] after presenting [the account of] one's deeds before Allah, the Glorified.

۱۰ـ اَلفَقْرُ والغِنى بَعْدَ العَرْضِ عَلَى اللّهِ سُبْحانَهُ.

۱۱. Love of poverty earns piety.

۱۱ـ حُبُّ الفَقْرِ يَكْسِبُ الوَرَعَ.

۱۲. Many a poverty turns into with lasting affluence.

۱۲ـ رُبَّ فَقْر عادَ بِالغِنى الْباقِى.

۱۳. The disadvantage of poverty is more praiseworthy than the arrogant insolence of wealth.

۱۳ـ ضَرَرُ الفَقْرِ أحْمَدُ مِنْ أشَرِ الغِنى.

۱۴. Poverty of the soul is the worst poverty.

۱۴ـ فَقْرُ النَّفْسِ شَرُّ الفَقْرِ.

۱۵. All [forms of] poverty can be redressed except the poverty of foolishness.

۱۵ـ كُلُّ فَقْر يُسَدُّ إلاّ فَقْرَ الحُمْقِ.

۱۶. Whoever manifests his poverty, lowers his status.

۱۶ـ مَنْ أظْهَرَ فَقْرَهُ أذَلَّ قَدْرَهُ.

۱۷. The hardships of poverty are preferable to facing humiliation.

۱۷ـ مُقاساةُ الإقْلالِ، ولامُلاقاةُ الإذلالِ.

۱۸. There is no poverty with good management.

۱۸_ لاٰفَقْرَ مَعَ حُسْنِ تَدْبیر.

.The most apprising complaint is that which is enunciated by manifest affliction .۱۹

۱۹_ أبْلَغُ الشَّكوی ما نَطَقَ بِهِ ظاهِرُ البَلْوی.

.The little that one is in need of is better than the plenty that one is needless of .۲۰

۲۰_ قَلیلٌ یُفْتَقَرُ إلَیْهِ خَیْرٌ مِنْ کَثیر یُسْتَغْنی عَنْهُ.

There is no shame in being far away from one’s hometown; the only shame is .۲۱ .being indigent in one’s one hometown

۲۱_ لَیْسَ فِی الغُرْبَهِ عارٌ، إنَّما العارُ فِی الوَطَنِ اَلاِفْتِقارُ.

.One who pretends to be poor, becomes poor .۲۲

۲۲_ مَنْ تَفاقَرَ اِفْتَقَرَ.

.Displaying neediness gives rise to poverty .۲۳

۲۳_ إظْهارُ التَّباؤُسِ یَجْلِبُ الفَقْرَ.

.Poverty with debt is the greatest wretchedness .۲۴

۲۴_ اَلفَقْرُ مَعَ الدَّیْنِ اَلشَّقاءُ الأکْبَرُ.

The Pauper

The pauper-الفقیر وأقسامه

.۱

The pauper who is satisfied is saved from the traps of Satan, whereas the rich person falls into his snares.

١ـ اَلْفَقيرُ الرّاضى ناج مِنْ حَبائِلِ إبْلِيسَ، والغَنِىُّ واقِعٌ فى حَبائِلِهِ.

٢. The most hated of servants in the sight of Allah are: the pauper who is haughty, the elderly fornicator and the immoral scholar.

٢ـ أمْقَتُ العِبادِ إلَى اللّهِ اَلْفَقيرُ المَزْهُوُّ، والشَّيْخُ الزّانِ، والعالِمُ الفاجِرُ.

٣. The most foolish of people is the arrogant pauper.

٣ـ أكْثَرُ النّاسِ حُمْقاً الفَقيرُ المُتَكَبِّرُ.

۴. The richest people in the Hereafter are the poorest of them in this world.

۴ـ أغْنَى النّاسِ فِى الآخِرَهِ أفْقَرُهُمْ فِى ا لدُّنيا.

۵. The poor person is [like] a stranger (or is scorned) in his hometown.

۵ـ اَلفَقيرُ فِى الوَطِنِ غُرْبَةٌ(مُمْتَهَنٌ).

۶. The needy person is a stranger in his own homeland.

۶ـ اَلمُقِلُّ غَريبٌ فى بَلْدَتِهِ.

٧. One who sits in the company of the poor increases in [his] gratitude.

٧ـ جالِسِ الفُقَراءَ تَزْدَدْ شُكْراً.

٨. Many a poor person is wealthier than all the rich people.

٨ـ رُبَّ فَقير أغْنى مِنْ كُلِّ غَنِىّ.

٩. The wealth of a poor person is his contentment.

٩ـ غِنَى الفَقيرِ قَناعَتُهُ.

١٠. How many a poor person is needed by someone else.

١٠ـ كَمْ مِنْ فَقِير يُفْتَقَرُ إلَيْهِ.

.How many a poor person is rich and [how many] a rich person is needy .١١

١١ـ كَمْ مِنْ فَقير غَنِىّ وغَنِىّ مُفْتَقِر.

One who is overcome by poverty should frequently recite: There is no might and no .١٢
.power but by [the will of] Allah, the Most High, the Most Mighty

١٢ـ مَنْ ألَحَّ عَلَيْهِ الفَقْرُ فَلْيُكْثِرْ مِنْ قَوْلِ: لاحَوْلَ ولاقُوَّهَ إلاّ

p: ٧١٠

بِاللّهِ العَلِيِّ العَظيمِ.

It is obligatory on the poor that he should not put forward his request [to others] unless he has no other choice. .۱۳

۱۳ــ مِنَ الواجِبِ عَلَى الفَقيرِ أنْ لايَبْذُلَ مِنْ غَيْرِاضْطِرار سُؤالَهُ.

The kings of this world and the Hereafter are the poor who are satisfied [with what they have]. .۱۴

۱۴ــ مُلُوكُ الدُّنْيا والآخِرَهِ الفُقَراءُ الرّاضُونَ.

The poorest of people is one who is stingy with himself despite [his] wealth and affluence, and leaves it behind for others [in the end]. .۱۵

۱۵ــ أفْقَرُ النّاسِ مَنْ قَتَّرَ عَلى نَفْسِهِ مَعَ الغِنى والسَّعَهِ، وخَلَّفَهُ لِغَيْرِهِ.

Many a poor person is mightier than a lion. .۱۶

۱۶ــ رُبَّ فَقير أعَزُّ مِنْ أسَد.

The Learned Scholars

The Learned Scholars–الفقه والفقهاء

The true scholar is one who neither makes people lose hope in the mercy of Allah nor cause them to despair of the comfort of Allah. .۱

۱ــ اَلفَقِيهُ كُلُّ الفَقيهِ مَنْ لَمْ يُقَنِّطِ النّاسَ مِنْ رَحْمَهِ اللّهِ ولَمْ يُؤْيِسْهُمْ مِنْ رَوْحِ اللّهِ.

The bane of scholars is not safeguarding themselves [from error]. .۲

۲ــ آفَهُ الفُقَهاءِ عَدَمُ الصِّيانَهِ.

When the elevated one becomes learned, he shows humility. .۳

۳ــ إذا تَفَقَّهَ الرَّفيعُ تَواضَعَ.

When the vile one becomes a scholar, he considers himself to be above [others]. .۴

۴_ إذا تَفَقَّهَ الوَضيعُ تَرَفَّعَ.

.When you [wish to] learn, then become learned in the religion of Allah .۵

۵_ إذا فَقِهْتَ فَتَفَقَّهْ فی دینِ اللّهِ.

Thinking And The Thinker

الفکر والمتفکّر-Thinking and the thinker

.Think and you will perceive .۱

۱_ أفْكِرْ تَسْتَبْصِرْ.

.The root of wisdom is reflection, and its fruit is wellbeing .۲

۲_ أصْلُ العَقْلِ الفِكْرُ، وثَمَرَتُهُ السَّلامَةُ.

The root of safety .۳

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.from error is thinking before acting, and reflecting before speaking

۳ـ أصْلُ السَّلامَةِ مِنَ الزَّلَلِ، اَلفِكْرُ قَبْلَ الفِعْلِ، والرَّوِيَّةُ قَبْلَ الكَلامِ.

Verily the one who observes with his heart and acts with foresight begins his action .۴ by first looking at [the consequence of] his action, is it his favour or against him; if it is in his favour then he goes ahead with it and if it is against him then he holds back from .[doing] it

۴ـ إنَّ النّاظِرَ بِالقَلْبِ، اَلعامِلَ بِالبَصَرِ، يَكُونُ مُبْتَدَأُ عَمَلِهِ أنْ يَنْظُرَ عَمَلَهُ، عَلَيْهِ، أمْ لَهُ، فَإنْ كانَ لَهُ، مَضى فيهِ وإنْ كانَ عَلَيْهِ، وَقَفَ عَنْهُ.

.Thinking guides, truth saves .۵

۵ـ اَلفِكْرُ يَهْدى، اَلصِّدْقُ يُنْجى.

.Contemplation is worship .۶

۶ـ اَلفِكْرُ عِبادَةٌ.

.Contemplation is [a means to] right guidance, heedlessness is [a cause of] loss .۷

۷ ـ اَلفِكْرُ رُشْدٌ، اَلغَفْلَهُ فَقْدٌ.

.Contemplation illuminates the mind .۸

۸ـ اَلفِكْرُ يُنيرُ اللُبَّ.

.The benefit of thinking is finding solutions .۹

۹ـ اَلحِيلَهُ فائِدَهُ الفِكْرِ.

.Thinking guides [one] towards the way of right guidance .۱۰

۱۰ـ اَلفِكْرُ يَهْدى إلَى الرَّشادِ.

.Thinking is the recreation of the God-fearing .۱۱

۱۱ـ اَلفِكْرُ نُزْهَهُ المُتَّقينَ.

.Contemplation leads to gaining wisdom .۱۲

۱۲ـ اَلفِكْرُ يُفيدُ الحِكْمَهَ.

.Thought is a gleaming mirror .۱۳

۱۳ـ اَلفِكْرَهُ مِراهٌ صافِيَهٌ.

.Thinking is the polish of the minds .۱۴

۱۴ـ اَلفِكْرُ جَلاءُ العُقُولِ.

.Thinking about the bounties of Allah is the best worship .۱۵

۱۵ـ التَّفَكُّرُ فى آلاءِ اللّهِ نِعْمَ العِبادَهُ.

.Thinking outside [the bounds of] wisdom is folly .۱۶

۱۶ـ اَلفِكْرُ فى غَيْرِ الحِكْمَهِ هَوَسٌ.

.Thinking about good [action] invites one to act upon it .۱۷

۱۷ـ اَلفِكْرُ فِى الخَيْرِ يَدْعُو إلَى العَمَلِ بِهِ.

Thinking about the consequences saves one from .۱۸

places of destruction.

۱۸ـ اَلفِكْرُ فِى العَواقِبِ يُنْجى مِنَ المَعاطِبِ.

۱۹. When you precede all your actions with thought [and deliberation], your outcomes will be good in all matters.

۱۹ـ إذا قَدَّمْتَ الفِكْرَ فى جَميعِ أفْعالِكَ حَسُنَتْ عَواقِبُكَ فى كُلِّ أمْرٍ.

۲۰. By thinking, deliberation is improved.

۲۰ـ بِالفِكْرِ تَصْلُحُ الرَّوِيَّهُ.

۲۱. By repeated thinking [and contemplation], doubt is dispelled.

۲۱ـ بِتَكَرُّرِ الفِكْرِ يَنْجابُ الشَّكُّ.

۲۲. Through contemplation the darkness [and ambiguity] of matters get clarified.

۲۲ـ بِالفِكْرِ تَنْجَلى غَياهِبُ الأُمُورِ.

۲۳. By repeated thinking the outcomes become sound.

۲۳ـ بِتَكْرارِ الفِكْرِ تَسْلَمُ العَواقِبُ.

۲۴. By considering the consequences, one is saved from harm.

۲۴ـ بِالنَّظَرِ فِى العَواقِبِ تُؤْمَنُ المَعاطِبُ.

۲۵. Distinguishing the everlasting from the perishing is from the noblest discernment.

۲۵ـ تَمْييزُ الباقى مِنَ الفانى مِنْ أشْرَفِ النَّظَرِ.

۲۶. Think before you decide, consult before you proceed and ponder before you rush forward.

۲۶ـ تَفَكَّرْ قَبْلَ أنْ تَعْزِمَ، وشاوِرْ قَبْلَ أنْ تُقْدِمع، وتَدَبَّرْ قَبْلَ أنْ تَهْجُمَ.

۲۷. Your thinking leads to your gaining insight, and acquiring lessons [from the past].

۲۷_ تَفَکّرُکَ یُفیدُکَ الاِسْتِبْصارَ، ویُکْسِبُکَ الاِعْتِبارَ.

.The fruit of reflection is wellbeing .۲۸

۲۸_ ثَمَرَهُ الفِکْرِ اَلسَّلامَهُ.

Continuous reflection and caution protects from error and saves from the . ۲۹ .vicissitudes of time

۲۹_ دَوامُ الفِکْرِ وَالحَذَرِ یُؤْمِنُ الزَّلَلَ ویُنْجی مِنَ الغِیَرِ.

May Allah have mercy on the person who reflects and then takes lesson, and who .۳۰ .[takes lesson and hence perceives [the reality of things

۳۰_ رَحِمَ اللّهُ امْرَءاً تَفَکَّرَ فَاعْتَـبَـرَ، واعْتَبـَرَ فَأبْصَرَ.

.The cornerstone of insight is contemplation .۳۱

۳۱_ رَأْسُ الاِسْتِبْصارِ الفِکْرَهُ.

.Deliberate before acting and you will be saved from error .۳۲

۳۲_ رَوِّ قَبْلَ العَمَلِ تَنْجُ مِنَ الزَّلـَلِ.

Deliberate before [taking] action .۳۳

[and] you will not be criticized for what you do.

۳۳ـ رَوِّ قَبْلَ الفِعْلِ لاتُعابُ بِما تَفْعَلُ.

۳۴. The deliberation of the slow is better than the impulsiveness of the hasty.

۳۴ـ رَوِيَّهُ المُتَأنّی أفْضَلُ مِنْ بَديهَهِ العَجِلِ.

۳۵. Lengthy contemplation makes the end results praiseworthy and prevents the corruption of matters.

۳۵ـ طُولُ الفِكْرِ يُحْمِدُ العَواقِبَ،وَ يَسْتَدْرِكُ فَسادَ الأُمُورِ.

۳۶. Lengthy contemplation improves the outcomes of planning.

۳۶ـ طُولُ التَّفْكيرِ يُصْلِحُ عَواقِبَ التَّدبيرِ.

۳۷. Lengthy consideration equals [benefitting from] the opinion of the advisor.

۳۷ـ طُولُ التَّفْكيرِ يَعْدِلُ رَأْیَ المُشيرِ.

۳۸. You must reflect, as this is [means of] a guidance from error and a rectifier of deeds.

۳۸ـ عَلَيْكَ بِالفِكْرِ فَإنَّهُ رُشْدٌ مِنَ الضَّلالِ ومُصْلِحُ الأعْمالِ.

۳۹. The thought of an intelligent person is guidance.

۳۹ـ فِكْرُ العاقِلِ هِدايَهٌ.

۴۰. The thought of an ignorant person is misguidance.

۴۰ـ فِكْرُ الجاهِلِ غِوايَهٌ.

۴۱. Thinking for a short while is better than prolonged worship.

۴۱ـ فِكْرُ ساعَه قَصيرَه خَيْرٌ مِنْ عِبادَه طَويلَه.

۴۲. Your contemplation guides you to the right path and motivates you to improve

.your Hereafter

۴۲_ فِكْرُكَ يَهْديكَ إلَى الرَّشادِ، ويَحْدُوكَ عَلى إصْلاحِ المَعادِ.

.A man’s thinking is a mirror that shows him his good actions from his bad ones .۴۳

۴۳_ فِكْرُ المَرْءِ مِرْآةٌ تُريهِ حُسْنَ عَمَلِهِ مِنْ قُبْحِهِ.

The merit of thinking and understanding is more beneficial than the merit of . ۴۴ .revision and study

۴۴_ فَضْلُ فِكْر وتَفَهُّم أنْجَعُ مِنْ فَضْلِ تَكْرار ودِراسَه.

.Your thinking about worship prompts you to act upon it .۴۵

۴۵_ فِكْرُكَ فِى الطّاعَهِ يَدْعُوكَ إلَى العَمَلِ بِها.

.Your thinking about sin drives you to fall into it .۴۶

۴۶_ فِكْرُكَ فِى المَعْصِيَهِ يَحْدُوكَ عَلَى الوُقُوعِ

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فيها.

So think, O people, and observe; take lesson and seek advice, and acquire . ۴۷ .provisions for the Hereafter, [for by this] you will attain felicity

۴۷ـ فَتَفَكَّرُوا أَيُّهَا النّاسُ وتَبَصَّرُوا، واعْتَبِرُوا واتَّعِظُوا، وتَزَوَّدُوا لِلآخِرَهِ تَسْعَدُوا.

.Measure and then cut, think and then speak, verify and then act .۴۸

۴۸ـ قَدِّرْ ثُمَّ اقْطَعْ، وَفَكِّرْ ثُمَّ انْطِقْ، وتَبَيَّنْ ثُمَّ اعْمَلْ.

?How can the thought of one who is always sated be pure .۴۹

۴۹ـ كَيْفَ تَصْفُو فِكْرَهُ مَنْ يَسْتَديمُ الشِّبَعَ.

.Contemplation is sufficient for right guidance .۵۰

۵۰ـ كَفى بِالفِكْرِ رُشْداً.

.Not everyone who shoots hits the target .۵۱

۵۱ـ لَيْسَ كُلُّ مَنْ رَمى يُصيبُ.

.[One who ponders [about the past] learns a lesson [from it .۵۲

۵۲ـ مَنْ تَأَمَّلَ اعْتَـبَـرَ.

.One whose thinking is prolonged, his observation becomes good .۵۳

۵۳ـ مَنْ طالَ فِكْرُهُ حَسُنَ نَظَرُهُ.

.One whose thinking increases, his end result becomes good .۵۴

۵۴ـ مَنْ كَثُرَتْ فِكْرَتُهُ حَسُنَتْ عاقِبَتُهُ.

.One whose thought is prolonged, his discernment becomes good .۵۵

۵۵ـ مَنْ طالَتْ فِكْرَتُهُ حَسُنَتْ بَصيرَتُهُ.

.One who puts his mind to work arrives at the correct answer .۵۶

۵۶_ مَنْ أعْمَلَ فِكْرَهُ أصابَ جَوابَهُ.

.One who thinks before acting, his accuracy increases .۵۷

۵۷_ مَنْ فَكَّرَ قَبْلَ العَمَلِ كَثُرَ صَوابُهُ.

.One whose thinking is weak, his inattention [and gullibility] is strong .۵۸

۵۸_ مَنْ ضَعُفَتْ فِكْرَتُهُ قَوِيَتْ غِرَّتُهُ.

.One who reflects on the essence of Allah apostatizes .۵۹

۵۹_ مَنْ تَفَكَّرَ فی ذاتِ اللّهِ تَزَنْدَقَ.

.One who thinks about the consequences is saved from [places of] destruction .۶۰

۶۰_ مَنْ فَكَّرَ فِی العَواقِبِ أمِنَ المَعاطِبَ.

.One who thinks a lot about sins is pulled towards [committing] them .۶۱

۶۱_ مَنْ كَثُرَ فِكْرُهُ فِی المَعاصِی دَعَتْهُ إلَيْها.

One .۶۲

who thinks a lot about [worldly] pleasures is overpowered by them.

۶۲_ مَنْ كَثُرَ فِكْرُهُ فِى اللَّذّاتِ غَلَبَتْ عَلَيْهِ.

۶۳. One who reflects, perceives the outcomes.

۶۳_ مَنْ فَكَّرَ أبْصَرَ العَواقِبَ.

۶۴. One who keeps his mind’s eye awake reaches the height of his endeavour.

۶۴_ مَنْ أسْهَرَ عَيْنَ فِكْرَتِهِ بَلَغَ كُنْهَ هِمَّتِهِ.

۶۵. One who reflects on the majesty of Allah loses hope.

۶۵_ مَنْ تَفَكَّرَ فى عَظَمَهِ اللّهِ أبْلَسَ.

۶۶. One who thinks and reflects learns a lesson from everything.

۶۶_ مَنْ كانَتْ لَهُ فِكْرَةٌ فَلَهُ فى كُلِّ شَىْءٍ عِبْرَةٌ.

۶۷. He who excels in thinking never gets humiliated.

۶۷_ ما ذَلَّ مَنْ أحْسَنَ الفِكْرَ.

۶۸. There is no worship like contemplation.

۶۸_ لاعِبادَهَ كَالتَّفْكيرِ.

۶۹. There is no [means to] right guidance like reflection.

۶۹_ لارُشْدَ كَالفِكْرِ.

۷۰. One who does not take lessons [from the past] does not reflect.

۷۰_ لافِكْرَ لِمَنْ لَاٰعْتِبارَ لَهُ.

۷۱. Thinking about the consequences [of one’s action] saves one from unpleasant calamities.

۷۱ـ اَلفِكْرُ فِي العَواقِبِ يُؤْمِنُ مَكْرُوهَ النَوائِبِ.

.Thinking is one of the two means of guidance .۷۲

۷۲ـ اَلفِكْرُ أحَدُ الهِدايَتَيْنِ.

Thinking about the kingdom of the heavens and earth is the worship of the sincere .۷۳ .ones

۷۳ـ اَلتَّفَكُّرُ فى مَلَكُوتِ السَّماواتِ وَالأرْضِ عِبادَةُ المُخْلَصينَ.

.Thinking about a matter before undertaking it saves one from error .۷۴

۷۴ـ اَلفِكْرُ فِي الأمْرِ قَبْلَ مُلابَسَتِهِ يُؤْمِنُ الزَّلَلَ.

Thinking leads to taking lesson, saves one from missteps and bears the fruit of .۷۵ .precaution

۷۵ـ اَلفِكْرُ يُوجِبُ الاِعْتِبارَ، ويُؤْمِنُ العِثارَ، ويُثْمِرُ الاِسْتِظْهارَ.

.[Reflect and you will awaken [and become alert .۷۶

۷۶ـ اِفْكِرْ تُفِقْ.

.Contemplation guides [one] to the right path .۷۷

۷۷ـ اَلفِكْرُ يَهْدى إلَى الرُّشْدِ.

Successfulness

الفلاح-Sucessfulness

One who is .۱

.pleased by that which harms him will not be successful

١ــ لايُفْلِحُ مَنْ يَسُرُّهُ ما يُضِرُّهُ.

The successful one is he who [either] spreads his wings(١) or remains peaceful and .٢ .enjoys ease

٢ــ المُفْلِحُ مَنْ نَهَضَ بِجَناح، أوِ اسْتَسْلَمَ فَاسْتَراحَ.

Leaving The Matter To Allah

تفويض الأمر إلى اللّه-Leaving the matter to Allah

.(Whoever leaves his matter to Allah, He resolves it (for him .١

١ــ مَنْ فَوَّضَ أمْرَهُ إلَى اللّهِ سَدَّدَهُ.

Understanding

الفَهْم-Understanding

.Understanding is [achieved] though intelligence .١

١ــ اَلْفَهْمُ بِالفِطْنَهِ.

.Understanding is a sign of knowledge .٢

٢ــ اَلفَهْمُ آيَهُ العِلْمِ.

.One who tries to understand, understands .٣

٣ــ مَنْ تَفَهَّمَ فَهِمَ.

.[One who tries to understand increases [his understanding .۴

۴ــ مَنْ تَفَهَّمَ اِزْدادَ.

.One who understands learns the depth of knowledge .۵

٥ــ مَنْ فَهِمَ عَلِمَ غَوْرَ العِلْمِ.

One who is not granted understanding by Allah, the Glorified, does not benefit from the advice of any adviser. ۶.

۶ــ مَنْ عَدِمَ الفَهْمَ عَنِ اللّهِ سُبْحانَهُ لَمْ يَنْــتَفِعْ بِمَوْعِظَهِ واعِظ.

One who possesses understanding does not become needy. ۷.

۷ــ مَاافْتَقَرَ مَنْ مَلَكَ فَهْماً.

Graves

القبور-Graves

Stay near (or pass by) the graves and you will learn a lesson. ۱.

۱ــ جاوِر(جاوِز) القُبُورَ تَعْتَبِرْ.

How excellent a son-in-law the grave is!(۲) ۲.

۲ــ نِعْمَ الصِّهْرُ القَبْرُ.

Facing Issues

إسْتقبال الاُمُور-Facing issues

One who faces [and anticipates] issues [with thought and reflection], perceives. ۱.

۱ــ مَنِ اسْتَقْبَلَ الأُمُورَ أبْصَرَ.

Turning Towards Allah

الإقبال والإقبال على اللّه-Turning towards Allah

Verily if you turn towards Allah you have progressed, and if you turn away from Him, you have regressed. ۱.

۱ــ إنَّكُمْ إنْ أقْبَلْتُمْ عَلَى اللّهِ أقْبَلْتُمْ، وإنْ أدْبَرْتُمْ عَنْهُ أدْبَرْتُمْ.

.By turning towards [Allah] misfortunes are warded off .۲

۲ــ بِالإقْبالِ تُطْرَدُ النُّحُوسُ.

.۳

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Meaning takes power through the support of those who are ready to fight - ۱ .alongside him for rightful cause

In the period of Jāhiliyya the Arabs would bury their daughters alive and say "We - ۲ have married them to the grave." Later, in the time of Islam, this expression was used in a general sense to remind people that they will eventually die and be lowered into .their graves

Making a good choice, doing good to the freemen and taking adequate precaution [or support] are from the signs of turning [to Allah].

٣_ حُسْنُ الِاخْتيارِ، واِصْطِناعُ الأحْرارِ، وفَضْلُ الِاسْتِظْهارِ، مِنْ دَلائِلِ الإقْبالِ.

۴. For every advance [and progress] there is a retreat [and a regress].

۴_ لِكُلِّ إقْبال إدْبارٌ.

۵. One of the signs of turning [towards Allah] is doing good to the people.

۵_ مِنْ عَلاماتِ الإقْبالِ اِصْطِناعُ الرِّجالِ.

۶. From the signs of turning [to Allah] are: correctness of speech and kindness in actions.

۶_ مِنْ عَلاماتِ الإقْبالِ: سَدادُ الأقْوالِ، والرِّفْقُ فِى الأفْعالِ.

Martyrdom In The Way of Allah

القتل فى سَبيل اللّه-Martyrdom in the way of Allah

١. Verily the most honourable of deaths is martyrdom. By He in whose hand my soul is, one thousand strikes with the sword are indeed easier [for me] than dying on the bed.

١_ إنَّ أكْرَمَ المَوتِ القَتْلُ، والَّذى نَفْسى بِيَدِهِ لألْفُ ضَرْبَه بِالسَّيْفِ أهْوَنُ (عَلَىَّ) مِنْ ميتَه عَلَى الفِراشِ.

Plunging In

الاقتحام-Plunging in

١. One who plunges into the depths of the sea, drowns.

١_ مَنِ اقْتَحَمَ اللُّجَجَ غَرِقَ.

Power And Might

القدره والاقتدار-Power and might

Dominating the weak and the slave are from the exigencies (or wickedness) of .۱ .power

۱_ اَلتَّسَلُّطُ عَلَى الضَّعيفِ والمَمْلُوكِ مِنْ لُزُومِ (لُؤْمِ) القُدْرَهِ.

.[Power manifests the praiseworthy and blameworthy qualities [of an individual .۲

۲_ اَلْقُدْرَهُ تُظْهِرُ مَحْمُودَ الخِصالِ ومَذْمُومَها.

.The bane of power is withholding favour .۳

۳_ آفَهُ القُدْرَهِ مَنْعُ الإحْسانِ.

.The bane of might is aggression and defiance .۴

۴_ آفَهُ الاِقْتِدارِ اَلبَغْيُ والعُتُوُّ.

.Power makes one forget [about] self-preservation .۵

۵_ اَلْقُدْرَهُ تُنْسِى الحَفيظَهَ.

.When power increases, desire decreases .۶

۶_ إذا كَثُرَتِ القُدْرَهُ قَلَّتِ الشَّهْوَهُ.

[When [one's .۷

.capability is reduced, the offering of excuses increases

۷ـ إذا قَلَّتِ المَقْدُرَهُ كَثُرَ التَّعَلُّلُ بِالمَعاذِيرِ.

.The alms-tax of power is even-handedness .۸

۸ـ زَكاهُ القُدْرَهِ الإنْصافُ.

One of the best actions of the powerful person is for him to show forbearance when .۹
.he is angry

۹ـ مِنْ أحْسَنِ أفْعالِ القادِرِ أنْ يَغْضِبَ فَيَحْلُمَ.

Status And Worth

القَدْر-Status and worth

.One who does not know his worth, transgresses his limits .۱

۱ـ مَنْ جَهِلَ قَدْرَهُ عَدا طَوْرَهُ.

One who remains within his rank [and does not overstep his limits] is honoured by .۲
.the people

۲ ـ مَنْ وَقَفَ عِنْدَ قَدْرِهِ أكْرَمَهُ النّاسُ.

.One who oversteps his limits is humiliated by the people .۳

۳ـ مَنْ تَعَدّى حَدَّهُ أهانَهُ النّاسُ.

One who is ignorant about the place where he steps is made to stumble by the .۴
.reasons of his regret

۴ـ مَنْ جَهِلَ مَوْضِعَ قَدَمِهِ عَثُرَ بِدَواعِی نَدَمِهِ.

.One who limits himself to his [rightful] status, it will be more lasting for him .۵

۵ـ مَنِ اقْتَصَرَ عَلی قَدْرِهِ کانَ أبْقی لَهُ.

.One who is ignorant of his own worth does not know anyone’s worth .۶

۶_ مَنْ جَهِلَ قَدْرَهُ جَهِلَ كُلَّ قَدْر.

.One who knows his worth is not disparaged among the people .۷

۷_ مَنْ عَرَفَ قَدْرَهُ لَمْ يُضَعْ بَيْنَ النّاسِ.

.He who knows his worth does not get ruined .۸

۸_ ما هَلَكَ مَنْ عَرَفَ قَدْرَهُ.

.He who oversteps his limits has not used his intellect .۹

۹_ ما عَقَلَ مَنْ عَدا طَوْرَهُ.

!How good it is for a servant to know his status and not to overstep his limits .۱۰

۱۰_ نِعِمّا لِلْعَبْدِ أنْ يَعْرِفَ قَدْرَهُ، ولايَتَجاوَزَ حَدَّهُ.

Ruined is the one .۱۱

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.who does not know his status

۱۱_ هَلَکَ مَنْ لَمْ یَعْرِفْ قَدْرَهُ.

.Do not do that which will degrade your status .۱۲

۱۲_ لاتَفْعَلْ ما یَضَعُ قَدْرَکَ.

.There is no ignorance greater than transgressing [beyond] one's status .۱۳

۱۳_ لاجَهْلَ أعْظَمُ مِنْ تَعَدِّی القَدْرِ.

.One who transgresses his limits and his status has no intelligence .۱۴

۱۴_ لاعَقْلَ لِمَنْ یَتَجاوَزُ حَدَّهُ وَقَدْرَهُ.

May Allah have mercy on the one who knows his status and does not overstep his .۱۵
.limits

۱۵_ رَحِمَ اللّهُ امْرَءً عَرَفَ قَدْرَهُ،وَ لَمْ یَتَعَدَّ طَوْرَهُ.

Do not rush to [occupy] the highest place in a gathering, for indeed the position that .۱۶
.you are raised to is better than the position that you are lowered from

۱۶_ لاتُسْرِعَنَّ إلی أرْفَعِ مَوْضِعِ فِی المَجْلِسِ، فَإنَّ المَوْضِعَ الَّذی تُرْفَعُ إلَیْهِ خَیْرٌ مِنَ المَوْضِعِ الَّذی تُحَطُّ عَنْهُ.

Undertaking

Undertaking-الإقدام

.Do not undertake that which you are afraid of being incapable of .۱

۱_ لاتُقْدِمْ عَلی ما تَخْشَی العَجْزَ عَنْهُ.

.Do not close a door which you are unable to open .۲

۲_ لاتُغْلِقْ باباً یُعْجِزُکَ اِفْتِتاحُهُ.

To Follow

الاقتداء-To follow

When you are high, do not think of the one who is below you from the ignorant .١ ones, rather follow [the example of] those who are above you from among the .scholars

١_ إذا عَلَوْتَ فَلا تُفَكِّرْ فيمَنْ دُونَكَ مِنَ الجُهّالِ، ولكِنِ اقْتَدِ بِمَنْ فَوْقَكَ مِنَ العُلَماءِ.

When you are unable to understand something with your intellect then follow the .٢ .opinion of the intelligent one and he will remove your ignorance about it

٢_ إذا أنْكَرْتَ مِنْ عَقْلِكَ شَيْئاً فَاقْتَدِ بِرَأْيِ عاقِلٍ يُزيلُ ما أنْكَرْتَهُ.

The Qur’an

The

Quran-القرآن

١. The Qur'an is the better of the two forms of guidance.

١ـ اَلْقُرْآنُ أَفْضَلُ الهِدايَتَيْنِ.

٢. Excel in your recitation of the Qur'an, for it is indeed the most beneficial (or the best) of stories, and seek cure from it, for it is the cure for [what is in] the breasts.

٢ـ أحْسِنُوا تِلاوَةَ القُرْآنِ فَإِنَّهُ أَنْفَعُ (أحْسَنُ) القَصَصِ، واسْتَشْفُوا بِهِ فَإِنَّهُ شِفاءُ الصُّدُورِ.

٣. Follow the light that is not put out and the face that does not become old, and surrender and submit to its command, for indeed you will not go astray with submission [to it].

٣ـ اِتَّبِعُوا النُّورَ الَّذى لايُطْفَأُ، والوَجْهَ الَّذى لايَبْلى، واسْتَسْلِمُوْا، وسَلِّمُوا لأمْرِهِ، فَإِنَّكُمْ لَنْ تَضِلُّوا مَعَ التَّسليمِ.

٤. The best reminder is the Qur'an, through it the breasts are expanded and the souls are illuminated.

٤ـ أفْضَلُ الذِّكْرِ القُرْآنُ، بِهِ تُشْرَحُ الصُّدُورُ وتَسْتَنيرُ السَّرائِرُ.

٥. Verily the outer aspect of the Qur'an is elegant and its inner aspect is profound [in meaning]; its marvels do not end, its wonders do not cease, and the darkness [of ignorance and misguidance] is not removed except through it.

٥ـ إنَّ القُرْآنَ ظاهِرُهُ أنيقٌ، وباطِنُهُ عَمِيقٌ، لاتَفْنى عَجائِبُهُ، ولاتَنْقَضى غَرائِبُهُ، ولا تُكْشَفُ الظُّلُماتُ إلاّ بِهِ.

٦. Verily this Qur'an is the adviser that does not deceive, the guide that does not lead astray and the speaker that does not lie.

٦ـ إنَّ هذا القُرْآنَ هُوَ النّاصِحُ الَّذى لايَغُشُّ، والهادِى الَّذى لايُضِلُّ، وَالمُحَدِّثُ الَّذى لايَكْذِبُ.

٧. Reflect upon the verses of the Qur'an and learn lessons from it, for indeed it is the best imparter of lessons.

٧ـ تَدَبَّرُوا

آياتِ القُرْآنِ واعْتَبِرُوا بِهِ فَإِنَّهُ أبْلَغُ العِبَرِ.

Learn the Qur’an, for it is indeed the spring of the hearts and seek a cure from its .۸ .light, for verily it is the cure of the hearts

۸ــ تَعَلَّمُوا القُرْآنَ فَإِنَّهُ رَبيعُ القُلُوبِ، واسْتَشْفُوا بِنُورِهِ فَإِنَّهُ شِفاءُ الصُّدُورِ.

Hold fast to the rope of the Qur’an and take counsel from it, consider as permissible .۹ .what it permits and forbidden what it forbids, and act on its injunctions and rulings

۹ــ تَمَسَّكْ بِحَبْلِ القُرْآنِ وانْتَصِحْهُ، وحَلِّلْ حَلالَهُ، وحَرِّمْ حَرامَهُ، وَاعْمَلْ بِعَزائِمِهِ وأحْكامِهِ.

.The charm of the Qur’an are [in the surahs] al-Baqarah and Aāl ‘Imrān .۱۰

۱۰ــ جَمالُ القُرآنِ البَقَرَهُ وآلُ عِمْرانَ.

He (‘a) said about the Holy Qur’an: it is an intercessor whose intercession is . ۱۱ .accepted and it is a speaker whose speech is affirmed

۱۱ــ وقال ـ عَلَيْهِ السّلامُ ـ فى ذِكْرِ القُرْآنِ: شافِعٌ مُشَفَّعٌ وقائِلٌ مُصَدَّقٌ.

.The outward aspect of the Qur’an is elegant and its inward aspect is profound .۱۲

۱۲ــ ظاهِرُ القُرْآنِ أنيقٌ، وباطِنُهُ عَميقٌ.

You must take this Qur’an, accept what it has permitted, stay away from what it .۱۳ has forbidden, act on its definitive [and clear] verses and refer its unclear verses to the one who knows their meanings; for indeed it is a witness over you, and it is the .best thing that you can petition with

۱۳ــ عَلَيْكُمْ بِهذَا القُرْآنِ، أحِلُّواحَلالَهُ، وحَرِّمُوا حَرامَهُ، واعْمَلُوا بِمُحْكَمِهِ، ورُدُّوا مُتَشابِهَهُ إلى عالِمِهِ، فَإِنَّهُ شاهِدٌ عَلَيْكُمْ، وأفْضَلُ ما بِهِ تَوَسَّلْتُمْ.

In the Qur’an is the information about what was before you, the news about what .۱۴ will

.come after you and the rulings regarding your present time

۱۴ــ فِی القُرآنِ نَبَأُ ما قَبلَکُمْ، وخَبَرُ ما بَعْدَکُمْ، وحُکْمُ ما بَیْنَــکُمْ.

.[The Qur’an is sufficient as a caller [towards the right path .۱۵

۱۵ــ کَفی بِالقُرْآنِ داعِیاً.

.Let your nightly conversation partner be the Qur’an .۱۶

۱۶ــ لِیَکُنْ سَمیرُکَ القُرْآنَ.

There is no poverty for anyone after the Qur’an nor is there any affluence for .۱۷
.anyone before it

۱۷ــ لَیْسَ لأحَد بَعْدَ القُرْآنِ مِنْ فاقه، وَلا لأحَد قَبْلَ القُرْآنِ غِنیً.

One who feels at ease with the recitation of the Qur’an does not become lonely by .۱۸
.the separation of his brothers

۱۸ــ مَنْ أنِسَ بِتِلاوَهِ القُرْآنِ لَمْ تُوحِشْهُ مُفارَقَهُ الإخْوانِ.

One who takes the word of Allah as a guide is directed to that which is most .۱۹
.upright

۱۹ــ مَنِ اتَّخَذَ قَوْلَ اللّهِ دَلیلاً هُدِیَ إلَی الَّتی هِیَ أقْوَمُ.

One for whom the Qur’an intercedes on the Day of Judgment, its intercession for .۲۰
.him is accepted, and one about whom it complains shall testify to [and affirm] it

۲۰ــ مَنْ شَفَعَ لَهُ القُرْآنُ یَوْمَ القِیمَهِ شُفِّعَ فیهِ، ومَنْ مَحَلَ بِهِ صُدِّقَ عَلَیْهِ.

One who deems what the Qur’an has forbidden to be permissible does not believe .۲۱
.in it

۲۱ــ ما آمَنَ بِما حَرَّمَهُ القُرْآنُ مَنِ اسْتَحَلَّهُ.

None has sat in the company of this Qur’an but that he has risen with an increase .۲۲

or a decrease – an increase in guidance or a decrease in [spiritual] blindness.

۲۲_ ما جالَسَ أحَدٌ هذا القُرْآنَ إلاّ قامَ بِزِيادَه، أوْ نُقْصان، زِيادَه فی هُدىً، أوْ نُقْصان فی عَمَىً.

۲۳. He said about the Qur’an:

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It is a light for one who seeks illumination by it, a witness for one who disputes with it, a success for one who argues by it, knowledge for one who is attentive and a .judgment for one who judges

۲۳_ قال فی ذِکْرِ القُرْآنِ: نُورٌ لِمَنِ اسْتَضاءَ بِهِ، وشاهِدٌ لِمَنْ خاصَمَ بِهِ، وفَلَجٌ لِمَنْ حاجَّ بِهِ، وعِلْمٌ لِمَنْ وَعی وحُکْمٌ لِمَنْ قَضی.

In describing the Qur'an [he said]: It is what prevents the desires from deviating .۲۴ .towards the forbidden and the uncertainties and opinions from causing doubt

۲۴_ فی وَصْفِ القُرْآنِ: هُوَ الَّذی لاتَزیغُ بِهِ الأهْواءُ، وَلاتَلْتَبِسُ بِهِ الشُّبَهُ وَالآراءُ.

In describing the Qur'an [he said]: It is the decisive word and not a jest. It is the .۲۵ articulator of the practice of justice and the enjoiner of virtue. It is the strong rope of Allah and the wise reminder. It is the trusted revelation of Allah and His strong rope. It is the spring of the hearts and the fountains of knowledge. It is the straight path. It is guidance for the one who follows it and an adornment for the one who beautifies himself with it. It is a protector [from sin] for the one who seeks protection by it and a .firm rope for the one who holds on to it

۲۵_ فی وَصْفِ القُرْآنِ: هُوَ الفَصْلُ لَیْسَ بِالهَزْلِ، هُوَ النّاطِقُ بِسُنَّهِ العَدْلِ، والآمِرُ بِالفَضْلِ، هُوَ حَبْلُ اللّهِ المَتینُ، والذِّکْرُ الحَکیمُ، هُوَ وَحْیُ اللّهِ الأمِینُ، وحَبْلُهُ المَتینُ،وَ هُوَ رَبیعُ القُلُوبِ، ویَنابیعُ العِلْمِ، وهُوَ الصِّراطُ المُسْتَقیمُ، هُوَ هُدیً لِمَنِ ائْتَمَّ

بِهِ، وَزينَةٌ لِمَنْ تَحَلّى بِهِ، وعِصْمَةٌ لِمَنِ اعْتَصَمَ بِهِ، وحَبْلٌ لِمَنْ تَمَسَّکَ بِهِ.

Do not seek a cure from other than the Qur’an, for indeed it is a cure for all .۲۶ .ailments

۲۶_ لاتَسَتَشْفِيَنَّ بِغَيْرِ القُرْآنِ، فَإنَّهُ مِنْ کُلِّ داء شاف.

He said describing the Qur’an: Its marvels do not end and its wonders do not .۲۷ .cease, and doubts do not get cleared save by it

۲۷ _ وقالَ فی وَصْفِ القُرْآنِ: لاتَفْنی عَجائِبُهُ، ولاتَنْقَضی غَرائِبُهُ، ولاتَنْجَلی الشُّبَهاتُ إلّا بِهِ.

.The people of the Qur’an are the people of Allah and His special servants .۲۸

۲۸_ أهْلُ القُرْآنِ أهْلُ اللّهِ وخاصَّتُهُ.

The Near One

القريب-The near one

.The near one may [at times] become distanced .۱

۱_ قَدْ يَبْعُدُ القريب.

Attaining Nearness To Allah

التقرب إلی اللّه-Attaining nearness to Allah

Attaining nearness to Allah is [achieved] by asking [from] Him and [gaining .۱ .[closeness] to the people is [achieved] by refraining from asking [them for anything

۱_ التَّقَرُّبُ إلَی اللّهِ تَعالی بِمَسْئَلَتِهِ، وإلَی النّاسِ بِتَرْکِها.

.Address your complaints to one who is capable of sufficing you .۲

۲_ اِجْعَلْ شَکْواکَ إلی مَنْ يَقْدِرُ عَلی غِناکَ.

Seek nearness to Allah, the Glorified, for verily He brings closer those who seek .۳ .nearness to Him

۳ـ تَقَرَّبْ إلَى اللّهِ سُبْحانَهُ فَإِنَّهُ يُزْلِفُ المُتَقَرِّبينَ إلَيْهِ.

Seek nearness to Allah, the Glorified, through prostration (sujūd), bowing (rukū'), .۴ .(submission to His majesty and reverence (or subservience

۴ـ تَقَرَّبْ إلَى اللّهِ سُبْحانَهُ بِالسُّجُودِ والرُّكُوعِ والخُضُوعِ لِعَظَمَتِهِ والخُشُوعِ(الخُنُوعِ).

Nothing brings one closer to Allah, the Glorified, except copious prostration (sujūd) .۵ .('and bowing (rukū

۵ـ لا يُقَرِّبُ مِنَ اللّهِ سُبْحانَهُ إلاّ كَثْرَةُ السُّجُودِ والرُّكُوعِ

Admission And Confession Of One's Sins

Admission and

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الإقرار والاِعتراف بالذّنب-confession of one’s sins

.How appropriate it is for one who knows his Lord to admit his sins .۱

۱_ ما أَخْلَقَ مَنْ عَرَفَ رَبَّهُ أنْ يَعْتَرِفَ بِذَنْبِهِ.

.[The best intercessor for a sinner is [his] admission [of guilt .۲

۲_ نِعْمَ شافِعُ المُذْنِبِ الإقْرارُ.

.[There is no apology that wipes out sins more than admission [of one’s guilt .۳

۳_ لَاعْتِذارَ أمْحى لِلذَّنْبِ مِنَ الإقرار ِ.

Pardon bears more fruit with admission [of one’s guilt] than it does with giving .۴ .excuses

۴_ يُسْتَثْمَرُ العَفْوُ بِالإقْرارِ أكْثَرَ مِمّا يُسْتَثْمَرُ بِالاِعْتِذارِ.

.Confession is the intercessor of the wrongdoer .۵

۵_ اَلاِعْتِرافُ شَفيعُ الجانی.

.Admission [of one’s guilt] is [a means of] seeking pardon .۶

۶_ الإقْرارُ اِعْتِذارٌ.

Lending To Allah

إقْراض اللّه-Lending to Allah

.One who gives a loan to Allah is recompensed by Him .۱

۱_ مَنْ أقْرَضَ اللّهَ جَزاهُ.

Take benefit from the one who takes a loan from you in your time of prosperity so .۲ .that you may take its repayment in your time of hardship

۲_ اِغْتَنِمْ مَنِ اسْتَقْرَضَکَ فی حالِ غِناکَ لِيَجْعَلَ قَضاءَهُ (قَضاهُ) فی يَوْمِ عُسْرَتِکَ.

Knocking The Door

قرع الباب-Knockng the door

.One who continues knocking the door insistently [eventually] enters through it .۱

۱ـ مَنِ اسْتَدامَ قَرْعَ البابِ ولَجَّ ولَجَ.

The [Allotted] Share

القِسْم-The [allotted] Share

.The most bountiful share is good health .۱

۱ـ أوْفَرُ القِسْمِ صِحَّهُ الجِسْمِ.

.The most pleasant share is contentment and good health .۲

۲ـ أهْنَأُ الأقْسامِ اَلقَناعَهُ، وصِحَّهُ الأجْسامِ.

.The wealthiest of people is one who is pleased with what Allah has allotted to him .۳

۳ـ أغْنَى النّاسِ اَلرّاضی بِقِسْمِ اللّهِ.

By the measured apportionment of Allah for the servants, the balance .۴

of this world has been established and this world has been made complete for its .inhabitants

۴ـ بِتَقْديرِ أقْسامِ اللّهِ لِلْعِبادِ قامَ وَزْنُ العالَمِ، وتَمَّتْ هذِهِ الدُّنْيا لِاهْلِها.

One who trusts in the allotment of Allah does not blame Him with regards to .۵ .sustenance

۵ـ مَنْ وَثِقَ بِقِسْمِ اللّهِ لَمْ يَتَّهِمْهُ فِی الرِّزْقِ.

Do not put the worry of your [entire] year on your day. That which is apportioned for .۶ you each day suffices for you in it. Then if you are to live another year, verily Allah, the Glorified, will bring to you what He has apportioned for you in each new day and if you ?will not live that long then why are you worried about that which is not for you

۶ـ لاتَحْمِلْ عَلی یَوْمِکَ هَمَّ سَنَتِکَ کَفاکَ کُلَّ یَـوْم ما قُدِّرَ لَکَ فیهِ، فَإنْ تَکُنِ السَّنَهُ مِنْ عُمْرِکَ فَإنَّ اللّهَ سُبْحانَهُ سَیَأْتیکَ فی کُلِّ غَد جَدید بِما قَسَمَ لَکَ وَإنْ لَمْ تَکُنْ مِنْ عُمْرِکَ فَما هَمُّکَ بِما لَیْسَ لَکَ.

Hard–Heartedness

القسوه-Hard-heartedness

.Counter hard-heartedness with gentleness .۱

۱ـ ضادُّوا القَسْوَهَ بِالرِّقَّهِ.

.Hard-heartedness is from the greatest wretchedness .۲

۲ـ مِنْ أعْظَـمِ الشَّقاوَهِ القَساوَهُ.

.There is no wickedness more ruthless than hard-heartedness .۳

۳ـ لا لُؤْمَ أشَدُّ مِنَ القَسْوَهِ.

Goals

المقاصد-Goals

.Lost is the one who has a goal other than Allah .١

١ـ ضاعَ مَنْ كانَ لَهُ مَقْصَدٌ غَيْرُ اللّهِ.

.One whose goal is evil, his place of arrival [in the Hereafter] will be bad .٢

٢ـ مَنْ ساءَ مَقْصَدُهُ ساءَ مَوْرِدُهُ.

Moderation

Moderation-القصد والاِقتصاد

.[Moderation makes [that which is] little grow [and increase .١

١ـ اَلاِقْتِصادُ يُنْمِى القَليلَ.

Moderation makes the .٢

[small grow [big].

۲ــ اَلاِقْتِصادُ يُنْمِى اليَسيرَ.

۳. Moderation [in one's expenses] is half of livelihood.

۳ــ اَلاِقْتِصادُ نِصْفُ المَؤُنَه.

۴. The bane of moderation is stinginess.

۴ــ آفَةُ الاِقْتِصادِ البُخْلُ.

۵. Be moderate in [your] affairs, for whoever is moderate, the burden of his expenses is lightened.

۵ــ خُذِ القَصْدَ فِى الأُمُورِ، فَمَنْ أخَذَ القَصْدَ خَفَّتْ عَلَيْهِ المُؤَنُ.

۶. Our way is moderation and our practice is right guidance.

۶ــ طَرِيقَتُنا اَلقَصْدُ، وَسُنَّتُنا اَلرُّشْدُ.

۷. You must be moderate in your affairs, for the one who deviates from moderation is unjust and one who takes to it is just.

۷ــ عَلَيْکَ بِالقَصْده فِى الأُمُورِ فَمَنْ عَدَلع عَنِ القَصْدِ جارَ، ومَنْ أخَذَ بِهِ عَدَلَ.

۸. Espouse moderation, for indeed it is the most helpful thing in attaining a fruitful life; and a person will never be destroyed until he prefers his lust over his faith.

۸ــ عَلَيْکَ بالقَصْدِ فَإنَّهُ أعْوَنُ شَىْء عَلى حُسْنِ العَيْشِ، ولَنْ يَهْلِکَ امْرُؤٌ حَتّى يُؤْثِرَ شَهْوَتَهُ عَلى دينِهِ.

۹. Espouse moderation in food, for indeed it is farther from extravagance, healthier for the body and more assisting in the performance of worship.

۹ــ عَلَيْكُمْ بِالقَصْدِ فِى المَطاعِمِ فَإنَّهُ أبْعَدُ مِنَ السَّرَفِ، وأصَحُّ لِلْبَدَنِ، وأعْوَنُ عَلَى العِبادَهِ.

۱۰. The height of moderation is contentment.

۱۰_ غايَهُ الاِقْتِصادِ القَناعَهُ.

.Everything that exceeds moderation is extravagance .۱۱

۱۱_ كُلُّ ما زادَ عَلَى الاِقْتِصادِ إسْرافٌ.

.One who is moderate will never be ruined .۱۲

۱۲_ لَنْ يَهْلِكَ مَنِ اقْتَصَدَ.

.There is no wastage in moderation .۱۳

۱۳_ لَيْسَ فِى الاِقْتِصادِ تَلَفٌ.

.One who does not practice moderation is ruined by extravagance .۱۴

۱۴_ مَنْ لَمْ يُحْسِـنِ الاِقْتِصادَ أهْلَكَهُ الإسْرافُ.

Whoever is moderate, the burden of .۱۵

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.his expenses is lightened

۱۵ـ مَنِ اقْتَصَدَ خَفَّتْ عَلَيْهِ المُؤَنُ.

One who is moderate in [both] affluence and poverty has prepared himself for the .۱۶ .calamities of time

۱۶ـ مَنِ اقْتَصَدَ فِی الغِنی والفَقْرِ فَقَدِ اسْتَعَدَّ لِنوائِبِ الدَّهْرِ.

Whoever adopts moderation, it will make his prosperity last and will make up for .۱۷ .his poverty and deficiency

۱۷ـ مَنْ صَحِبَ الاِقْتِصادَ دامَتْ صُحْبَةُ الغِنی لَهُ، وجَبَرَ الاِقْتِصادُ فَقْرَهُ وَخَلَلَهُ.

Being generous without extravagance and magnanimous without wastefulness is .۱۸ .part of moderation

۱۸ـ مِنَ الاِقْتِصادِ سَخاءٌ بِغَیْرِ سَرَف، ومُرُوَّةٌ بِغَیْرِ تَلَف.

.There is no ruin with moderation .۱۹

۱۹ـ لاهَلاکَ مَعَ اقْتِصاد.

.Everything that one is contented with, suffices .۲۰

۲۰ـ کُلُّ مُقْتَصَر عَلَیْهِ کاف.

.Let your riding mount be moderation and your goal be right guidance .۲۱

۲۱ـ لِیَکُنْ مَرْکَبُکَ القَصْدَ، ومَطْلَبُکَ الرُّشْدَ.

One Who Is Neglectful And Falls Short

One who is neglectful and falls short–التقصیر والمقصّر

.The tongue of the neglectful is short .۱

۱ـ لِسانُ المُقَصِّرِ قَصیرٌ.

.One who falls short is deficient .۲

۲ــ مَنْ قَصَّرَ عابَ.

One who is neglectful in his days of hope, before his death comes, has indeed made .۳ .a loss in his life and is harmed by his death

۳ــ مَنْ قَصَّرَ فی أیّامِ أمَلِهِ قَبْلَ حُضُورِ أجَلِهِ فَقَدْ خَسِرَ عُمْرَهُ، وضَرَّهُ أجَلُهُ.

Retaliation

Retaliation-القِصاص

The sword rents asunder and the religion joins together; for religion commands .۱ good and the sword forbids evil. Allah, the Exalted, says: Indeed in retaliation there is .life for you

۱ــ اَلسَیْفُ فاتِقٌ، والدّینُ راتِقٌ، فَالدّینُ یَأمُرُ بِالمَعْرُوفِ، والسَّیْفُ یَنْهی عَنِ المُنْکَرِ، قالَ اللّهُ تَعالی: (ولَکُمْ فِی القِصاصِ حَیوةٌ).

And retaliation [has been ordained] as a prevention of bloodshed and .۲

the execution of punishments [has been ordained] for realising the importance of prohibitions.

۲ _ والقِصاصَ حَقْناً لِلدِّماءِ، وإقامَةَ الحُدُودِ إعْظاماً لِلْمَحارِمِ.

Divine Decree And Destiny

Divine decree and destiny-القضاء والقدر

۱. The most severely chastised of all people on the Day of Judgment will be the one who resents the decree of Allah.

۱_ أشَدُّ النّاسِ عَذاباً يَوْمَ القِيامَهِ المُتَسَخِّطُ لِقَضاءِ اللّهِ.

۲. Verily Allah, the Glorified, manages affairs in accordance with what He decrees, not according to what pleases you.

۲_ إنَّ اللّهَ سُبْحانَهُ يُجْرِى الأُمُورَ عَلى ما يَقْضيهِ لا عَلى ما تَرْتَضيهِ.

۳. Verily Allah, the Exalted, does not give a servant more than what He has decreed for him in the Wise Reminder, even though his means [of seeking it] may be great, his craving for it intense and his stratagems for it strong; nor does the weakness of a person or the paucity of his means stand between him and what is ordained for him in the Wise Reminder. And indeed, the one who knows this and acts upon it will have the most comfort in benefit among all people, and verily the one who disregards it and doubts in it will have to face the most harm.

۳_ إنَّ اللّهَ تَعالى لَمْ يَجْعَلْ لِلْعَبْدِ وإنِ اشْتَدَّتْ حيلَتُهُ، وعَظُمَتْ طَلِبَتُهُ (وَإنْ عَظُمَتْ حيلَتُهُ واشْتَدَّتْ طَلِبَتُهُ)، وَقَوِيَتْ مَكيدَتُهُ، أكْثَرَ مِمّا سُمِّىَ لَهُ فِى الذِّكْرِ الحَكيم، ولَمْ يَحُلْ بَيْنَ العَبْدِ فى ضَعْفِهِ وقِلَّهِ حيلَتِهِ، أنْ يَبْلُغَ دُونَ ما سُمِّىَ لَهُ فِي الذِّكْرِ الحَكيمِ، وإنَّ العارِفَ لِهذا، اَلعامِلَ بِهِ، أعْظَمُ النّاسِ راحَةً فى مَنْفَعَه وإنَّ التّارِكَ لَهُ والشّاكَّ

فيهِ لَأعْظَمُ النّاسِ شُغْلاً فی مَضرَّه.

.[Divine decree works contrary to the estimations and planning [of the people .۴

۴ــ اَلمَقادِيرُ تَجْری بِخِلافِ التَّقْديرِ والتَّدْبيرِ.

.Destiny overpowers the cautious .۵

۵ــ اَلقَدَرُ يَغْلِبُ الحاذِرَ.

.Reliance on [divine] decree is more comforting .۶

۶ــ اَلاِتِّكالُ عَلَی القَضاءِ أرْوَحُ.

.Devine decree cannot be repelled by strength and struggle .۷

۷ــ اَلمَقاديرُ لاتُدْفَعُ بِالقُوَّهِ والمُغالَبهِ.

.The impediments of divine decree are the bane of eminence .۸

۸ــ آفَهُ المَجْدِ عَوائِقُ القَضاءِ.

.When the destiny descends, caution becomes nullified .۹

۹ــ إذا نَزَلَ القَدَرُ بَطَلَ الحَذَرُ.

.When divine decree comes, the plans [of people] are nullified .۱۰

۱۰ــ إذا حَلَّتِ المَقادِيرُ بَطَلَتِ التَّدابِيرُ.

.When destiny cannot be repelled, then cautiousness is futile .۱۱

۱۱ــ إذا كانَ القَدَرُ لايُرَدُّ، فَالاِحْتِراسخ باطِلٌ.

.Allah has set for everything a measure, and for every measure a [specified] term .۱۲

۱۲ــ جَعَلَ اللّهُ لِكُلِّ شَیْء قَدْراً ولِكُلِّ قَدْر أجَلاً.

In the changes brought about by divine decree there is a lesson for the people of .۱۳

.reason and intellect

۱۳_ فى تَصاريفِ القَضاءِ عِبْرَةٌ لأُوْلِى الألْبابِ والنُّهى.

.The verdict [of Allah] is precise and His knowledge is absolute .۱۴

۱۴_ قَضاءٌ مُتْقَنٌ وعِلْمٌ مُبْرَمٌ.

.Everything has a way out except [what has been decided by] divine decree .۱۵

۱۵_ كُلُّ شَىْء فيهِ حيلَةٌ إلاّ القَضاءُ.

How can one whose certitude is not true [and firm] be pleased with the divine .۱۶
?decree

۱۶_ كَيْفَ يَرضى بِالقَضاءِ مَنْ لَمْ يَصْدُقْ يَقينُهُ.

.One who seeks to overpower destiny is overcome by it .۱۷

۱۷_ مَنْ غالَبَ الأقْدارَ غَلَبَتْهُ.

.One who is certain about destiny is not disturbed by what befalls him .۱۸

۱۸_ مَنْ أيْقَنَ بِالقَدَرِ لَمْ يَكْتَرِثْ بِما نابَهُ.

One .۱۹

who is pleased with what has been destined [for him] is not troubled by warning.

١٩ـ مَنْ رَضِىَ بِالقَدَرِ لَمْ يَكْرُثْهُ الحَذَرُ.

٢٠. The tribulations of destiny overtake precaution.

٢٠ـ مِحَنُ القَدَرِ تَسْبِقُ الحَذَرَ.

٢١. The best expeller of distress is reliance on divine decree.

٢١ ـ نِعْمَ الطّارِدُ لِلْهَمِّ اَلاِتِّكالُ عَلَى القَدَرِ.

٢٢. The descending of destiny overtakes precaution.

٢٢ـ نُزُولُ القَدَرِ يَسْبِقُ الحَذَرَ.

٢٣. The descending of destiny blinds the sight.

٢٣ـ نُزُولُ القَدَرِ يُعْمِى البَصَرَ.

٢۴. Destiny comes to pass in accordance with divine decree, contrary to the choice and planning [of the people].

٢۴ـ يَجْرِى القَضاءُ بِالمَقاديرِ عَلى خِلافِ الاِخْتِيارِ والتَّدْبيرِ.

٢۵. The worst of things is displeasure with the divine decree.

٢۵ـ شَرُّ الأُمُورِ السَّخَطُ لِلْقَضاءِ.

٢۶. He ('a) was asked about destiny so he said: It is a dark path, so do not traverse it, and it is a deep sea, so do not dive into it, and it is a secret of Allah, the Glorified, so do not trouble yourself with [trying to understand] it.

٢۶ـ وَسُئِلَ ـ عَلَيه السّلامُ ـ عَنِ القَدَرِ؟ فَقالَ: طَريقٌ مُظْلِمٌ فَلا تَسْلُكُوهُ، وبَحْرٌ عَميقٌ فَلا تَلِجُوهُ، وسِرُّ اللّهِ سُبْحانَهُ فَلا تَتَكَلَّفُوهُ.

٢٧. Destiny overpowers precaution.

٢٧ـ اَلقَدَرُ يَغْلِبُ الحَذَرَ.

Judges

القضاه-Judges

.The most abominable (or divisive) thing is the injustice of judges .١

١ـ أفْظَعُ (أقْطَعُ) شَیْء ظُلْمُ القُضاهِ.

.The bane of judges is greed .٢

٢ـ آفَهُ القُضاهِ الطَّمَعُ.

.The worst of judges is one whose judgments are oppressive .٣

٣ـ شَرُّ القُضاهِ مَنْ جارَتْ أقْضِیَتُهُ.

And he ('a) said about the one whom he dispraised(١): He is a dim-sighted person .۴ who frequently embarks on obscurities, an ignorant person

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.In his description of one who does not deserve to be a judge -١

who frequently embarks on unintelligent arguments, an aggressor against his own soul and an embellisher of traversing the path of the impossible and vain trivialities for .it

۴ـ وقالَ ـ عَلَيْهِ السّلامُ ـ فى حَقِّ مَنْ ذَمَّهُ: عاش رَكّابُ عَشَوات، جاهِلٌ رَكّابُ جَهالات، عاد عَلى نَفْسِهِ، مُزَيِّنٌ لَها سُلُوكَ المُحالاتِ، وباطِلَ التُّرَّهاتِ.

.One whose judgments are oppressive, his power comes to an end .۵

۵ـ مَنْ جارَتْ أقْضِيَتُهُ، زالَتْ قُدْرَتُهُ.

Being Cut Off From Allah

الِانقطاع من اللّه-Being cut off from Allah

One who cuts himself off [from Allah and turns] towards other than Allah becomes .۱ .wretched and faces hardship

۱ـ مَنِ انْقَطَعَ إلى غَيْرِ اللّهِ شَقِىَ وتَعَنّى.

Sitting Back

القاعد-Sitting back

.Many a person sits back from that which would delight him .۱

۱ـ رُبَّ قاعِد عَمّا يَسُرُّهُ.

Emulation

الِاقتفاء-Emulation

!How great is the success of the one who follows in the footsteps of the Prophets .۱

۱ـ ما أعْظَمَ فَوْزَ مَنِ اقْتَفى أثَرَ النَّبِيّينَ.

The Heart

القلب-The heart

.١ It is forbidden upon every heart which is inclined to this world that God-wariness should reside in it.

١ـ حَرامٌ عَلی کُلِّ قَلْب مُتَوَلِّه بِالدُّنْیا أنْ یَسْکُنَهُ التَّقْوی.

.٢ Wage war against these hearts [and their desires], for indeed they are quick to stumble (or get obliterated).

٢ـ حارِبُوا هذِهِ القُلُوبَ فَإنَّها سَریعَهُ العِثارِ (الدِّثار).

.٣ Sadness of the hearts purges the sins.

٣ـ حُزْنُ القُلُوبِ یُمَحِّصُ الذُّنُوبَ.

.۴ When the heart is empty of God-wariness, it gets filled with the lures of this world.

۴ـ خُلُوُّ القَلْبِ مِنَ التَّقْوی یَمْلأُهُ مِنْ فِتَنِ الدُّنیا.

.۵ Humble your heart with certitude, make it acknowledge the transience of this life, and make it see

the calamities of this world.

۵ـ ذَلِّلْ قَلْبَکَ بِالیَقینِ، وقَرِّرْهُ بِالفَناءِ، وبَصِّرْهُ فَجایِـعَ الدُّنْیا.

۶. The adornment of the hearts is sincerity of faith.

۶ـ زینَهُ القُلُوبِ إخْلاصُ الإیمانِ.

۷. The worst of hearts is the one that doubts in its faith.

۷ـ شَرُّ القُلُوبِ الشّاکُّ فی إیمانِهِ.

۸. Blessed are those whose hearts are broken for the sake of Allah.

۸ـ طُوبی لِلْمُنْکَسِرَهِ قُلُوبُهُمْ مِنْ أجْلِ اللّهِ.

۹. Blessed is the one who occupies his heart with reflection and his tongue with remembrance [of Allah].

۹ـ طُوبی لِمَنْ شَغَلَ قَلْبَهُ بِالفِکْرِ، ولِسانَهُ بِالذِّکْرِ.

۱۰. Blessed is the one whose chest is void of rancour and whose heart is safe from deception.

۱۰ـ طُوبی لِمَنْ خَلا مِنَ الغِلِّ صَدْرُهُ وسَلِمَ مِنَ الغِشِّ قَلْبُهُ.

۱۱. Blessed is one in whose heart the coolness [and tranquillity] of certitude is made to enter.

۱۱ـ طُوبی لِمَنْ بُوشِرَ قَلْبُهُ بِبَرْدِ الیَقینِ.

۱۲. Purify your hearts from the filth of evil deeds and your good deeds will be multiplied.

۱۲ـ طَهِّرُوا قُلُوبَکُمْ مِنْ دَرَنِ السَّیِّئاتِ، تُضاعَفْ لَکُمُ الحَسَناتُ.

۱۳. The strong muscles of the body and its height are of no benefit if the heart is empty.

۱۳ــ عِظَمُ الجَسَده وطُولُهُ لايَنْفَعُ إذا كانَ القَلْبُ خاوِياً.

Then listen attentively, O people, and open the ears of your hearts so that you may .۱۴ understand.

۱۴ــ فَاسْمَعُوا أيُّهَا النّاسُ وَعُوا، وأحْضِرُوا آذانَ قُلُوبِكُم تَفْهَمُوا.

So his appearance is [in] the form of a human being but his heart is the heart of a .۱۵ beast.

۱۵ــ فَالصُّورَهُ صُورَهُ إنْسان، والقَلْبُ قَلْبُ حَيَوان.

The heart of a fool is in his mouth and the tongue of the intelligent .۱۶

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.one is in his heart

۱۶_ قَلْبُ الأحْمَقِ فی فیهِ، ولِسانُ العاقِلِ فِی قَلْبِهِ.

The heart of a fool is behind his tongue, and the tongue of the intelligent one is .۱۷
.behind his heart

۱۷_ قَلْبُ الأحْمَقِ وَراءَ لِسانِهِ، ولِسانُ العاقِلِ وَراءَ قَلْبِهِ.

The pure hearts of the servants are places that Allah, the Glorified, looks upon .۱۸
.[with His mercy]; so whoever purifies his heart, He will look upon it

۱۸_ قُلُوبُ العِبادِ الطّاهِرَهُ مَواضِعُ نَظرِ اللّهِ سُبْحانَهُ فَمَنْ طَهَّرَ قَلْبَهُ نَظَرَ إلَیْهِ.

There are some evil thoughts that come into the hearts, but the intellects deter .۱۹
.one from [acting upon] them

۱۹_ لِلْقُلُوبِ خَواطِرُ سُوءٍ، والعُقُولُ تَزْجُرُ عَنْها.

Your heart must submit to Allah, the Glorified, for one whose heart submits, all the .۲۰
.other parts of his body also submit

۲۰_ لِیَخْشَعْ لِلّهِ سُبْحانَهُ قَلْبُکَ، فَمَنْ خَشَعَ قَلْبُهُ خَشَعَتْ جَمیعُ جَوارِحِهِ.

Indeed there is a piece of flesh that has been placed inside this human being which .۲۱ is the most amazing thing in him, and that is his heart; it has sources of wisdom and things contrary to it. If hope enters it, covetousness humiliates it and if covetousness increases in it then greed destroys it. If despair takes control over it, grief kills it. If anger comes over it, its rage intensifies. If it is blessed with pleasure, it forgets precaution. If it is overcome by fear, it becomes preoccupied with caution. If peace prevails around it, it becomes neglectful. If a hardship befalls it, impatience disgraces it. If it gains wealth, affluence

makes it oppressive. If it faces indigence, distress overtakes it. If hunger attacks it, weakness disables it. If its eating increases, the heaviness of his stomach pains it. .Thus every curtailment is harmful to it and every excess is injurious to it

۲۱_ لَقَدْ عُلِّقَ بنياطِ هذا الإنْسانِ بَضْعَةٌ هِىَ أعْجَبُ ما فيهِ وذلِكَ القَلْبُ، ولَهُ مَوادٌّ مِنَ الحِكْمَهِ وأضْدادٌ مِنْ خِلافِها فَإنْ سَنَحَ لَهُ الرَّجاءُ أذَلَّهُ الطَّمَعُ، وإنْ هاجَ بِهِ الطَّمَعُ أهْلَكَهُ الحِرْصُ وإنْ مَلَكَهُ اليَأْسُ قَتَلَهُ الأسَفُ،وإنْ عَرَضَ لَهُ الغَضَبُ اِشْتَدَّ بِهِ الغَيْظُ وإنْ أسْعَدَهُ الرِّضا نَسِىَ التَّحَفُّظَ، وإنْ غالَهُ الخَوْفُ شَغَلَهُ الحَذَرُ، وإنِ اتَّسَعَ لَهُ الأمْنُ اسْتَلَبَتْهُ الغِرَّهُ وإنْ أصابَتْهُ مُصِيبَهٌ فعضَحهُ الجَزَعُ، وإنْ أفادَ مالاً أطْغاهُ الْغِنى، وإنْ عَضَّتْهُ الفاقَهُ شَغَلَهُ البَلاءُ، وإنْ جَهَدَهُ الجُوعُ قَعَدَ بِهِ الضَّعْفُ وإنْ أفْرَطَ بِهِ الشِّبَعُ كَظَّتْهُ البِطْنَهُ، فَكُلُّ تَقْصير بِهِ مُضِرٌّ، وكُلُّ إفْراط لَهُ مُفْسِدٌ.

.[One whose heart is dead enters the fire [of hell .۲۲

۲۲_ مَنْ ماتَ قَلْبُهُ دَخَلَ النّارَ.

Whoever keeps knowledge about Allah in his heart has accommodated . ۲۳ .independence from the creation of Allah in it

۲۳_ مَنْ سَكَنَ قَلْبَهُ العِلْمُ بِاللّهِ سَكَنَهُ الغِنى عَن خَلْقِ اللّهِ.

.Deaf is the heart that does not have an attentive ear .۲۴

۲۴_ وُقِرَ قَلْبٌ لَمْ يَكُنْ لَهُ أُذُنٌ واعِيَهٌ.

.Nothing comes forth from a sound heart except the direct meaning .۲۵

۲۵ _ لايَصْدُرُ عَنِ القَلْبِ السَّليمِ إلاّ المَعْنَى المُسْتَقيمُ.

There is no good in a heart that does not surrender, an eye that does not shed . ۲۶ .tears and knowledge that does not benefit

۲۶_ لاخَيْرَ فى قَلْب لايَخْشَعُ، وعَيْن لاتَدْمَعُ، وعِلْم لايَنْفَعُ.

Verily there are .۲۷

evil thoughts that come into the hearts but the intellects deters one from [acting upon] them.

٢٧ـ إنَّ لِلْقُلُوبِ خَواطِرَ سَوْء، والعُقُولُ تَزْجُرُ مِنْها.

٢٨. Verily these hearts are receptacles, and the best of them are those that are most receptive to good.

٢٨ـ إنَّ هذِهِ القُلُوبَ أوْعِيَةٌ، فَخَيْرُها أوْعاها لِلْخَيْرِ.

٢٩. Verily these hearts grow weary just like bodies become weary, so seek out wise sayings for them.

٢٩ـ إنَّ هذِهِ القُلُوبَ تَمِلُّ كَما تَمِلُّ الأبْدانُ، فابْتَغُوا لَها طَرائِفَ الحِكَمِ.

٣٠. Verily hearts have desire and aversion, an advancing and a retreating, so approach them from whence they advance and desire, for indeed when the heart is forced [to do anything] it becomes blind.

٣٠ـ إنَّ لِلْقُلُوبِ شَهْوَةً وكِراهَةً، وإقْبالاً وإدْباراً، فَأْتُوها مِنْ إقْبالِها، وَشَهْوَتِها، فَإنَّ القَلْبَ إذا أُكْرِهَ عَمِيَ.

٣١. The heart is a spring of wisdom and the ear is the place where it sinks [and enters] in.

٣١ـ اَلقَلْبُ يَنْبُوعُ الحِكْمَةِ، والأُذُنُ مَغِيضُها.

٣٢. Enliven your heart with exhortations and kill it with asceticism, strengthen it with certitude and humble it with the remembrance of death, make it see the transience of this life and show it the calamities of the world.

٣٢ـ أحْيِ قَلْبَكَ بِالمَوْعِظَةِ، وأمِتْهُ بِالزَّهادَةِ، وقَوِّهِ بِاليَقينِ، وذَلِّلْهُ بِذِكْرِ المَوْتِ،وَ قَرِّرْهُ بِالفَناءِ، وبَصِّرْهُ فَجائِعَ الدُّنْيا.

٣٣. Indeed destitution is an affliction, and worse than destitution is sickness of the body, and worse than bodily ailment is the sickness of the heart.

٣٣ـ ألا وإنَّ مِنَ البَلاءِ اَلفاقَةَ، وأشَدُّ مِنَ الفاقَةِ مَرَضُ البَدَنِ، وأشَدُّ مِنْ مَرَضِ البَدَنِ مَرَضُ القَلْبِ.

Where are the hearts that have been presented .۳۴

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to Allah and have been bound to the obedience of Allah?

۳۴_ أيْنَ القُلُوبُ الَّتى وُهِبَتْ لِلّهِ وعُوقِدَتْ عَلى طاعَهِ اللّهِ.

۳۵. The most rancorous heart is the heart of the spiteful.

۳۵_ أشَدُّ الْقُلُوبِ غِلاًّ قَلْبُ الحَقُودِ.

۳۶. The best of hearts is a heart that has been filled with understanding.

۳۶_ أفْضَلُ القُلُوبِ قَلْبٌ حُشِىَ بِالفَهْمِ.

۳۷. Verily the heart has an advancing and a retreating, so when it advances then make it bear the [performance of] supererogatory acts, but when it retreats then make it suffice with the obligatory acts.

۳۷_ إنَّ لِلْقُلُوبِ إقْبالاً وإدْباراً، فَإذا أقْبَلَتْ فَاحْمِلُوها عَلَى النَّوافِلِ، وإذا أدْبَرَتْ فَاقْتَصِرُوا بِها عَلَى الفَرائِضِ.

۳۸. The heart is the treasurer of the tongue.

۳۸_ اَلْقَلْبُ خازِنُ اللِّسانِ.

۳۹. The heart is the book of reflection.

۳۹_ اَلقَلْبُ مُصْحَفُ الفِكْرِ.

۴۰. The hearts are locks and their keys are inquiry.

۴۰_ اَلْقُلُوبُ أقْفالٌ مَفاتِحُهَا السُّؤالُ.

۴۱. Verily the heart of a youth is like an empty [cultivation] land, it accepts anything that is sown in it.

۴۱_ إنَّما قَلْبُ الحَدَثِ كَالأرْضِ الخالِيَهِ، مَهْما أُلْقِىَ فيها مِنْ كُلِّ شَىْء قَبِلَتْهُ.

۴۲. The hearts of men are wild, so whoever shows them affection [and tames them], they turn towards him.

۴۲_ قُلُوبُ الرِّجالِ وَحْشِيَّهٌ، فَمَنْ تَأَلَّفَها أقْبَلَتْ إلَيْهِ.

Little

Little-القليل

۱. Little that is continuous is better than a lot that is discontinuous.

۱_ قَليلٌ يَدُومُ خَيْرٌ مِنْ كَثير يَنْقَطِعُ.

۲. Having less is all right, but being humiliated, never!

۲_ اَلتَّقَلُّلُ ولا التَّذَلُّلْ.

The Least

The least-أقل شیء

۱. he least of things [required for salvation] is truthfulness and trustworthiness.

۱_ أقَلُّ شَيْء الصِّدْقُ والأمانَهُ.

Being Less

Being less-القلّه

۱. One who is

.less [in generosity and affection] is abased

١ــ مَنْ قَلَّ ذَلَّ.

(Qunut (Raising Hands In Supplication

القنوت-(Qunut (Raising hands in supplication

.Prolonged qunūt and prostration saves one from the punishment of hellfire .١

١ــ طُولُ الْقُنُوتِ والسُّجُودِ يُنْجی مِنْ عَذابِ النّارِ.

Despair

القنوط والقانط-Despair

I am amazed at the one who loses hope while he has with him salvation in the form .١ .of repentance

١ــ عَجِبْتُ لِمَنْ يَقْنَطُ ومَعَهُ النَّجاهُ وهُوَ الإسْتِغْفارُ.

.Despair kills its owner .٢

٢ــ قَتَلَ الْقُنُوطُ صاحِبَهُ.

.Every despairing one has lost hope .٣

٣ــ كُلُّ قانِط آئِسٌ.

Contentment And The Contented

القانع، والقناعه-Contentment and the contented

.The contented one is saved from the woes of covetousness .١

١ــ اَلقانِعُ ناج مِنْ آفاتِ الْمَطامِعِ.

.Be content and you will gain honour .٢

۲_اِقْنَعْ تَعُزُّ.

.Be content with what you are given and you will be made sufficient .۳

۳_اِقْنَعْ بِما أُوتيتَهُ، تَكُنْ مَكْفِيّاً.

Be content with little from your worldly possessions for the safety of your religion, .۴ .for indeed the believer is satisfied with the little that he gets of this world

۴_اِقْنَعُوا بِالقَليلِ مِنْ دُنْياكُمْ لِسَلامَهِ دى_نِكُمْ، فَإنَّ المُؤمِنَ اَلبُلْغَهُ اليَسيرَهُ مِنَ الدُّنْيا تُقْنِعُهُ.

.The wealthiest of all people is the contented one .۵

۵_ أغْنَى النّاسِ القانِعُ.

.A slave is free as long as he is content and a freeman is a slave as long as he covets .۶

۶_اَلْعَبْدُ حُرٌّ ما قَنِعَ، الحُرُّ عَبْدٌ ما طَمِعَ.

)Contentment is the helper of poverty.(۱ .۷

۷_اَلقَناعَهُ عُنْوانُ(عَوْنُ) الفاقَهِ.

.Contentment is the most lasting honour .۸

۸_اَلقَناعَهُ أبْقى عِزّ.

.The most at ease among the people is the contented one .۹

۹_اَلمُسْتَريحُ مِنَ النّاسِ اَلقانِعُ.

Contentment is the sign of the .۱۰

.Meaning that it makes poverty easier to bear -۱

.God-wary

۱۰_ اَلقَناعَةُ عَلامَةُ الأَتْقياءِ.

.Contentment is the [path to the] most comfortable lifestyle .۱۱

۱۱_ اَلقَناعَةُ أَهْنَأُ عَيْش.

.Contentment is honour and prosperity .۱۲

۱۲_ اَلقَناعَةُ عِزٌّ وغِناءٌ.

.Contentment is a sword that does not get blunt .۱۳

۱۳_ اَلقَناعَةُ سَيْفٌ لايَنْبُو.

.Contentment is the cornerstone of prosperity .۱۴

۱۴_ اَلقَناعَةُ رأسُ الغِنى.

.Contentment leads to honour .۱۵

۱۵_ اَلقَناعَةُ تُؤَدّى إلَى العِزِّ.

.Contentment and obedience bring about prosperity and honour .۱۶

۱۶_ اَلقَناعَةُ والطّاعَةُ تُوجِبانِ الغِنى والعِزَّةَ.

.Contentment is continence .۱۷

۱۷_ اَلقَناعَةُ عَفافٌ.

.Contentment is a blessing .۱۸

۱۸_ اَلقَناعَةُ نِعْمَةٌ.

.Contentment is honour .۱۹

۱۹_ اَلقَناعَةُ عِزٌّ.

۲۰. The contented one is rich, even if he is hungry and unclothed.

۲۰_ اَلقانِعُ غَنِیٌّ، وإنْ جاعَ وعَری.

۲۱. There is no contentment with avarice.

۲۱_ لاقَناعَهَ مَعَ شَرَه.

۲۲. If you are content, you will gain honour.

۲۲_ إنْ تَقْنَعْ تَعِزَّ.

۲۳. Verily you are in greater need of being content with a little sustenance than being greedy of acquiring more.

۲۳_ إنَّكُمْ إلَی القِناعَهِ بِیَسیرِ الرِّزْقِ أحْوَجُ مِنْکُمْ إلَی اکْتِسابِ الحِرْصِ فِی الطَّلَبِ.

۲۴. Verily if you become contented you will gain independence [and affluence] and the burden of worldly provisions will become lighter for you.

۲۴_ إنَّکُمْ إنْ قَنِعْتُمْ حُزْتُمْ الغَناءَ وخَفَّتْ عَلَیْکُمْ مُؤَنُ الدُّنیا.

۲۵. When you are deprived, then be content [with what you have].

۲۵_ إذا حُرِمْتَ فَاقْنَعْ.

۲۶. When you seek wealth, then seek it through contentment.

۲۶_ إذا طَلَبْتَ الغِنی فَاطْلُبْهُ بِالقَناعَهِ.

۲۷. Through contentment there is honour.

۲۷_ بِالقَناعَهِ یَکُونُ العِزُّ.

۲۸. The fruit of contentment is prosperity.

۲۸_ ثَمَرَهُ القَناعَهِ الغَناءُ.

۲۹. The fruit of contentment is being moderate in earning [one's livelihood] and

.[refraining from asking [others

۲۹_ ثَمَرَهُ القَناعَهِ الإجْمالُ فِی المُکْتَسَبِ والعُزُوفُ عَنِ الطَّلَبِ.

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The fruit of contentment is honour.

۳۰_ ثَمَرَهُ القَناعَهِ العِزُّ.

۳۱. The goodness of contentment stems from continence.

۳۱_ حُسْنُ القَناعَهِ مِنَ العَفافِ.

۳۲. It is enough of contentment for you to suffice with what Allah, the Glorified, has apportioned for you.

۳۲_ حَسْبُکَ مِنَ القَناعَهِ غِناکَ بِما قَسَمَ لَکَ اللّهُ سُبْحانَهُ.

۳۳. Preserving that which is in your possession is better for you than seeking that which is in someone else’s possession.

۳۳_ حِفْظُ مافی یَدِکَ خَیْرٌ لَکَ مِنْ طَلَبِ ما فی یَدِ غَیْرِکَ.

۳۴. Blessed is the one who covers himself with contentment and keeps away from extravagance.

۳۴_ طُوبی لِمَنْ تَجَلْبَبَ بِالقُنُوعِ، وتَجَنَّبَ الإسْرافَ.

۳۵. Blessed is the one who fears the punishment [of the Hereafter], works for the Reckoning, espouses continence, is content with what suffices [him] and is pleased with [the decree of] Allah, the Glorified.

۳۵_ طُوبی لِمَنْ خافَ العِقابَ، وعَمِلَ لِلْحِسابِ،وَ صاحَبَ العَفافَ، وقَنِعَ بِالکَفافِ،وَ رَضِیَ عَنِ اللّهِ سُبْحانَهُ.

۳۶. You must have contentment, for indeed there is nothing that wards off poverty more than it.

۳۶_ عَلَیْکَ بِالقُنُوعِ فَلاشَیْءَ أدْفَعُ لِلْفاقَهِ مِنْهُ.

۳۷. Contentment is proportionate to the degree of continence.

۳۷_ عَلی قَدْرِ العِفَّهِ تَکُونُ القَناعَهُ.

۳۸. In contentment there is prosperity.

۳۸_ فِی القَناعَهِ الغَناءُ.

۳۹. The one who is content has gained honour.

۳۹_ قَدْ عَزَّ مَن قَنِعَ.

۴۰. Contentment has been paired with prosperity.

۴۰_ قُرِنَ القُنُوعُ بِالغَناءِ.

۴۱. Every contented one is continent.

۴۱_ کُلُّ قانِـع عَفیفٌ.

۴۲. Contentment is enough of a possession.

۴۲_ کَفی بِالقَناعَهِ مُلْکاً.

۴۳. Be contented and you will become rich.

۴۳_ کُنْ قَنِعاً تَکُنْ غَنِیّاً.

۴۴. Contentment will never be attained until greed is lost.

۴۴_ لَنْ تُوجَدَ القَناعَهُ حَتّی

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يَفْقُدَ الحِرْصُ.

One who is not satisfied with the little that he gets has not adorned himself with .۴۵ .contentment

۴۵_ لَمْ يَتَحَلَّ بِالقَناعَهِ مَنْ لَمْ يَكْتَفِ بِيَسيرِ ما وَجَدَ.

.[One who is content becomes rich [and independent .۴۶

۴۶_ مَنْ قَنِعَ غَنِیَ.

.One who is content gets satiated .۴۷

۴۷_ مَنْ قَنِعَ شَبِـعَ.

.One who makes himself content becomes contented .۴۸

۴۸_ مَنْ تَقَنَّعَ قَنِعَ.

.One who is content does not get depressed .۴۹

۴۹_ مَنْ قَنِعَ لَمْ يَغْتَمَّ.

.Whoever is content, his worship becomes good .۵۰

۵۰_ مَنْ قَنِعَ حَسُنَتْ عِبادَتُهُ.

.Whoever is content, his greed becomes less .۵۱

۵۱_ مَنْ قَنِعَ قَلَّ طَمَعُهُ.

.One who is contented with the allotment of Allah becomes needless .۵۲

۵۲_ مَنْ قَنِعَ بِقِسْمِ اللّهِ اِسْتَغْنی.

.One who is not satisfied with what has been decreed for him faces hardship .۵۳

۵۳_ مَنْ لَمْ يُقَنِّعْ بِما قُدِّرَ لَهُ تَعَنّی.

.One who lacks contentment is not made affluent by riches .۵۴

۵۴_ مَنْ عَدِمَ القَناعَةَ لَمْ يُغْنِهِ المالُ.

.One from whom contentment turns away is not enriched by wealth .۵۵

۵۵_ مَنْ عَدَتْهُ القَناعَةُ لَمْ يُغْنِهِ المالُ.

.One who is content with the sustenance of Allah has no need for the creation .۵۶

۵۶_ مَنْ قَنِعَ بِرِزْقِ اللّهِ اِسْتَغْنى عَنِ الخَلْقِ.

.One who is granted contentment is preserved by it .۵۷

۵۷_ مَنْ وُهِبَتْ لَهُ القَناعَةُ صانَتْهُ.

.One whose soul is contented remains dignified even in hard times .۵۸

۵۸_ مَنْ قَنِعَتْ نَفْسُهُ عَزَّ مُعْسِراً.

.[One who is contented is spared from the humility of asking [others .۵۹

۵۹_ مَنْ قَنِعَ كُفِىَ مَذَلَّةَ الطَّلَبِ.

.Whoever clings to contentment, his poverty disappears .۶۰

۶۰_ مَنْ لَزِمَ القَناعَةَ زالَ فَقْرُهُ.

One who desires the blessings of the .۶۱

Hereafter is contented with the little [he has] of this world.

۶۱_ مَنْ رَغِبَ فی نَعیمِ الآخِرَهِ قَنِعَ بِیَسیرِ الدُّنیا.

۶۲. One who is contented with the allotment of Allah becomes needless of the people.

۶۲_ مَنْ قَنِعَ بِقِسْمِ اللّهِ اِسْتَغْنی عَنِ الخَلْقِ.

۶۳. One who suffices with little becomes needless of plenty.

۶۳_ مَنِ اكْتَفی بِالیَسیرِ اِسْتَغْنی عَنِ الكَثیرِ.

۶۴. One of the most honourable morals is adorning oneself with contentment.

۶۴_ مِنْ أكْرَمِ الخُلْقِ التَّحَلّی بِالقَناعَهِ.

۶۵. Remaining contented is from the noble endeavours.

۶۵_ مِنْ شَرَفِ الهِمَّهِ لُزُومُ القَناعَهِ.

۶۶. How good it is for a person to be contented with little and generous with much!

۶۶_ ما أحْسَنَ بِالإنْسانِ أنْ یَقْنَعَ بِالقَلیلِ ویَجُودَ بِالجَزیلِ.

۶۷. The best fortune is contentment.

۶۷_ نِعْمَ الحَـظُّ القَناعَهُ.

۶۸. The best attribute is contentment.

۶۸_ نِعْمَ الخَلیقَهُ القَناعَهُ.

۶۹. One who has been granted contentment has acquired honour.

۶۹_ نالَ العِزَّ مَنْ رُزِقَ القَناعَهَ.

۷۰. There is no treasure like contentment.

۷۰_ لاكَنْـزَ كَالقَناعَهِ.

.Contentment is the better of the two riches .۷۱

۷۱_ اَلْقَناعَهُ أفْضَلُ الغِنائَیْنِ.

.Contentment is the better of the two forms of continence .۷۲

۷۲_ اَلْقَناعَهُ أفْضَلُ العِفَّتَیْنِ.

Indeed contentment and overcoming lustful desires are from the greatest forms of .۷۳
.abstinence

۷۳_ ألا وإنَّ القَناعَهَ، وغَلَبَهَ الشَّهْوَهِ مِنْ أكْبَرِ العِفافِ.

.The most helpful thing in reforming the self is contentment .۷۴

۷۴_ أعْوَنُ شَیْء عَلی صَلاحِ النَّفْسِ القَناعَهُ.

.Verily in contentment there is prosperity .۷۵

۷۵_ إنَّ فِی القُنُوعِ لَغَناءٌ.

.Contentment enriches .۷۶

۷۶_ اَلْقَناعَهُ تُغْنی.

.Every contented one is rich .۷۷

۷۷_ کُلُّ قانِع غَنِیٌّ.

.One whose contentment increases, his submissiveness [to the people] decreases .۷۸

۷۸_ مَنْ کَثُرَ قُنُوعُهُ، قَلَّ خُضُوعُهُ.

One who is content gains honour and .۷۹

.becomes independent

۷۹_ مَنْ قَنِعَ عَزَّ واسْتَغْنى.

.None has more honour than the contented one .۸۰

۸۰_ لاأعَزَّ مِنْ قانِع.

.[Contentment is the symbol of satisfaction [with Allah's decree .۸۱

۸۱_ اَلْقُنُوعُ عُنْوانُ الرِّضا.

.The honour of contentment is better than the humiliation of subordination .۸۲

۸۲_ عِزُّ القُنُوْعِ خَيْرٌ مِنْ ذُلِّ الخُضُوعِ.

.There is no wealth like contentment .۸۳

۸۳_ لاغِنى كَالقُنُوْعِ.

Acquisitions

القنيه والمقتنيات-Acquisitions

.Acquisitions are [a cause of] sorrows .۱

۱_ اَلْقِنْيَهُ أحْزانٌ.

.[Acquisitions are deprivation [from peace of mind .۲

۲_ اَلْقِنْيَهُ سَلِبٌ.

.Acquisitions bring about sadness .۳

۳_ اَلْقِنْيَهُ (اَلفِتْنَهُ) تَجْلِبُ الحَزَنَ.

.Acquisitions are a spring of sorrows .۴

۴_ اَلْقِنْيَهُ يَنْبُوعُ الأحْزانِ.

.Acquisitions are the spoils of disasters .۵

۵_ اَلْقِنْيَهُ نَهْبُ الأَحْداثِ.

The discarding of hardships [one endures for attaining worldly gain] is the best of .۶ .acquisitions

۶_ اِطِّراحُ الكُلَفِ أشْرَفُ قِنْيه.

.To the extent of [one's] acquisitions, sorrow and grief is multiplied .۷

۷_ بِقَدْرِ القِنْيَهِ يَتَضاعَفُ اَلحُزْنُ والغُمُومُ.

.The fruit of acquisitions is sorrow .۸

۸_ ثَمَرَهُ المُقْتَنَياتِ الحُزْنُ.

Speech And Speaking

القول والكلام-Speech and speaking

Speech is between two bad qualities, namely: too much and too little; too much [of .۱ .it] is babble and too little is inarticulateness and speechlessness

۱_ اَلكَلامُ بَيْنَ خَلَّتَىْ سَوْء: هُما الإكْثارُ، والإقْلالُ، فَالإكْثارُ هَذَرٌ، وَالإقْلالُ عَيٌّ وحَصَرٌ.

Speaking too much makes the wise one stumble and makes the tolerant one weary, .۲ therefore do not talk so much that others get fed up and do not be so reticent that you .are humiliated

۲_ اَلإكْثارُ يُزِلُّ الحَكيمَ، ويُمِلُّ الحَليمَ، فَلا تُ_كْثِرْ فَتُضْجِرْ، ولاتُفَرِّطْ فَتُهَنْ.

Speech is in your control as long as you have not uttered it, but once you utter it you .۳

become shackled by it.

۳ــ اَلكَلامُ فى وَثاقِكَ ما لَمْ تَتَكَلَّمْ بِهِ، فَإذا تَكَلَّمْتَ صِرْتَ فى وَثاقِهِ.

۴. Speech is like medicine, a little of it is beneficial but too much of it can be fatal.

۴ــ اَلكَلامُ كَالدَّواءِ قَليلُهُ يَنْفَعُ،وَ كَثيرُهُ قاتِلٌ.

۵. Reduce [your] speech and you will be safe from blame.

۵ ــ أقْلِلِ الكَلامَ، تَأمَنِ المَلامَ.

۶. Reduce your speech and you will remain safe from censure.

۶ــ أقْلِلْ كَلامَكَ، تَأمَنْ مَلاماً.

۷. Beware of offensive speech for indeed it fills the hearts with spite [and hatred].

۷ــ إيّاكَ ومُسْتَهْجَنَ الكَلامِ، فَإنَّهُ يُوغِرُ القُلُوبَ.

۸. Beware of excessive speech for indeed it increases errors and brings about weariness.

۸ــ إيّاكَ وكَثْرَةَ الكَلامِ، فَإنَّهُ يُكْثِرُ الزَّلَلَ، ويُورِثُ المَلَلَ.

۹. Beware of excessive [and impertinent] speech, for indeed it manifests your hidden flaws and provokes your silent enemies.

۹ــ إيّاكَ وفُضُولَ الكَلامِ، فَإنَّهُ يُظْهِرُ مِنْ عُيُوبِكَ ما بَطَنَ، ويُحَرِّكُ عَلَيْكَ مِنْ أعْدائِكَ ما سَكَنَ.

۱۰. Beware of speech which is offensive, for indeed it confines you to [the company of] vile people and repels the honourable ones from you.

۱۰ــ إيّاكَ وما يُسْتَهْجَنُ مِنَ الكَلامِ، فَإنَّهُ يَحْبِسُ (يَحيسُ) عَلَيْكَ اللِّئامَ، ويُنَفِّرُ عَنْكَ الكِرامَ.

۱۱. Beware of speaking about something whose way you are unfamiliar with and whose reality you are unaware of, for indeed your speech indicates your intellect, and your expression informs about your level of understanding, so limit your long tongue

to that which keeps you safe, and make your speech concise to [the extent of] what is deemed good, for indeed this is more beautiful for you and more indicative of

p: ۷۴۵

.your merit

۱۱_ إيّاكَ والكَلامَ فيما لاتَعْرِفُ طريقَتَهُ، ولاتَعْلَمُ حَقيقَتَهُ، فَإنَّ قَوْلَكَ يَدُلُّ على عَقْلِكَ، وعِبارَتَكَ تُنْبِئُ عَنْ مَعْرِفَتِكَ، فَتَوَقَّ مِنْ طُولِ لِسانِكَ ما أمِنْتَهُ، واخْتَصِرْ مِنْ كَلامِكَ مَا اسْتَحْسَنْتَهُ، فَإنَّهُ بِكَ أجْمَلُ وعَلى فَضْلِكَ أدَلُّ.

.There is no benefit in speech without action .۱۲

۱۲_ لايَنْفَعُ قَوْلٌ بِغَيْرِ عَمَل.

.The most veracious speech is that which conforms to the truth .۱۳

۱۳_ أصْدَقُ القَوْلِ ما طابَقَ الحَقَّ.

.The best of utterances is that which is affirmed by action .۱۴

۱۴_ أحْسَنُ المَقالِ ما صَدَّقَهُ الفِعالُ.

The people who most resemble the Prophets of Allah are those who speak the .۱۵ .truth the most and are most patient in acting upon it

۱۵_ أشْبَهُ النّاسِ بِأنْبِياءِ اللّهِ أقْوَلُهُمْ لِلْحَقِّ، وأصْبَرُهُمْ عَلَى العَمَلِ بِهِ.

The closest of servants to Allah, the Glorified, is one who speaks the truth even if it .۱۶ is against him and one who acts upon the truth even if there is something he dislikes .in it

۱۶_ أقْرَبُ العِبادِ إلَى اللّهِ تَعالى أقْوَلُهُمْ لِلْحَقِّ وإنْ كانَ عَلَيْهِ، وأعْمَلُهُمْ بِالحَقِّ وإنْ كانَ فيهِ كُرْهُهُ.

.It is worse than inarticulateness for one to speak more than [what] is necessary .۱۷

۱۷_ أقْبَحُ مِنَ الْعَيِّ الزِّيادَةُ عَلَى المَنْطِقِ عَنْ مَوْضِعِ الحاجَهِ.

.The most accurate shot is speech that is prudent .۱۸

۱۸_ أصْوَبُ الرَّمْيِ القَوْلُ المُصيبُ.

The best speech is that which is adorned by good arrangement and understood by .۱۹ .[both] the elite and the general public

۱۹_ أحْسَنُ الكَلامِ ما زانَهُ حُسْنُ النِّظامِ، وفَهِمَهُ الخاصُّ وَالعامُّ.

۲۰. The most conveying eloquent speech is that which is easily passed on [and understood] correctly and which is

.appropriately concise

۲۰ــ أبْلَغُ البَلاغَهِ ما سَهُلَ فِی الصَّوابِ مَجازُهُ، وحَسُنَ إیجازُهُ.

.The most honourable speech is the truth .۲۱

۲۱ــ أشْرَفُ الأقْوالِ الصِّدْقُ.

The best speech is that which is not dismissed by the ears and is not difficult for the .۲۲
.minds to comprehend

۲۲ــ أحْسَنُ الكَلامِ ما لاتَمُجُّهُ الآذانُ، ولایُتْعِبُ فَهْمُهُ الأفْهامَ (الأذهانَ).

.Verily polite speech and the propagation of peace are forms of worship .۲۳

۲۳ــ إنَّ مِنَ العِبادَهِ لینَ الکَلامِ، وإفْشاءَ السَّلامِ.

Indeed the preference of speech over action is a shortcoming, and the preference .۲۴
.of action over speech is indeed a beauty and an adornment

۲۴ــ إنَّ فَضْلَ القَوْلِ عَلَی الفِعْلِ لَهُجْنَهٌ، وإنَّ فَضْلَ الفِعْلِ عَلَی القَوْلِ لَجمالٌ وزینَهٌ.

.The practice of the wicked is [using] vulgar speech .۲۵

۲۵ــ سُنَّهُ اللِّئامِ قُبْحُ الكَلامِ.

.The one who listens to obscene speech is a partner of the speaker .۲۶

۲۶ــ سامِعُ هُجْرِ القَوْلِ شَریکُ القائِلِ.

.Bad speech degrades one’s prestige and magnanimity .۲۷

۲۷ــ سُوءُ المَنْطِقِ یُزْری بِالبَهاءِ والمُرُوَّهِ.

.Offensive speech degrades ones status and corrupts brotherhood .۲۸

۲۸ــ سُوءُ المَنْطِقِ یُزْری بِالقَدْرِ، ویُفْسِدُ الأُخُوَّهَ.

.The worst speech is that which contradicts itself .۲۹

۲۹_ شَرُّ القَوْلِ مانَقَضَ بَعْضُهُ بَعْضاً.

.The worst of narrations is one that has the most falsehood .۳۰

۳۰_ شَرُّ الرِّواياتِ (الرُّؤيا) أَكْثَرُها إفْكاً.

I am amazed at the one who speaks about that which neither benefits him in this .۳۱ .world nor for which reward is written for him in the Hereafter

۳۱_ عَجِبْتُ لِمَنْ يَتَكَلَّمُ بِما لايَنْفَعُهُ فى دُنْياهُ، ولايُكْتَبُ لَهُ أَجْرُهُ فى أُخْراهُ.

Eschew speaking about that which you do not know, and making statements about .۳۲ that which you are

.not responsible for, and hold yourself back from a path when you fear its deviation

۳۲ـ دَعِ القَوْلَ فيما لاتَعْرِفُ، والخِطابَ فيما لَمْ تُكَلَّفْ، وأمْسِكْ عَلى طَريق إذا خِفْتَ ضِلالَتَهُ.

.Many an utterance is hurtful .۳۳

۳۳ـ رُبَّ كَلام كَلّام.

.Many an utterance is like a [sharp] sword .۳۴

۳۴ـ رُبَّ كَلام كَالحُسامِ.

.Many an utterance has taken away a blessing .۳۵

۳۵ـ رُبَّ كَلِمَه سَلَبَتْ نِعْمَهً.

.Many a syllable has brought death .۳۶

۳۶ـ رُبَّ حَرْف جَلَبَ حَتْفاً.

.Many an utterance is more severe than an assault .۳۷

۳۷ـ رُبَّ قَوْل أشَدُّ مِنْ صَوْل.

.Many a strife has been instigated by a word .۳۸

۳۸ـ رُبَّ فِتْنَه أثارَها قَوْلٌ.

.Many a speech is such that the [appropriate] reply for it is silence .۳۹

۳۹ـ رُبَّ كَلام جَوابُهُ السُّكُوتُ.

.Many an utterance is such that silence is better than it .۴۰

۴۰ـ رُبَّ نُطْق أحْسَنُ مِنْهُ الصَّمْتُ.

.Many a war has been started because of a [single] word .۴۱

۴۱ـ رُبَّ حَرْب جُنِيَتْ مِنْ لَفْظَه.

.Many a word is more piercing than an arrow .۴۲

۴۲_ رُبَّ کَلام أنْفَذُ مِنْ سِهام.

.Think and then speak, [for by this] you will remain safe from error .۴۳

۴۳_ فَکِّرْثُمَّ تَکَلَّمْ، تَسْلَمْ مِنَ الزَّلَلِ.

.Speech may, at times, be harmful .۴۴

۴۴_ قَدْ یَضُرُّ الکَلامُ.

.Speaking less hides [one's] faults and decreases [one's] sins .۴۵

۴۵_ قِلَّهُ الکَلامِ یَسْتُرُ الْعُیُوبَ، ویُقَلِّلُ الذُّنُوبَ.

.Speaking less conceals shameful flaws and keeps one safe from missteps .۴۶

۴۶_ قِلَّهُ الکَلامِ یَسْتُرُ العَوارَ، ویُؤْمِنُ العِثارَ.

.Reduce your speech and shorten your hopes .۴۷

۴۷_ قَلِّلِ المَقالَ، وقَصِّرِ الآمالَ.

.How many a war has been started by a single word .۴۸

۴۸_ کَمْ مِنْ حَرْب جُنِیَتْ مِنْ لَفْظَه.

How many a .۴۹

word has taken away a blessing.

۴۹ـ كَمْ مِنْ كَلِمه سَلَبَتْ نِعْمَةً.

۵۰. Too much talking makes the ear weary.

۵۰ـ كَثْرَةُ الكَلامِ تُمِلُّ السَّمْعَ.

۵۱. Excessive talking makes one's brothers fed up.

۵۱ـ كَثْرَةُ الكَلامِ تُمِلُّ الإِخْوانَ.

۵۲. Excessive speech is such that its marginal issues are expanded and its meanings are reduced, so no end is seen for it and nobody benefits from it.

۵۲ـ كَثْرَةُ الكَلامِ يَبْسُطُ حَواشِيَهُ، وتَنْقُصُ مَعانِيَهُ، فَلا يُرى لَهُ أمَدٌ، ولا يَنْتَفِعُ بِهِ أحَدٌ.

۵۳. For every statement there is a reply.

۵۳ـ لِكُلِّ قَوْل جَوابٌ.

۵۴. One who speaks less, his sins are less.

۵۴ـ مَنْ قَلَّ كَلامُهُ قَلَّتْ آثامُهُ.

۵۵. One whose speech is less, his fault is nullified.

۵۵ـ مَنْ قَلَّ كَلامُهُ بَطَلَ عَيْبُهُ.

۵۶. One who speaks that which he ought not to, hears that which he does not like.

۵۶ـ مَنْ قالَ ما لايَنْبَغى سَمِعَ ما لايَشْتَهى.

۵۷. One who makes his speech prudent proves the abundance of his merit.

۵۷ـ مَنْ سَدَّدَ مَقالَهُ بَرْهَنَ عَنْ غَزارَهِ فَضْلِهِ.

۵۸. One whose speech is good, success is in front of him.

۵۸ـ مَنْ حَسُنَ كَلامُهُ كانَ النُّجْحُ أمامَهُ.

.One whose speech is bad, his censure increases .۵۹

۵۹ـ مَنْ ساءَ كَلامُهُ كَثُرَ مَلامُهُ.

One whose speech is accompanied by modesty, corruption [and destruction] is .۶۰ .removed from his action

۶۰ـ مَنْ صَحِبَهُ الحَياءُ فى قَوْلِهِ، زايَلَهُ الخَناءُ فى فِعْلِهِ.

One who talks a lot increases his babble and one who jokes a lot increases his .۶۱ .silliness

۶۱ـ مَنْ كَثُرَ كَلامُهُ كَثُرَ لَغَطُهُ، ومَنْ كَثُرَ هَزْلُهُ كَثُرَ سُخْفُهُ.

One who does not make his speech appropriate (or is not able to bear [others'] .۶۲ (speech

.does not hear beautiful words

۶۲_ مَنْ لَمْ يَجْمِلْ (لَمْ يَحْمِلْ)قيلاً لَمْ يَسْمَعْ جَميلاً.

.One whose words are evil, his lot will be evil .۶۳

۶۳_ مَنْ ساءَ لَفْظُهُ ساءَ حَظُّهُ.

The place where speech is infixed is the heart, its repository is the mind, its . ۶۴ strengthener is the intellect, its initiator is the tongue, its form is letters, its soul is [its] .meaning, its adornment is [correct] syntax and its order is appositeness

۶۴_ مَغْرَسُ الكَلامِ القَلْبُ، ومَسْتَوْدَعُهُ الْفِكْرُ ومُقَوِّيهِ العَقْلُ، ومُبْدِيهِ اللِّسانُ، وجِسْمُهُ الحُرُوفُ، ورُوحُهُ المَعْنى، وحِلْيَتُهُ الإعْرابُ، ونِظامُهُ الصَّوابُ.

.Never say anything the reply for which will hurt you .۶۵

۶۵_ لاتَقُولَنَّ ما يَسُوءُكَ جَوابُهُ.

.Do not speak that which you fear others will consider a lie .۶۶

۶۶_ لاتُحَدِّثْ بِما تَخافُ تَكْذيبَهُ.

.Do not speak of everything you know, for that is [itself] a sufficient ignorance .۶۷

۶۷_ لاتَتَكَلَّمْ بِكُلِّ ما تَعْلَمُ، فَكَفى بِذلِكَ جَهْلاً.

.Do not look at who has spoken, look at what he has said .۶۸

۶۸_ لاتَنْظُرْ إلى مَنْ قالَ، وانْظُرْ إلى ماقالَ.

.Do not say that which will make your burden [of sin] heavy .۶۹

۶۹_ لاتَقُلْ ما يُثْقِلُ وِزْرَكَ.

Do not speak of that which you do not know, for indeed most of the truth lies in that .۷۰ .which you do not know

۷۰_ لاتَقُولُوا فيما لاتَعْرِفُونَ، فَإِنَّ أَكْثَرَ الحَقِّ فيما تُنْكِرُونَ.

Do not relate to the people all that you hear, for this suffices as silliness (or . ۷۱ foolishness).

۷۱_ لاتُحَدِّثِ النّاسَ بِكُلِّ ما تَسْمَعُ فَكَفى بِذلِكَ خُرْقاً (حُمْقاً).

Do not contest all that the people relate to you, for this suffices as foolishness. ۷۲

۷۲_ لاتَرُدَّ عَلَى

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النّاسِ كُلَّما حَدَّثُوكَ، فَكَفى بِذلِكَ حُمْقاً.

Never say that which conforms to your vain desire, even if you say it playfully or .۷۳ assume it to be idle talk, for many a playful talk may alienate a freeman from you and .[many] an idle talk may bring evil [consequences] upon you

۷۳_ لاتَقُولَنَّ ما يُوافِقُ هَواكَ، وإنْ قُلْتَهُ لَهْواً أوْ خِلْتَهُ لَغْواً، فَرُبَّ لَهْو يُوحِشُ مِنْكَ حَرّاً، ولَغْو يَجلُبُ عَلَيْكَ شَرّاً.

.Never speak when you cannot find an appropriate situation to speak .۷۴

۷۴_ لاتَتَكَلَّمَنَّ إذا لَمْ تَجِدْ لِلْكَلامِ مَوْقِعاً.

Never debate except with one who is fair and never guide anyone but the seeker .۷۵ .of guidance

۷۵_ لاتُقاوِلَنَّ إلاّ مُنْصِفاً، ولاتُرْشِدَنَّ إلاّ مُسْتَرْشِداً.

Do not talk so much that you annoy others and do not speak so less that you fall [in .۷۶ .[the eyes of others

۷۶_ لاتُكْثِرْ فَتُضْجِرَ، ولاتَفْرُطْ فَتَسْقُطَ.

Never say that which you do not do, for indeed you will never become free of the .۷۷ .failure that attaches itself to you and the blame that you earn

۷۷_ لاتَقُولَنَّ ما لاتَفْعَلُهُ، فَإنَّكَ لَنْ تَخْلُوَ فى ذلِكَ مِنْ عَجز يَلْزَمُكَ، وذَمّ تَكْسِبُهُ.

Do not say that which you do not know, for indeed Allah, the Glorified, has .۷۸ .prescribed obligations upon all your body parts which He will use as proof against you

۷۸_ لاتَقُلْ ما لاتَعْلَمُ، فَإنَّ اللّهَ سُبْحانَهُ قَدْ فَرَضَ عَلى كُلِّ جَوارِحِكَ فَرائِضَ يَحْتَجُّ بِها عَلَيْكَ.

Let not what people say about you dishearten you, for indeed if what they say is .۷۹ true then it is a sin whose punishment has been expedited

and if it is not true then it is [as] a good deed that you have not performed [but has been recorded in your book of deeds].

٧٩_ لا يَسُوءَنَّکَ ما يَقُولُ النّاسُ فيکَ، فَإنَّهُ إنْ كانَ كَما يَقُولُونَ كانَ ذَنْباً عُجِّلَتْ عُقُوبَتُهُ، وإنْ كانَ عَلى خِلافِ ما قالُوا كانَتْ حَسَنَةً لَمْ تَعْمَلْها.

٨٠. Do not be, in that which you mention, like the one who collects firewood at night or like the froth over the flood.

٨٠_ لاتَكُنْ فيما تُورِدُ كَحاطِبِ لَيْل، وغُثاء سَيْل.

٨١. Do not say that which you do not know, thereby making others suspicious of your statements about what you do know.

٨١_ لاتَقُلْ ما لاتَعْلَمُ، فَتُتَّهَمَ بِإخْبارِکَ بِما تَعْلَمُ.

٨٢. None is careful of evil in his actions but he who is careful of evil in his speech.

٨٢_ لايَتَّقى الشَّرَّ فى فِعْلِهِ إلاّ مَنْ يَتَّقِيهِ فى قَوْلِه.

٨٣. Good speech is not completed except by good action.

٨٣_ لايَتِمُّ حُسْنُ القَوْلِ إلاّ بِحُسْنِ العَمَلِ.

٨٤. Words are the moulds of meanings.

٨٤_ اَلاْلْفاظُ قَوالِبُ المَعانى.

٨٥. The elocution of a man apprises of the strength of his heart.

٨٥_ بَيانُ الرَّجُلِ يُنْبِئُ عَنْ قُوَّهِ جَنانِهِ.

٨٦. Speak and you will be known, for indeed a man is concealed under his tongue.

٨٦_ تَكَلَّمُوا تُعْرَفُوا، فَإنَّ المَرْءَ مَخْبُوءٌ تَحْتَ لِسانِهِ.

٨٧. Beautiful speech is proof of abundant intelligence.

۸۷_ جَميلُ القَوْلِ دَليلُ وُفُورِ العَقْلِ.

.Preservation of that which is in the vessel is [achieved] by fastening the cover .۸۸

۸۸_ حِفْظُ مافِی الوِعاءِ بِشَدِّ الوِكاءِ.

.Deliberation [and carefulness] in speech saves one from faltering and error .۸۹

۸۹_ اَلتَّثَبُّتُ فِي القَوْلِ يُؤْمِنُ العِثارَ والزَّلَلَ.

Speaking the .۹۰

.truth is better than inarticulateness and silence

۹۰_ اَلقَوْلُ بِالحَقِّ خَيْرٌ مِنَ العَيِّ والصَّمْتِ.

If you would like to remain safe and conceal your faults, then reduce your speech .۹۱ and increase your silence, [by this] your thinking will abound, your heart will become .illuminated and people will remain safe from you

۹۱_ إنْ أحْبَبْتَ سَلامَهَ نَفْسِکَ وسَتْرَ مَعائِبِکَ فَأقْلِلْ كَلامَکَ، وأكْثِرْ صَمْتَکَ، يَتَوَفَّرْ فِكْرُکَ، ويَسْتَنِرْ قَلْبُکَ، ويَسْلَمِ النّاسُ مِنْ يَدِکَ.

I am more capable of turning away that which I haven't spoken than I am of taking .۹۲ .back that which I have said

۹۲_ أنَا عَلى رَدِّ ما لَمْ أقُلْ أقْدَرُ مِنّی عَلی رَدِّ ما قُلْتُهُ.

Verily you are accountable for your speech, so do not say anything except [that .۹۳ .which is] good

۹۳_ إنَّكُمْ مُؤاخَذُونَ بِأقْوالِكُمْ، فَلا تَقُولُوا إلاّ خَيْراً.

.The bane of transmission is distortion of the narration .۹۴

۹۴_ آفَهُ النَّقْلِ كِذْبُ الرِّوايَهِ.

.The bane of speech is lying .۹۵

۹۵_ آفَهُ الحَديثِ الكِذْبُ.

.The bane of speech is prolongation .۹۶

۹۶_ آفَهُ الكَلامِ الإطالَهُ.

.When you speak, be truthful .۹۷

۹۷_ إذا نَطَقْتَ فَاصْدُقْ.

.When you relate [something], be truthful .۹۸

۹۸_ إذا حَدَّثْتَ فَاصْدُقْ.

.When speech is reduced, accuracy is increased .۹۹

۹۹_ إذا قَلَّ الخِطابُ كَثُرَ الصَّوابُ.

.Be pleased with what you say if it is free from mistakes .۱۰۰

۱۰۰_اِفْرَحْ بِما تَنْطِقُ بِهِ إذا كانَ عَرِيّاً مِنَ الخَطاءِ.

Reduce your speech and shorten your hopes, and do not say that which will earn .۱۰۱ .you sin or will alienate a freeman from you

۱۰۱_ أَقْلِلْ المَقالَ، وقَصِّرِ الآمالَ، ولاتَقُلْ ما يَكْسِبُكَ وِزْراً أَوْ يُنَفِّرُ عَنْكَ حُرّاً.

Be cautious of every statement or .۱۰۲

action that will lead to the spoiling of your Hereafter and religion.

۱۰۲_ اِحْذَرْ كُلَّ قَوْل وفِعْل يُؤَدّى إلى فَسادِ الآخِرَهِ والدّينِ.

۱۰۳. The best speech is that which is pertinent.

۱۰۳_ أحْسَنُ القَوْلِ السَّدادُ.

۱۰۴. Be good in your speech, beautiful in your actions, for indeed the speech of a person is the evidence of his merit and his action is the symbol of his intellect.

۱۰۴_ كُنْ حَسَنَ المَقالِ، جَميلَ الأفْعالِ، فَإنَّ مَقالَ الرَّجُلِ بُرْهانُ فَضْلِه، وفِعالُهُ عُنْوانُ عَقْلِهِ.

۱۰۵. The speech of a man is the measure of his intellect.

۱۰۵_ كَلامُ الرَّجُلِ ميزانُ عَقْلِهِ.

۱۰۶. Your speech is recorded, forever to remain in your book of deeds, so make it about that which brings you closer [to Allah] and beware of uttering that which will destroy you.

۱۰۶_ كَلامُکَ مَحْفُوظٌ عَلَيْکَ، مُخَلَّدٌ فى صَحيفَتِکَ، فَاجْعَلْهُ فيما يُزْلِفُکَ، وإيّاکَ أنْ تُطْلِقَهُ فيما يُوبِقُکَ.

۱۰۸. When the intellects decrease, impertinent speech increases.

۱۰۷_ إذا قَلَّتِ العُقُولُ كَثُرَ الفُضُولُ.

۱۰۹. When you make your speech good, then make your action good also so that you can bring together excellent speech with virtuous benevolence.

۱۰۸_ إذا أحْسَنْتَ القَوْلَ فَأحْسِنِ العَمَلَ، لِتَجْمَعَ بِذلِکَ بَيْنَ مَزِيَّهِ اللِّسانِ، وَفَضيلَهِ الإحْسانِ.

۱۱۰. When the speech corresponds to the intention of the speaker, the listener accepts it but when it is against his intention, it does not take up a good position in his heart.

۱۰۹_ إذا طابَقَ الكَلامُ نِيَّهَ المُتَكَلِّمِ قَبِلَهُ السّامِعُ، وإذا خالَفَ نِيَّتَهُ لَمْيَحْسُنْ مَوْقِعُهُ مِنْ قَلْبِهِ.

۱۱۱. Through moderate [and unbiased] speech loftiness is affirmed.

۱۱۰_ بِعَدْلِ المَنْطِقِ تَجِبُ الجَلالَةُ.

Whoever speaks too much, others get fed up .۱۱۲

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.with him

۱۱۱_ مَنْ أَكْثَرَ المَقالَ سُئِمَ.

.When you are overcome by speech then be careful not to be overcome by silence .۱۱۳

۱۱۲_ إذا غُلِبْتَ عَلَى الكَلامِ فَإيّاكَ أنْ تُغْلَبَ عَلَى السُّكُوتِ.

I am amazed at the one who speaks about that which, if it is related from him, will .۱۱۴
.harm him and if it is not related from him, will not benefit him

۱۱۳_ عَجِبْتُ لِمَنْ يَتَكَلَّمُ فيما إنْ حُكِيَ عَنْهُ ضَرَّهُ، وإنْ لَمْ يُحْكَ عَنْهُ لَمْيَنْفَعْهُ.

.For every situation there is an appropriate thing to say .۱۱۵

۱۱۴_ لِكُلِّ مَقام مَقالٌ.

.Speech has some banes .۱۱۶

۱۱۵_ لِلْكَلامِ آفاتٌ.

.Speech will never be beneficial unless it is joined with action .۱۱۷

۱۱۶_ لَنْ يُجْدىَ القَوْلُ حَتّى يَتَّصِلَ بِالفِعْلِ.

.One who increases [his talk] makes others weary .۱۱۸

۱۱۷_ مَنْ أَكْثَرَ مُلَّ.

.One whose speech is polite, loving him becomes unavoidable .۱۱۹

۱۱۸_ مَنْ لانَتْ كَلِمَتُهُ وَجَبَتْ مَحَبَّتُهُ.

.One whose speech is excessive, his lapses increase .۱۲۰

۱۱۹_ مَنْ كَثُرَ كَلامُهُ كَثُرَ سَقَطُهُ (لَغَطُهُ).

.Whoever reviews his speech, his mistakes reduce .۱۲۱

۱۲۰_ مَنْ تَفَقَّدَ مَقالَهُ قَلَّ غَلَطُهُ.

.One whose speech is excessive is never free from lapses .۱۲۲

۱۲۱_ مَنْ كَثُرَ مَقالُهُ لَمْ يَعْدَمِ السَّقَطَ.

.One who knows that he is accountable for his speech should shorten his speech .۱۲۳

۱۲۲_ مَنْ عَلِمَ أَنَّهُ مُؤاخَذٌ بِقَوْلِهِ فَلْيُقَصِّرْ فِى المَقالِ.

.The worst of speech is babble .۱۲۴

۱۲۳_ أَسْوَءُ القَوْلِ الهَذَرُ.

.Excessive speech is annoying .۱۲۵

۱۲۴_ اَلإكْثارُ إضْجارٌ.

.Deliberation in speech saves one from error .۱۲۶

۱۲۵_ اَلتَّرَوّى فِى القَوْلِ يُؤْمِنُ الزَّلَلَ.

.The best speech is that which is neither boring [because of its length] nor too brief .۱۲۷

۱۲۶_ خَيْرُ الكَلامِ ما لايُمِلُّ ولايُقِلُّ.

The best .۱۲۸

.speech is truth

۱۲۷_ خَيْرُ الكَلامِ الصِّدْقُ.

Eschew speech about that which does not concern you, and in situations that are .۱۲۹ inappropriate, for many a word has taken away a blessing and [many] an utterance .has brought about bloodshed

۱۲۸_ دَعِ الكَلامَ فيما لايَعْنيكَ، وفى غَيْرِ مَوْضِعِهِ، فَرُبَّ كَلِمَه سَلَبَتْ نِعْمَةً، ولَفْظَه أتَتْ عَلى مُهْجَه.

Steadfastness

الإِستقامه-Steadfastness

.Steadfastness is safety .۱

۱_ اَلإِسْتِقامَةُ سَلامَةٌ.

.There is no path that is nobler than steadfastness .۲

۲_ لاسَبيلَ أشْرَفُ مِنَ الإِسْتِقامَهِ.

.There is no course more secure than steadfastness .۳

۳_ لامَسْلَكَ أسْلَمُ مِنَ الإِسْتِقامَهِ.

?How can the heart of one whose faith is not steadfast be upright .۴

۴_ كَيْفَ يَسْتَقيمُ قَلْبُ مَنْ لَمْ يَسْتَقِمْ دينُهُ.

.One who remains steadfast is not bereft of safety .۵

۵_ مَنْ لَزِمَ الإِسْتِقامَةَ لَمْ يَعدِمِ السَّلامَةَ.

Establishing The Command Of Allah

إقامه أمر اللّه-Establishing the command of Allah

The command of Allah, the Glorified, is not established [and executed] except by .۱

.one who neither corrupts nor beguiles, nor is he deceived by [that which he] desires

١ـ لايُقيمُ أمْرَ اللّهِ سُبْحانَهُ إلاّ مَنْ لايُصانِعُ ولايُخادِعُ، ولاتَغُرُّهُ المَطامِعُ.

The Strong

القَوىّ-The strong

.A strong person is one who subdues his pleasures .١

١ـ اَلْقَوِىُّ مَنْ قَمَعَ لَذَّتَهُ.

.The bane of the strong person is underestimating the enemy .٢

٢ـ آفَةُ القَوِىِّ اِسْتِضْعافُ الخَصْمِ.

When you [wish to] become strong, then be strong in the obedience of Allah, the .٣ .Glorified

٣ـ إذا قَوِيتَ فَاقْوِ عَلى طاعَةِ اللّهِ سُبْحانَهُ.

Arrogance

اَلْكِبْر-Arrogance

.Arrogance is an inviter towards plunging into sins .١

١ـ اَلكِبْرُ داعٍ إلَى التَّقَحُّمِ فِى الذُّنُوبِ.

.Arrogance is a destructive trait, one who seeks to increase by it, diminishes .٢

٢ـ اَلْكِبْرُ خَلِيقَةٌ

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مُرْدِيَهٌ، مَنْ تَكَثَّرَ بِها قَلَّ.

.Arrogance grips the hearts just like a fatal poison .۳

۳ــ اَلْكِبْرُ يُساوِرُ القُلُوبَ مُساوَرَهَ السُّمُومِ القاتِلَهِ.

Suppress the manifestations of pride and restrain the flashes (or risings) of . ۴ .arrogance

۴ــ اِقْمَعُوا نَواجِمَ الفَخْرِ، واقْدِعُوا لَوامِعَ (طَوالِعَ) الكِبْرِ.

Beware of arrogance, for it is the cornerstone of tyranny and disobedience to the .۵ .Most Merciful

۵ــ اِحْذَرِ الكِبْرَ فَإنَّهُ رَأْسُ الطُّغْيانِ، ومَعْصيَهُ الرَّحْمنِ.

Beware of arrogance, for indeed it is the greatest of sins and the vilest of faults, and .۶ .it is the ornament of the Devil

۶ــ إيّاكَ والكِبْرَ، فَإنَّهُ أعْظَمُ الذُّنُوبِ، وألأمُ العُيُوبِ، وهُوَ حِلْيَهُ إبْلِيسَ.

Beware of behaving haughtily with the servants of Allah, for every haughty one is .۷ .crushed by Allah

۷ــ إيّاكَ والتَّجَبُّرَ عَلى عِبادِ اللّهِ، فَإنَّ كُلَّ مُتَجَبِّر يَقْصِمُهُ اللّهُ.

.The ugliest character is arrogance .۸

۸ــ أقْبَحُ الخُلْقِ التَّكَبُّرُ.

.The lowliest of all people is one who considers himself to be great .۹

۹ــ أكْثَرُ النّاسِ ضَعَهً مَنْ تَعاظَمَ فی نَفْسهِ.

.Arrogance humiliates .۱۰

۱۰ــ اَلتَّكَبُّرُ يَضَعُ.

.Arrogance degrades the elevated .۱۱

۱۱_ اَلتَّكَبُّرُ يَضَعُ الرَّفيعَ.

.Arrogance shows [one's] depravity .۱۲

۱۲_ اَلتَّكَبُّرُ يُظْهِرُ الرَّذيلَهَ.

.Arrogance is the worst of faults .۱۳

۱۳_ اَلْكِبْرُ شَرُّ الْعُيُوبِ.

.Arrogance is the same as foolishness .۱۴

۱۴_ اَلتَّكَبُّرُ عَيْنُ الحِماقَهِ.

.Seeking honour [for oneself] through arrogance is [a cause of] humiliation .۱۵

۱۵_ اَلتَّعَزُّزُ بِالتَّكَبُّرِ ذُلٌّ.

.Being arrogant about [one's status in] this world is deficiency .۱۶

۱۶_ اَلتَّكَبُّرُ بِالدُّنْيا قُلٌّ.

.Arrogance is the basis of ruin .۱۷

۱۷_ اَلتَّكَبُّرُ أُسُّ التَّلَفِ.

.Arrogance is the great trap of the Devil .۱۸

۱۸_ اَلكِبْرُ مَصيدَهُ إبْليسَ العُظْمى.

.Verily, if you become arrogant, Allah will abase you .۱۹

۱۹_ إنَّكَ إنْ تَكَبَّرْتَ وَضَعَكَ اللّهُ.

.۲۰

The bane of nobility is arrogance.

٢٠_ آفَةُ الشَّرَفِ الكِبْرُ.

٢١. Due to arrogance there is loathing.

٢١_ بِالتَّكَبُّرِ يَكُونُ المَقْتُ.

٢٢. Through increased arrogance, loss [and ruin] comes about.

٢٢_ بِكَثْرَةِ التَّكَبُّرِ يَكُونُ التَّلَفُ.

٢٣. The arrogance of a man abases him.

٢٣_ تَكَبُّرُ المَرْءِ يَضَعُهُ.

٢۴. The arrogance of a lowly person invites his insult.

٢۴_ تَكَبُّرُ الدَّنِيِّ يَدْعُو إلى إهانَتِهِ.

٢۵. The fruit of arrogance is vituperation.

٢۵_ ثَمَرَةُ الكِبْرِ اَلمَسَبَّةُ.

٢۶. The worst of morals is arrogance.

٢۶_ شَرُّ الخَلائِقِ الكِبْرُ.

٢٧. The worst of all woes of the intellect is arrogance.

٢٧_ شَرُّ آفاتِ العَقْلِ الكِبْرُ.

٢٨. Counter arrogance with humility.

٢٨_ ضادُّوا الكِبْرَ بِالتَّواضُعِ.

٢٩. Fear Allah O servants of Allah; do not put on the garment of arrogance, for indeed arrogance is the greatest trap of the Devil which he grips the hearts just as fatal poisons [rush through the body and] overcome [it].

۲۹_ فَاللّهَ اللّهَ عِبادَاللّهِ أنْ تَتَرَدَّوْا رِداءَ الكِبْرِ، فَإنَّ الكِبْرَ مَصيدَهُ إبْلِسَ العُظْمَى الَّتى يُساوِرُ بِها القُلُوبَ مُساوَرَةَ السُّمُومِ القاتِلَه.

.[Arrogance is sufficient as a [cause of] loss [and destruction .۳۰

۳۰_ كَفى بِالتَّكَبُّرِ تَلَفاً.

.Arrogance is enough as an abasement .۳۱

۳۱_ كَفى بِالتَّكَبُّرِ ضَعَةً.

If Allah were to make arrogance permissible to any one of His creation He would .۳۲ make it permissible to His Prophets, but He made it hateful for them to be arrogant .and approved of their humility

۳۲_ لَورَخَّصَ اللّهُ سُبْحانَهُ فِى الكِبْرِ لِاحَد مِنَ الخَلْقِ لَرَخَّصَ فيهِ لأنْبيائِهِ، لكِنَّهُ كَرَّهَ إلَيْهِمُ التَّكَبُّرَ ورَضِىَ لَهُمْ التَّواضُعَ.

.One who shows haughtiness is crushed .۳۳

۳۳_ مَنْ تَجَبَّرَ كُسِرَ.

From the ugliest forms of arrogance is a man’s arrogance towards his close .۳۴

.relatives and members of his [own] tribe

۳۴_ مِنْ أقْبَحِ الكِبْرِ تَكَبُّرُ الرَّجُلِ عَلى ذَوِى رَحِمِهِ، وأبْناءِ جِنْسِهِ.

.Nothing brings hatred like arrogance does .۳۵

۳۵ _ مَا اجْتُلِبَ المَقْتُ بِمِثْلِ الكِبْرِ.

Never turn your face away disdainfully and be courteous [to others]; and be .۳۶ .humble in front Allah, who has elevated you

۳۶_ لاتُصَعِّرَنَّ خَدَّكَ، وألِنْ جانِبَكَ، وتَواضَعْ لِلّهِ الَّذى رَفَعَكَ.

.There is no praise with arrogance .۳۷

۳۷_ لاثَناءَ مَعَ كِبْر.

.There is no quality uglier than arrogance .۳۸

۳۸_ لاخُلْقَ أقْبَحُ مِنَ الكِبْرِ.

.It does not behove one who knows Allah to become haughty .۳۹

۳۹_ لايَنْبَغى لِمَنْ عَرَفَ اللّهَ أنْ يَتَعاظَمَ.

The Arrogant One

المتكبّر-The arrogant one

.The haughty oppressor is destroyed by his sins .۱

۱_ المُتَجَبِّـرُ الظّالِمُ تُوبِقُهُ آثامُهُ.

I am amazed at the arrogant one who was [nothing but] a drop of semen yesterday .۲ .and will tomorrow be [just] a corpse

۲_ عَجِبْتُ لِمُتَكَبِّر كانَ أمْسِ نُطْفَةً، وهُوَ فِى غَد جيفَةً.

.At times the haughty one is humiliated .۳

۳ـ قَدْ يَذِلَّ الْمُتَجَبِّرُ.

.Every arrogant one is low .۴

۴ـ كُلُّ مُتَكَبِّرٍ حَقيرٌ.

.The arrogant one has no friend .۵

۵ـ لَيْسَ لِمُتَكَبِّرٍ صَديقٌ.

.One who becomes arrogant is abased .۶

۶ـ مَنْ تَكَبَّرَ حُقِّرَ.

.One who shows arrogance is loathed .۷

۷ـ مَنْ تَكَبَّرَ مُقِتَ.

.One who is arrogant towards the people gets humiliated .۸

۸ـ مَنْ تَكَبَّرَ عَلَى النّاسِ ذَلَّ.

One who is haughty with the one who is below him gets broken [and pulled down .۹ .[from his position

۹ـ مَنْ تَجَبَّرَ عَلى مَنْ دُونَهُ كُسِرَ.

.[One who is arrogant will not be devoid of loss [and injury .۱۰

۱۰ـ مَنْ كانَ مُتَكَبِّراً لَمْ يَعْدِمِ التَّلَفَ.

Whoever shows haughtiness, Allah belittles .۱۱

.him and abases him

١١_ مَنْ تَجَبَّرَ حَقَّرَهُ اللّهُ ووَضَعَهُ.

One who wears the attires of arrogance and extravagance takes off the attires of .١٢ merit and honour.

١٢_ مَنْ لَبِسَ الكِبْرَ والسَّرَفَ خَلَعَ الفَضْلَ والشَّرَفَ.

.None is arrogant except the vile .١٣

١٣_ ما تَكَبَّرَ إلاّ وَضيعٌ.

.[The actions of a haughty person are not pure [and righteous .١۴

١۴_ لايَزْكُو عَمَلُ مُتَجَبِّر.

.No one shows arrogance but the vile, unknown one .١۵

١۵_ لايَتَكَبَّرُ إلاّ وَضيعٌ خامِلٌ.

The Book And Writing

الكتاب والكتابه-The book and writing

.The book is one of the two interlocutors .١

١_ اَلْكِتابُ أحَدُ المُحَدِّثَيْنِ.

When you write something then take another look at it before putting a seal on it, .٢ for indeed [by putting a seal on it] you are only putting a seal on your intellect [as your intelligence will be gauged by your writing].

٢_ إذا كَتَبْتَ كِتاباً فَأعِدْ فيهِ النَّظَرَ قَبْلَ خَتْمِهِ، فَإنَّما تَخْتِمُ على عَقْلِكَ.

.The writing of a man is the symbol of his intellect and the evidence of his merit .٣

٣_ كِتابُ الرَّجُلِ عُنْوانُ عَقْلِهِ، وبُرهانُ فَضْلِهِ.

.The writing of a person is the gauge of his merit and the measure of his nobility .۴

۴ـ كِتابُ المَرْءِ مِعْيارُ فَضْلِهِ، ومِسْبارُ نُبْلِهِ.

!How good an interlocutor a book is .۵

۵ـ نِعْمَ المُحَدِّثُ الكِتابُ.

.Writing is the interpreter of intention .۶

۶ـ اَلكِتابُ تَرْجُمانُ النِّـيَّهِ.

.Books are the gardens of scholars .۷

۷ـ اَلكُتُبُ بَساتينُ العُلَماءِ.

.Whoever takes solace [and delight] in [reading] books will never lack [any] solace .۸

۸ـ مَنْ تَسَلّى بِالكُتُبِ لَمْ تَفُتْهُ سُلْوَةٌ.

Secrecy

الكتمان-Secrecy

.Secrecy is the basis of confidential conversations .۱

۱ـ اَلكِتْمانُ مِلاكُ النَّجْوى.

Loquaciousness

الإكثار-Loquaciousness

Loquaciousness has .۱

.been paired up with boredom

١ـ قُرِنَ الإكْثارُ بِالمَلَلِ.

.One who is loquacious is abandoned .٢

٢ـ مَنْ أكْثَرَ هُجِرَ.

.One who talks too much makes others fed up .٣

٣ـ مَنْ كَثُرَ مَقالُهُ سُئِمَ.

.One who speaks too much [makes] blunders .۴

۴ـ مَنْ كَثُرَ كَلامُهُ زَلَّ.

.One who speaks too much gets rebuked more .۵

۵ـ مَنْ كَثُرَ كَلامُهُ كَثُرَ مَلامُهُ.

.One who does too much of something is known by it .۶

۶ـ مَنْ أكْثَرَ مِنْ شَيْء عُرِفَ بِهِ.

[Amassing [Wealth

التكاثر-[Amassing [wealth

Amassing that which does not last for you and for which you will not remain is from .١
.the greatest ignorance

١ـ تَكَثُّرُكَ (تَكَبُّرُكَ) بِما لايَبْقى لَكَ ولاتَبْقى لَهُ مِنْ أعْظَمِ الجَهْلِ.

Lying

الكذب-Lying

.Lying destroys the one who accompanies it and saves the one who eschews it .١

١ـ اَلْكِذْبُ يُرْدى مُصاحِبَهُ، ويُنْجى مُجانِبَهُ.

.Lying is [a cause of] disgrace in this world and [leads one to] hellfire in the Hereafter .۲

۲ـ اَلْكِذْبُ فِى العاجِلَهِ عارٌ وفِى الآ جِلَهِ عَذابُ النّارِ.

.The most repulsive quality is dishonesty .۳

۳ـ أقْبَحُ الخَلائِقِ اَلْكِذْبُ.

.Lying is treachery .۴

۴ـ اَلْكِذْبُ خِيانَةٌ.

.[Lying makes one fall [into destruction .۵

۵ـ اَلْكِذْبُ يُرْدى.

.Lying is the enemy of truthfulness .۶

۶ـ اَلْكِذْبُ عَدُوُّ الصِّدْقِ.

.Dishonesty is a disgraceful flaw .۷

۷ـ اَلْكِذْبُ عَيْبٌ فاضِحٌ.

.Lying is alien to [and incompatible with] faith .۸

۸ـ اَلْكِذْبُ مُجانِبُ الإيمانِ.

.(Lying is disgrace and treachery (and regret .۹

۹ـ اَلْكِذْبُ مَهانَةٌ وخِيانَةٌ (وَنَدامَةٌ).

.Lying degrades a person .۱۰

۱۰ـ اَلْكِذْبُ يُزْرى بِالإنْسانِ.

.Lying leads to slander .۱۱

۱۱ـ اَلْكِذْبُ يُوجِبُ الوَقِيعَهَ.

.Lying tarnishes one's character .۱۲

۱۲ـ اَلْكِذْبُ شَيْنُ الأَخْلاقِ.

.Lying corrupts everything .۱۳

۱۳ـ اَلْكِذْبُ فَسادُ كُلِّ شَیء.

[Lying destroys you even if you are [apparently made .۱۴

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safe by it.

۱۴_ اَلْكِذْبُ يُرْدِيکَ وإنْ أمِنْتَهُ.

۱۵. The ugliest thing is falsehood.

۱۵_ أقْبَحُ شَیْء ألإفْکُ.

۱۶. Lying leads to hypocrisy.

۱۶_ اَلْكِذْبُ يُؤَدّی إلَی النِّفاقِ.

۱۷. Lying is the disgrace of the tongue.

۱۷_ اَلْكِذْبُ شَيْنُ اللِّسانِ.

۱۸. Lying and treachery are not from the qualities of the honourable.

۱۸_ اَلْكِذْبُ والخِيانَهُ لَيْسا مِنْ أخْلاقِ الكِرامِ.

۱۹. Lying is the deviation of speech from the divine order [of creation].

۱۹_ اَلْكِذْبُ زَوالُ المَنْطِقِ عنِ الوَضْعِ الإلهِیِّ.

۲۰. It is through lying that the hypocrites adorn themselves.

۲۰_ بِالكِذْبِ يَتَزَيَّنُ أهْلُ النِّفاقِ.

۲۱. How evil a speech lying is!

۲۱_ بِئْسَ المَنْطِقُ الكِذْبُ.

۲۲. The fruit of lying is disgrace in this world and chastisement in the Hereafter.

۲۲_ ثَمَرَهُ الكِذْبِ المَهانَهُ فِی الدُّنْيا والعَذابُ فِی الآخِرَهِ.

۲۳. Eschew lying for indeed it alienates one from faith.

۲۳_ جانِبُوا الكِذْبَ فَإنَّهُ مُجانِبُ الإيمانِ.

The sickness of dishonesty is the worst sickness and the lapse of the cautious one .۲۴ .is the gravest lapse

۲۴_ عِلَّهُ الكِذْبِ شَرُّ عِلَّه، وزَلَّهُ المُتَوَقّى أشَدُّ زَلَّه.

.The consequence of lying is rebuke and regret .۲۵

۲۵_ عاقِبَهُ الكِذْبِ مَلامَهٌ وَنَدامَهٌ.

.Lying is the corruption of [one's] prestige .۲۶

۲۶_ فَسادُ البَهاءِ الكِذْبُ.

.And [Allah has ordered the] abandoning of lying as a means of honouring the truth .۲۷

۲۷_ وتَرْكَ الكِذْبِ تَشْريفاً لِلصِّدْقِ.

A person may lie about himself regarding that which he did not do when he is faced .۲۸ .with severe tribulation

۲۸_ قَدْ يَكْذِبُ الرَّجُلُ عَلى نَفْسِهِ عِنْدَ شِدَّهِ البَلاءِ بِما لَمْ يَفْعَلْهُ.

.Excessive lying leads to slander .۲۹

۲۹_ كَثْرَهُ الكِذْبِ تُوجِبُ الوَقيعَهَ.

.Excessive lying takes away a person's prestige .۳۰

۳۰_ كَثْرَهُ كِذْبِ المَرْءِ تُذْهِبُ بَهائَهُ.

Excessive lying corrupts the .۳۱

.religion and increases the [burden of] sin

۳۱_ کَثْرَهُ الکِذْبِ تُفْسِدُ الدّینَ، وتُعْظِمُ الوِزْرَ.

.Telling lies is not from the moral teachings of Islam .۳۲

۳۲_ لَیْسَ الکِذْبُ مِنْ خَلائِقِ الإسْلامِ.

!How repulsive is dishonesty by(۱) the people of virtue .۳۳

۳۳_ ما أقْبَحَ الکِذْبَ بِذَوِی الفَضْلِ.

.The spoiler of knowledge is dishonesty and the spoiler of seriousness is idle play .۳۴

۳۴_ نَـکَدُ العِلْمِ الکِذْبُ، ونَکَدُ الجِدِّ اللَّعْبُ.

.Lying and magnanimity don’t go together .۳۵

۳۵_ لایَجْتَمِعُ الکِذْبُ والمُرُوَّهُ.

.There is no trait more repulsive than lying .۳۶

۳۶_ لاشیمَهَ أقْبَحُ مِنَ الکِذْبِ.

.The most prevalent thing [among the people] is lying and treachery .۳۷

۳۷_ أکْثَرُ شَیْءِ اَلکِذْبُ والخِیانَهُ.

The Liar

The liar-الکاذِبُ والکذّابُ

The [one who is known to be a] incessant liar is suspected in his speech, even if his .۱ proof is strong and his tone is truthful.

۱_ اَلکَذّابُ مُتَّهَمٌ فی قَوْلِهِ، وإنْ قَوِیَتْ حُجَّتُهُ، وصَدَقَتْ لَهْجَتُهُ.

The incessant liar and the dead are similar, for indeed (or because) the merit of the .۲ living over the dead is the ability to rely on him, so if his words are not reliable then [it

.is as if] his life is nullified

۲_ اَلكَذّابُ والمَيِّتُ سَواءٌ، فَإنَّ (لأنَّ) فَضيلَهَ الحَيِّ عَلَى المَيِّتِ اَلثِّقَهُ بِهِ، فَإذا لَمْ يُوثَقْ بِكَلامِهِ بَطَلَتْ حَياتُهُ.

.The furthest of all people from goodness is the incessant liar and the brazen-faced .۳

۳_ أبْعَدُ النّاسِ مِنَ الصَّلاحِ اَلكَذُوبُ وذُوالوَجْهِ الوَقاحِ.

.The liar is disgraced and humiliated .۴

۴_ اَلكاذِبُ مُهانٌ ذَليلٌ.

.A liar is at the brink of an abyss [of ruin] and disgrace .۵

۵_ اَلْكاذِبُ عَلى شَفا مَهْواه ومَهانَه.

Your knowing that you are .۶

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.Or: ...dishonesty to the people of virtue -۱

a liar suffices as a rebuke for lying.

۶ـ كَفاكَ مُوَبِّخاً عَلَى الكِذْبِ عِلْمُكَ بِأنَّكَ كاذِبٌ.

۷. There is no trustworthiness in an incessant liar and there is no safeguarding [from sin] in the morally corrupt.

۷ـ لَيْسَ لِكَذُوب أمانَةٌ ولا لِفَجُور صِيانَةٌ.

۸. One who lies corrupts his magnanimity.

۸ـ مَنْ كَذَبَ أفْسَدَ مُرُوَّتَهُ.

۹. One who lies excessively is not believed.

۹ـ مَنْ كَثُرَ كِذْبُهُ لَمْ يُصَدَّقْ.

۱۰. One who is known for lying, [even] his truth will not be accepted.

۱۰ـ مَنْ عُرِفَ بِالكِذْبِ لَمْ يُقْبَلْ صِدْقُهُ.

۱۱. One whose lying increases, his prestige decreases.

۱۱ـ مَنْ كَثُرَ كِذْبُهُ قَلَّ بَهاؤُهُ.

۱۲. One who is known for lying, the trust [of others] in him decreases.

۱۲ـ مَنْ عُرِفَ بِالكِذْبِ قَلَّتِ الثِّقَةُ بِهِ.

۱۳. One who eschews lying, his words are accepted as true.

۱۳ـ مَن تَجَنَّبَ الكِذْبَ صُدِّقَتْ أقْوالُهُ.

۱۴. From the disgrace of the incessant liar is his readiness to swear [that he is truthful] for one who does not [even] ask him to swear.

۱۴ـ مِنْ مَهانَةِ الكَذّابِ جُودُهُ بِاليَمينِ لِغَيْرِ مُسْتَحْلِف.

۱۵. The habitual liar has no shame.

۱۵_ لاحَياءَ لِكَذّاب.

.There is no good in the words of liars .۱۶

۱۶_ لاخَيْرَ فى قَوْلِ الأفّاكينَ.

.There is no good in the knowledge of habitual liars .۱۷

۱۷_ لاخَيْرَ فى عِلْمِ الكَذّابينَ.

There is neither any good in those who are habitual liars nor is there any good in .۱۸ .dishonest scholars

۱۸_ لاخَيْرَ فِى الكَذّابينَ، ولافِى العُلَماءِ الأفّاكينَ.

The liar earns three things by his lies: the wrath of Allah upon him, scorn of the .۱۹ .people and hatred of the angels

۱۹_ يَكْتَسِبُ الكاذِبُ بِكِذْبِهِ ثَلاثاً: سَخَطَ اللّهِ عَلَيْهِ

واسْتِهانَهَ النّاسِ بِهِ ومَقْتَ المَلائِكَهِ لَهُ.

Nobleness And Munificence

الكرم-Nobleness and munificence

.Being noble-minded means having a good character and eschewing lowly traits .١

١_ اَلْكَرَمُ حُسْنُ السَّجِيَّهِ واجْتِنابُ الدَّنِيَّه.

.Munificence is [in] giving generously and fulfilling promises .٢

٢_ اَلْكَرَمُ بَذْلُ الجُودِ، وإنجازُ المَوْعُودِ.

.Nobleness is [in] preferring the pleasantness of praise over the love of wealth .٣

٣_ اَلْكَرَمُ إيثارُ عُذُوبَهِ الثَّناءِ عَلى حُبِّ المالِ.

.The best munificence is altruism .۴

۴_ أحْسَنُ الكَرَمِ اَلإيثارُ.

.The highest level of munificence is self-sacrifice .۵

۵_ أعْلى مَراتِبِ الكَرَمِ الإيثارُ.

.The most excellent munificence is completing [one's] favours .۶

۶_ أفْضَلُ الكَرَمِ إتْمامُ النِّـعَمِ.

.Munificence is excellence and loyalty is nobility .٧

٧_ اَلْكَرَمُ فَضْلٌ، الوَفاءُ نُبْلٌ.

.Nobleness is the source of goodness .٨

٨_ اَلْكَرَمُ مَعْدِنُ الخَيْرِ.

.Munificence is the best eminence .٩

۹_ اَلْكَرَمُ أفْضَلُ السُّؤْدَدِ.

۱۰. Munificence is the best of traits.

۱۰_ اَلْكَرَمُ أفْضَلُ الشِّيَمِ.

۱۱. Nobleness is [being] free from jealousy.

۱۱_ اَلْكَرَمُ بَرىءٌ مِنَ الحَسَدِ.

۱۲. Nobleness is bearing the wrongdoings [of others].

۱۲_ اَلْكَرَمُ اِحْتِمالُ الجَريرَهِ.

۱۳. Nobleness is having good patience [and tolerance].

۱۳_ اَلْكَرَمُ حُسْنُ الاِصْطِبارِ.

۱۴. Munificence is bearing the [heavy] burdens of [other people's] liabilities.

۱۴_ اَلْكَرَمُ تَحَمُّلُ أعْباءِ المَغارِمِ.

۱۵. Nobleness is preferring dignity over wealth.

۱۵_ اَلْكَرَمُ إيثارُ العِرْضِ عَلَى المالِ.

۱۶. Nobleness is [being] more compassionate than close relatives.

۱۶_ اَلْكَرَمُ أعْطَفُ مِنَ الرَّحِـمِ.

۱۷. Nobleness is control over one's tongue and doing good to others.

۱۷_ اَلْكَرَمُ مُلْكُ اللِّسانِ وبَذْلُ الإحْسانِ.

۱۸. Nobleness is the result of lofty endeavour [and high resolve].

۱۸_ اَلْكَرَمُ نَتيجَهُ عُلُوِّ الهِمَّهِ.

۱۹. Nobleness is nothing but refraining from [committing] sins (or misdeeds).

۱۹ـ إنَّما الكَرَمُ اَلتَّنَزُّهُ عَنِ المَعاصی (المَساوی).

Munificence is nothing but granting the wishes and fulfilling the .۲۰

needs of the seeker.

۲۰_ إنَّما الكَرَمُ بَذْلُ الرَّغائِبِ وإسْعافُ الطّالِبِ.

۲۱. The fruit of nobleness is keeping ties with near relatives.

۲۱_ ثَمَرَهُ الكَرَمِ صِلَهُ الرَّحِمِ.

۲۲. The best munificence is being generous without seeking [any] recompense.

۲۲_ خَيْرُ الكَرَمِ جُودٌ بِلا طَلَبِ مُكافاه.

۲۳. It is not from munificence to spoil the favours [one does to others] by [putting them under] obligation.

۲۳_ لَيْسَ مِنَ الكَرَمِ تَنْكيدُ المِنَنِ (النِّعَمِ) بِالمَنِّ.

۲۴. Completion of favours is part of munificence.

۲۴_ مِنَ الكَرَمِ إتْمامُ النِّعَمِ.

۲۵. It is part of nobleness to have good [and praiseworthy] traits.

۲۵_ مِنَ الكَرَمِ حُسْنُ الشِّيَمِ.

۲۶. Completing [one's] favours is from the perfection of munificence.

۲۶_ مِنْ تَمامِ الكَرَمِ إتْمامُ النِّعَمِ.

۲۷. Fulfilling one's obligations [and pacts] is part of nobleness.

۲۷_ مِنَ الكَرَمِ الوَفاءُ بِالذِّمَمِ.

۲۸. Doing good to the one who wrongs you is from the best [forms of] nobleness.

۲۸_ مِنْ أحْسَنِ الكَرَمِ الإحْسانُ إلَى المُسيئِ.

۲۹. One of the signs of nobleness is hastening in [giving] reward.

۲۹ـ مِنْ عَلاماتِ الكَرَمِ تَعْجِيلُ المَثُوبَهِ.

.Part of nobleness is doing good to others and granting [them] support .۳۰

۳۰ـ مِنَ الْكَرَمِ اِصْطِناعُ المَعْرُوفِ وبَذْلُ الرِّفْدِ.

.From the perfection of munificence is hastening [to give] reward .۳۱

۳۱ـ مِنْ كَمالِ الكَرَمِ تَعْجيلُ المَثُوبَهِ.

.It is from nobleness for you to overlook the wrong that has been done to you .۳۲

۳۲ـ مِنَ الكَرَمِ أنْ تَتَجاوَزَ عَنِ الإسائَهِ إلَيْکَ.

The order of nobleness entails successively doing good to others and assisting .۳۳ .[one's brothers [financially

۳۳ـ نِظامُ الكَرَمِ مُوالاهُ الإحْسانِ، ومُواساهُ الإخْوانِ.

.[The nobleness of a man is evinced by his cheerfulness and his kindness [to others .۳۴

۳۴ـ يُسْتَدَلُّ عَلى كَرَمِ

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الرَّجُلِ بِحُسْنِ بِشْرِهِ، وبَذْلِ بِرِّهِ.

The Noble –Minded And Munificent

الكريم-The noble-minded and the munificent

۱. The noble-minded person is one who keeps away from the forbidden and steers clear of [disgraceful] flaws.

۱ـ اَلْكَرِيمُ مَنْ تَجَنَّبَ المَحارِمَ وتَنَزَّهَ عَنِ العُيُوبِ.

۲. The munificent person is one who brings [and gives away] whatever is available.

۲ـ اَلْكَرِيمُ مَنْ جاءَ بِالمَوْجُودِ.

۳. A noble-minded person is one who repays evil with good.

۳ـ اَلْكَرِيمُ مَن جازَى الإسائَهَ بِالإحْسانِ.

۴. A noble-minded person is repulsed by that which the wicked take pride in.

۴ـ اَلْكَرِيمُ يَزْدَجِرُ عَمّا يَفْتَخِرُ بِهِ اللَئِيمُ.

۵. The munificent one cuts off his favour when he is approached harshly and is soft [and kind] when he is entreated [politely].

۵ـ اَلْكَرِيمُ يَجْفُو إذا عُنِّفَ، ويَلِينُ إذَا اسْتُعْطِفَ.

۶. When a noble-minded person is able [to take revenge] he forgives, and when he gains possession [of something] he grants generously, and when he is asked [for something] he accords [it].

۶ـ اَلْكَرِيمُ إذا قَدَرَ صَفَحَ، وإذا مَلَكَ سَمَحَ، وإذا سُئِلَ أنْجَحَ.

۷. A noble-minded person rejects disgrace and honours his neighbour.

۷ـ اَلكَرِيمُ يَأبَى العارَ، ويُكْرِمُ الجارَ.

۸. A noble-minded person considers his virtuous actions as a debt that he has to

.repay

۸_اَلْكَريمُ يَرى مَكارِمَ أفْعالِهِ دَيْناً عَلَيْهِ يَقْضيهِ.

The noble-minded person raises himself above [the expectation of] rewards in . ۹
.everything good that he does

۹_اَلْكَريمُ يَرْفَعُ نَفْسَهُ فى كُلِّ ما أسْداهُ عَنْ حُسْنِ الْمُجازاتِ.

When a noble-minded person needs you he excuses you [from helping him] and .۱۰
.when you need him he suffices you

۱۰_اَلْكَريمُ إذَا احْتاجَ إلَيْكَ أعْفاكَ، وإذَا احْتَجْتَ إلَيْهِ كَفاكَ.

The noble-minded .۱۱

person forgives despite having the power [to exact revenge], is just in his rule, restrains his harm [from others] and bestows [favours] generously.

۱۱ـ اَلْكَريمُ يَعْفُو مَعَ القُدْرَهِ، ويَعْدِلُ فِى الإمْرَهِ، ويَكُفُّ إساءَتَهُ وَيَبْذُلُ إحْسانَهُ.

۱۲. The noble-minded person is felicitous and worthy of reward in the sight of Allah, and is loved and venerated in the sight of the people.

۱۲ـ اَلْكَريمُ عِنْدَ اللّهِ مَحْبُورٌ مُثابٌ، وعِنْدَ النّاسِ مَحْبُوبٌ مُهابٌ.

۱۳. A noble-minded person is one who safeguards his honour with his wealth while the wicked person is one safeguards his wealth by [sacrificing] his honour.

۱۳ـ اَلْكَريمُ مَنْ صانَ عِرْضَهُ بِمالِهِ، واللَئيمُ مَنْ صانَ مالَهُ بِعِرْضِهِ.

۱۴. Be cautious of the noble-minded person when you offend him, and the forbearing one when you injure him, and the courageous one when you torment him.

۱۴ـ إحْذَرِ الكَريمَ إذا أهَنْـتَهُ، والحَليمَ إذا جَرَحْتَهُ، والشُّجاعَ إذا أوْجَعْتَهُ.

۱۵. Be cautious of the assault of the noble-minded person when he is hungry and the insolence of the wicked one when he is satiated.

۱۵ـ اِحْذَرُوا صَوْلَهَ الكَرِيمِ إذا جاعَ، وأشَرَ اللَّئيمِ إذا شَبَعَ.

۱۶. Be cautious of the authority of the noble-minded person when he is humiliated and the vehemence of the wicked one when he is elevated [to a position of power].

۱۶ـ اِحْذَرُوا سَطْوَهَ الكَريمِ إذا وُضِعَ، وسَوْرَهَ اللَّئيمِ إذا رُفِعَ.

۱۷. The noble-minded person feigns inattention and pretends to be deceived.

۱۷ـ اَلْكَريمُ يَتَغافَلُ ويَنْخَدِعُ.

۱۸. Noble-minded people have the most patient souls.

۱۸ـ اَلكِرامُ أصْبَرُ أنْفُساً.

.The noble-minded person makes [his] ownership righteous .۱۹

۱۹_ اَلْكَرِيمُ يُجْمِلُ المَلَكَةَ.

A noble-minded person is one who initiates .۲۰

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his act of kindness [before it is requested of him].

۲۰ _ اَلْكَريمُ مَنْ بَدَأَ بِإحْسانِهِ.

۲۱. The noble-minded person shows gratitude for little whereas the wicked one is ungrateful for much.

۲۱_ اَلْكَريمُ يَشْكُرُ القَليلَ، واللَّئيمُ يَكْفُرُ الجَزيلَ.

۲۲. The munificent person is one whose giving precedes his being asked.

۲۲ _ اَلْكَريمُ مَنْ سَبَقَ نَوالُهُ سُؤالَهُ.

۲۳. When the noble-minded person promises [something], he keeps his promise and when he threatens [to punish], he forgives.

۲۳_ اَلْكَريمُ إذا وَعَدَ وَفى، وإذا تَوَعَّدَ عَفى.

۲۴. When the munificent person is well-to-do, he fulfils the needs [of others] and when he faces hard times, he lightens the burden of others [by not seeking their assistance].

۲۴_ اَلْكَريمُ إذا أيْسَرَ أسْعَفَ، وإذا أعْسَرَ خَفَّفَ.

۲۵. When the core of a man is noble, [both] his absence and presence are [considered] noble.

۲۵_ إذا كَرُمَ أصْلُ الرَّجُلِ كَرُمَ مَغيبُهُ ومَحْضَرُهُ.

۲۶. The authority of a noble-minded person manifests his positive attributes.

۲۶_ دَوْلَةُ الكَريمِ تُظْهِرُ مَناقِبَهُ.

۲۷. The possessor of noble-mindedness has beautiful traits, grants favours [to others] and keeps ties with near relatives.

۲۷_ ذُوالكَرَمِ جَميلُ الشِّيَمِ، مُسْد لِلنِّعَمِ، وَصُولٌ لِلرَّحِمِ.

۲۸. The success of a noble-minded person brings deliverance.

۲۸ـ ظَفَرُ الکَريمُ يُنْجی.

.The success of noble-minded people is [through] forgiveness and benevolence .۲۹

۲۹ـ ظَفَرُ الكِرامِ عَفْوٌ وإحْسانٌ.

.The shadow of noble-minded people is vast and pleasant .۳۰

۳۰ـ ظِلُّ الكِرامِ رَغَدٌ هَنِيئٌ.

In times of [their] altruism, the excellence of the noble-minded people become .۳۱ .manifest

۳۱ـ عِنْدَ الإيثارِ عَلَى النَّفْسِ تَتَبَيَّنُ جَواهِرُ الكُرَماءِ.

.Generosity is the habit of the noble-minded people .۳۲

۳۲ـ عادَةُ الكِرامِ اَلجُودُ.

Doing good to others is the .۳۳

habit of noble-minded people.

۳۳_ عادَةُ الكِرامِ حُسْنُ الصَّنيعَهِ.

۳۴. Be cautious of the noble-minded person if you offend him, and of the wicked one if you honour him and of the forbearing one if you force him into a difficult position.

۳۴_ كُنْ مِنَ الكَريمِ عَلى حَذَر إنْ أهَنْـتَهُ، ومِنَ اللَّئيمِ إنْ أكْرَمْتَهُ،وَ مِنَ الحَليمِ إنْ أحْرَجْتَهُ.

۳۵. The merit of initiating good deeds and performing generous acts belongs to the noble-minded people.

۳۵_ لِلْكِرامِ فَضيلَةُ المُبادَرَهِ إلى فِعْلِ المَعْرُوفِ، وإسْداءِ الصَّنايِـعِ.

۳۶. The one who has honoured you has made you uncomfortable if you are noble-minded and the one who has offended you has made you comfortable if you are forbearing.

۳۶_ لَقَدْ أتْعَبَکَ مَنْ أكْرَمَکَ إنْ كُنْتَ كَريماً، ولَقَدْ أراحَکَ مَنْ أهانَکَ إنْ كُنْتَ حَليماً.

۳۷. Indeed I am happier to [get to] know a noble-minded person than to acquire an expensive and precious jewel.

۳۷_ لأنَا أشَدُّ اِغْتِباطاً بِمَعْرِفَهِ الكَريمِ مِنْ إمْساكی عَلَى الجَوْهَرِ النَّفيسِ الغالِی الثَّمَنِ.

۳۸. It is not the habit of noble-minded people to delay bounties.

۳۸_ لَيْسَ مِنْ عادَهِ الكِرامِ تَأْخِيرُ الإنْعامِ.

۳۹. Being hasty in taking revenge is not from the traits of noble-minded people.

۳۹_ لَيْسَ مِنْ شِيَمِ الكِرامِ تَعْجيلُ الاِنْتِقامِ.

۴۰. Remaining alongside a noble-minded person in humiliation is better than accompanying the wicked in order to gain favour.

۴۰_ لُزُومُ الكَريمِ عَلَى الهَوانِ خَيْرٌ مِنْ صُحْبَهِ اللَّئيمِ عَلَى الإحْسانِ.

۴۱. The pleasure of the noble-minded people is in feeding [others] whereas the pleasure of the wicked people is in eating [themselves].

۴۱_ لَذَّةُ الكِرامِ فِي الإطْعامِ ولَذَّةُ اللِّئامِ فِي الطَّعامِ.

۴۲. One of the most honourable

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actions of the noble-minded person is feigning inattention towards that which he .knows

۴۲_ مِنْ أشْرَفِ أفْعالِ الكَريمِ تَغافُلُهُ عَمّا يَعْلَمُ.

.Giving generously is from the traits of the munificent .۴۳

۴۳_ مِنْ شِيَمِ الكِرامِ بَذْلُ النَّدى.

.The munificent person is never deserted .۴۴

۴۴_ ما أوْحَشَ كَريمٌ.

The propensity of a noble-minded person is always towards the [positive] traits of .۴۵ .his forefathers

۴۵_ مَنْ_زَعُ الكَريمِ أبَداً إلى شِيَمِ آبائِهِ.

The happiness of noble-minded people is in giving generously [to others] while the .۴۶ .joy of the wicked is in evil retribution

۴۶_ مَسَرَّةُ الكِرامِ فى بَذْلِ العَطاءِ، ومَسَرَّةُ اللِّئام فى سُوءِ الجَزاءِ.

.A high-minded person is never spiteful .۴۷

۴۷_ لايَكُونُ الكَريمُ حَقُوداً.

None deserves to be called munificent except the one who gives before he is .۴۸ .asked

۴۸_ لايَسْتَحِقُّ اسْمَ الكَرَمِ إلاّ مَنْ بَدَأَ بِنَوالِهِ قَبْلَ سُؤالِهِ.

.A person does not ennoble himself until he belittles his wealth .۴۹

۴۹_ لايُكْرِمُ المَرْءُ نَفْسَهُ حَتّى يُهينَ مالَهُ.

.[The munificent person is one who bestows his favours generously [to others .۵۰

۵۰_ اَلْكَريمُ مَنْ بَذَلَ إحْسانَهُ.

.It is not from the traits of a noble-minded person to wear the cloak of disgrace .۵۱

۵۱_ لَيْسَ مِنْ شِيَمِ الكَريمِ إدْراعُ العارِ.

.The noble-minded one is bright whereas the wicked one is immature .۵۲

۵۲_ اَلْكَريمُ أبْلَجُ، اَللَّئيمُ مُلَهْوَجٌ.

High Esteem

High-esteem-الكرامه

.One who is not set aright by high esteem is put right by indignity .۱

۱_ مَنْ لَمْ تُقَوِّمْهُ الكَرامَهُ قَوَّمَتْهُ الإهانَهُ.

.One who is not reformed by high esteem is reformed by indignity .۲

۲_ مَنْ لَمْ تُصْلِحْهُ الكَرامَهُ أصْلَحَتْهُ الإهانَهُ.

It is a right upon one whose esteem has been increased by .۳

.Allah that he should [in turn] be more respectful to the people

٣ـ مَنْ زادَهُ اللّهُ كَرامَةً فَحَقيقٌ بِه أنْ يَزيدَ النّاسَ إكْراماً.

.One who is raised by disgrace is made vain by high esteem .۴

۴ـ مَنْ رَبّاهُ الهَوانُ أبْطَـرَتْهُ الكَرامَهُ.

Noble Traits Deeds

المكارم-Noble traits and deeds

.When you desire to acquire noble traits then keep away from the forbidden .١

١ـ إذا رَغِبْتَ فِي المَكارِمِ فَاجْتَنِبِ المَحارِمَ.

Rush towards noble deeds, make haste in bearing the liabilities [of others] and hurry .٢ to fulfil the needs of the one who is unaware [of your assistance], your reward will .thus be good in both abodes, and you will acquire a great prize from Allah

٢ـ تَبادَرُوا المَكارِمَ، وسارِعُوا إلى تَحَمُّلِ المَغارِمِ، واسْعَوْا فى حاجَهِ مَنْ هُوَ نائِمٌ، يَحْسُنْ لَكُمْ فِى الـدّارَيْنِ الجَزاءُ،وَ تَنالُوا مِنَ اللّهِ عَظيمَ الحَباءِ.

Work hard to acquire noble traits and bear the burden of [others'] liabilities, [as a .٣ .result] you will achieve the greatest gains

٣ـ ثابِرُوا عَلَى اقْتِناءِ المَكارِمِ، وتَحَمَّلُوا أعْباءَ المَغارِمِ، تُحْرِزُوا قَصَباتِ المَغانِمِ.

.The best of noble traits is altruism .۴

۴ـ خَيْرُ المَكارِمِ الإيثارُ.

End your day's work with noble deeds and begin the night by fulfilling the needs of .۵ .[the one who is asleep [and unaware of your assistance

۵ـ رُوحُوا فِي المَكارِمِ،وَ ادَّلِجُوا فى حاجَهِ مَنْ هُوَ نائِمٌ.

Acquire noble traits and do good to the people, for indeed these two things protect .۶

.one from falling into difficulties and lead to loftiness

۶_ عَلَيْكَ بِمَكارِمِ الخِلالِ واصْطِناعِ الرِّجالِ فَإِنَّهُما يَقِيانِ مَصارِعَ السَّوْءِ ويُوجِبانِ الجَلالَةَ.

.The pinnacle of noble traits is altruism .۷

۷_ غايَةُ

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المَكارِمِ اَلإيثارُ.

From the best noble deeds is bearing the liabilities [and debts of others] and being .٨ .hospitable to one's guests

٨ـ مِنْ أَفْضَلِ المَكارِمِ تَحَمُّلُ المَغارِمِ، وإقْراءُ الضُّيُوفِ.

.[One of the best noble deeds is spreading goodness [and virtue .٩

٩ـ مِنْ أَحْسَنِ المَكارِمِ بَثُّ المَعْرُوفِ.

.One of the best noble deeds is keeping away from the forbidden .١٠

١٠ـ مِـنْ أَحْسَنِ المَكارِمِ تَجَنُّبُ المَحارِمِ.

.Noble traits [and deeds] are not complete except with chastity and self-sacrifice .١١

١١ـ لاتَكْمُلُ المَكارِمُ إلاّ بِالعَفافِ والإيثارِ.

.Noble traits are [attained] by [bearing] that which is disliked .١٢

١٢ـ اَلمَكارِمُ بِالمَكارِهِ.

The Disliked

المكروه-The disliked

The disliked act which has a praiseworthy result is better than the action which one .١ .loves [but] whose outcome is dispraised

١ـ مَكْرُوهٌ تُحْمَدُ عاقِبَتُهُ، خَيْرٌ مِنْ مَحْبُوب تُذَمُّ مَغَبَّتُهُ.

Earnings

المكاسب وكسب الأموال-Earnings

.The purest of earnings is lawful earning .١

١ـ أَزْكَى الْمَكاسِبِ كَسْبُ الحَلالِ.

.[The worst kind of earning is the unlawful [earning .۲

۲ـ بِئْسَ الْكَسْبُ الحَرامُ.

.Embarking on the terrifying [and surmounting one's fears] brings wealth .۳

۳ـ رُكُوبُ الأَهْوالِ يَكْسِبُ الأَمْوالَ.

.One who earns by unlawful means accumulates sins .۴

۴ـ مَنِ اكْتَسَبَ حَراماً اِحْتَقَبَ آثاماً.

Laziness And The Lazy

الكسل والكسلان-Laziness and the lazy

.One who is always lazy, his hopes get dashed .۱

۱ـ مَنْ دامَ كَسَلُهُ خابَ أَمَلُهُ.

.Do not rely on a lazy person in your affairs .۲

۲ـ لاتَتَّكِلْ فى أُمُورِكَ عَلى كَسْلان.

Revealing Removing Distress

كشف الضُرِّ-Revealing and removing distress

.One who reveals his distress to others has accepted humiliation .۱

۱ـ رَضِىَ بِالذُّلِّ مَنْ كَشَفَ ضُرَّهُ لِغَيْرِهِ.

No action is more beloved to Allah, the Most High, than for a person to remove the .۲

.distress [and adversity] from another person

٢ـ ما مِنْ عَمَل أحَبَّ إلَى اللّهِ تَعالى مِنْ ضُرّ يَكْشِفُهُ رَجْلٌ عَنْ رَجُل.

Suppressing Anger

الكَظم والكاظم-Suppressing anger

.The suppressor of anger is one who extirpates his grudges .١

١ـ اَلْكاظِمُ مَنْ أماتَ أضْغانَهُ.

.Suppress [your] anger and you will increase in forbearance .٢

٢ـ اِكْظِمِ الغَيْظَ تَزْدَدْ حِلْماً.

.Suppression [of anger] is the fruit of forbearance .٣

٣ـ اَلْكَظْمُ ثَمَرَهُ الحِلْمِ.

.[The cornerstone of forbearance is suppression [of anger .۴

۴ـ رَأْسُ الحِلْمِ الكَظْمُ.

Blessed is the one who suppresses his anger and does not let it loose, and [who] .۵ .disobeys the command of his [carnal] soul and thus is not destroyed by it

۵ـ طُوْبى لِمَنْ كَظَمَ غَيْظَهُ ولَمْ يُطْلِقْهُ، وعَصى أمْرَ نَفْسِهِ فَلَمْ يُهْلِكْهُ.

How many a time is anger suppressed out of the fear of that which is more severe .۶ .than it

۶ـ كَمْ مِنْ غَيظ تُجُرِّعَ مَخافَهَ ما هُوَ أشَدُّ مِنْهُ.

.Whoever suppresses his anger, his forbearance becomes complete .٧

٧ـ مَنْ كَظَمَ غَيْظَهُ كَمُلَ حِلْمُهُ.

Suppress [your] rage when you are angry and overlook [the fault of others] despite .٨

.having authority, [in this way] the outcome will be in your favour

۸ـ اِكْظَمِ الغَيْظَ عِنْدَ الغَضَبِ وتَجاوَزْ مَعَ الدَّوْلَهِ تَكُنْ لَكَ العاقِبَهُ.

Ingratitude

Ingratitude-كفران النعمه والكفور

.Doing good to an ingrate is from the greatest of crimes .۱

۱ـ اِصْطِناعُ الكَفُورِ مِنْ أعْظَمِ الجُرْمِ.

Being ungrateful for a blessing causes it to be taken away and being thankful for it .۲ .causes it to last

۲ـ كُفْرُ النِّعْمَهِ مُزيلُها وشُكْرُها مُسْتَديمُها.

.Ingratitude for blessings makes one stumble and strips away the blessings .۳

۳ـ كُفْرانُ النِّعَـمِ يُزِلُّ القَدَمَ

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ويَسْلُبُ النِّعَمَ.

۴. Ungratefulness for a blessing is vileness, and accompanying a fool is [a cause of] misfortune.

۴ـ كُفْرُالنِّعْمَهِ لُؤْمٌ، وصُحْبَهُ الأحْمَقِ شُؤْمٌ.

۵. Being ungrateful for a blessing is the cause of its removal.

۵ـ كُفْرُ النِّعْمَهِ مُزيلُها.

۶. The one who is unthankful for blessings is ungrateful for the bounty of Allah.

۶ـ كافِرُ النِّعْمَهِ كافِرُ فَضْلِ اللّهِ.

۷. Ingratitude for blessings is the thing that brings [divine] retribution.

۷ـ كُفْرُ النِّعَمِ مَجْلَبَهٌ لِحُلُولِ النِّقَمِ.

۸. The one who is ungrateful for blessings is dispraised in the sight of the Creator and the creation.

۸ـ كافِرُ النِّعْمَهِ مَذْمُومٌ عِنْدَ الخالِقِ والخَلائِقِ.

۹. Ingratitude for blessings is not a success [rather it is a failure].

۹ـ لَيْسَ مِنَ التَّوْفيقِ كُفْرانُ النِّـعَمِ.

۱۰. There is no blessing with ingratitude.

۱۰ـ لانِعْمَهَ مَعَ كُفْر.

۱۱. Verily ingratitude for blessings is vileness and accompanying the ignorant is [a cause of] misfortune.

۱۱ـ إنَّ كُفْرَ النِّعْمَهِ لُؤْمٌ ومُصاحَبَهَ الجاهِلِ شُؤْمٌ.

۱۲. Blessings are stripped away by ingratitude.

۱۲_ اَلنِّ_عَمُ يَسْلُبُهَا الْكَفْرانُ.

.The bane of blessings is ingratitude .۱۳

۱۳_ آفَهُ النِّ_عَمِ الكُفْرانُ.

.The cause of alteration [and removal] of blessings is ingratitude .۱۴

۱۴_ سَبَبُ تَحَوُّلِ النِّ_عَمِ الكُفْرُ.

.In ungratefulness for blessings is [the cause of] its removal .۱۵

۱۵_ فی كُفْرِ النِّ_عَمِ زَوالُها.

.Whoever is ungrateful for blessings, [divine] retribution comes upon him .۱۶

۱۶_ مَنْ كَفَرَ النِّ_عَمَ حَلَّتْ بِهِ النِّقَمُ.

The Disbeliever

الكافِر-The disbeliever

.The disbeliever is a vile deceiver, perfidious, deluded by his ignorance and duped .۱

۱_ اَلْكافِرُ خَبٌّ لَئِيمٌ،خَؤُنٌ، مَغْرُورٌ بِجَهْلِهِ، مَغْبُونٌ.

For the disbeliever, this world is his Paradise, the transient is what he strives for, .۲ death is [the cause of] his wretchedness and hellfire

.is his final end

۲ـ اَلكافِرُ اَلدُّنيا جَنَّـتُهُ، والعاجِلَهُ هِمَتُّهُ، والمَوْتُ شَقاوَتُهُ، والنّارُ غايَتُهُ.

.The disbeliever is an immoral, ignorant person .۳

۳ـ اَلْكافِرُ فاجِرٌ جاهِلٌ.

.The disbeliever is ill-tempered and has an evil manner .۴

۴ـ اَلْكافِرُ شَرِسُ الخَليقَهِ، سَـيِّیءُ الطَّريقَهِ.

.The disbeliever is a misguiding deceiver, hard-hearted, [and] perfidious .۵

۵ـ اَلْكافِرُ خَبٌّ، ضَبٌّ، جاف، خائِنٌ.

.The final end of the disbeliever is hellfire .۶

۶ـ غايَهُ الكافِرِ النّارُ.

.The disbeliever did not disbelieve until he became ignorant .۷

۷ـ ما كَفَرَ الكافِرُ حَتّى جَهِلَ.

The concern of the disbeliever is for his [life in this] world, his efforts are for the .۸ .transient [pleasures] and his goal is [fulfilling] his lust

۸ـ هَمُّ الكافِرِ لِدُنْياهُ، وسَعْيُهُ لِعاجِلَتِهِ، وغايَتُهُ شَهْوَتُهُ.

Disbelief

الكفر-Disbelief

(Disbelief is disappointment [and failure].(۱ .۱

۱ـ اَلْكُفْرُ خِذْلانٌ.

.Counter disbelief with faith .۲

٢ـ ضادُّوا الكَفْرَ بِالإيمانِ.

.Disbelief is loss ٣.

٣ـ اَلكُفْرُ مَغْرَمٌ.

Restraint

الكفّ-Restraint

.Restraining yourself from that which others possess is one of the two generosities ١.

١ـ اَلْكَفُّ عَمّا فی أيْدِی النّاسِ أحَدُ السَّخائَيْنِ.

Verily restraint during the confusion of misguidance is better than embarking on ٣. .terrors

٢ـ إنَّ الكَفَّ عِنْدَ حَيْرَهِ الضَّلالِ خَيْرٌ مِنْ رُكُوبِ الأهْوالِ.

.There is no piety like self-restraint ۴.

٣ـ لاوَرَعَ كَالكَفِّ.

Sufficiency

الكفاف-Sufficiency

.Being pleased with what is sufficient is better than striving for lavishness ١.

١ـ اَلرِّضا بِالكَفافِ خَيْرٌ مِنَ السَّعْيِ فِی الإسْرافِ.

.Being pleased with what suffices leads to virtue ٢.

٢ـ اَلرِّضا بِالكَفافِ يُؤَدّی إلَی العَفافِ.

.Blessed is the one who adorns himself with virtue and is satisfied with what suffices ٣.

٣ـ طُوبی لِمَنْ تَحَلّی بِالعَفافِ ورَضِیَ بِالكَفافِ.

One who is content with that which suffices is led by it towards .۴

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.[Or: Disbelief is abandonment [by Allah -۱

.virtue

۴ـ مَنِ اقْتَنَعَ بِالكَفافِ أدّاهُ إلَى العَفافِ.

One who limits himself to what suffices hastens comfort and lives in an abode of .۵ ease.

۵ـ مَنِ اقْتَصَرَ عَلَى الكَفافِ تَعَجَّلَ الرّاحَهَ وتَـبَوَّءَ خَفْضَ الدَّعَهِ.

No one can dispense with the need to seek his sustenance and that which he .۶ requires of provisions.

۶ـ لا غِنى بِأحَد مِنَ الاِرْتيادِ، وقَدْرِ بَلاغِهِ مِنَ الزّادِ.

Recompense

Recompense-المكافات

Extend your hand in recompense to the one who has done good to you, and if you .۱ are unable [to do this] then the very least you should do is thank him.

۱ـ أطِلْ يَدَکَ فی مُکافاهِ مَنْ أحْسَنَ إلَيْکَ، فَإنْ لَمْ تَقْدِرْ فَلا أقَلَّ مِنْ أنْ تَشْکُرَهُ.

.Recompense is liberation .۲

۲ـ اَلمُکافاهُ عِتْقٌ.

One who endeavours to recompense the good that is done to him has indeed .۳ recompensed it.

۳ـ مَنْ هَمَّ أنْ يُکافِيَ عَلى مَعْرُوف فَقَدْ کافى.

One who does not recompense offence with favour is not from the noble-minded .۴ ones.

۴ـ مَنْ لَمْ يُجازِ الإساءَهَ بِالإحْسانِ فَلَيْسَ مِنَ الکِرامِ.

.Recompensing the wrongdoer with favour is from the perfection of faith .۵

۵ـ مِنْ كَمالِ الإيمانِ مُكافاةُ المُسىءِ بِالإحْسانِ.

.The most severely punished of all people is one who recompenses good with evil .۶

۶ـ أشَدُّ النّاسِ عُقُوبَةً رَجُلٌ كافَئَ الإحْسانَ بِالإساءَهِ.

When your hand is short and unable to recompense [the one who does good to you] .۷ .then lengthen your speech with gratitude

۷ـ إذا قَصُرَتْ يَدُکَ عَنِ المُكافاهِ فَأطِلْ لِسانَکَ بِالشُّكْرِ.

Return the stone from whence it came to you, for indeed evil is not repulsed except .۸ (by evil.(۱

۸ـ رُدَّ الحَجَرَ مِنْ حَيثُ جاءَكَ،

.This is in situations where forgiveness and patience may bring greater harm -۱

فَإنَّهُ لايُرَدُّ الشَّرُّ إلاّ بِالشَّرِّ.

Competence

الكفايه-Competence

.One whose competence is good is loved by his sovereign .۱

۱_ مَنْ حَسُنَتْ كِفايَتُهُ أحَبَّهُ سُلْطانُهُ.

One who is raised [to a high rank] without competence is dropped without . ۲ .wrongdoing

۲_ مَنْ رُفِعَ بِلا كِفايَه وُضِعَ بِلا جِنايَه.

.One whose competence is good deserves [to be given] authority .۳

۳_ مَنْ أحْسَنَ الكِفايَهَ اِسْتَحَقَّ الوِلايَهَ.

Duty

التكليف-Duty

One who imposes upon you a duty that you are unable to bear has indeed asked . ۱ .you to disobey him

۱_ مَنْ كَلَّفَکَ ما لاتُطيقُ فَقَدْ أفْتاکَ فى عِصْيانِهِ.

.Affectation is from the morals of the hypocrites .۲

۲_ اَلتَّكَلُّفُ مِنْ أخْلاقِ المُنافِقينَ.

Verily Allah, the Glorified, commanded His servants by choice and forbade them by .۳ warning. He made duties easy and did not impose difficult duties. For a little He gave plenty. He is not disobeyed out of defeat nor is He obeyed by force. He did not send prophets for sport, nor did He reveal the Book to the creation for amusement. He did not create the Heavens and the earth in vain: That is a conjecture of the faithless. So (woe to the faithless for the Fire.(۱

٣ـ إنَّ اللّهَ سُبْحانَهُ أمَرَ عِبادَهُ تَخْييراً، وَنَهاهُمْ تَحْذيراً، وكَلَّفَ يَسيراً، ولَمْ يُكَلِّفْ عَسيراً، وأعْطَى عَلىَ القَليلِ كَثيراً، ولَمْ يُعْصَ مَغْلُوباً، ولَمْ يُطَعْ مُكْرَهاً،وَ لَمْ يُرْسِلِ الأنْبِياءَ لَعِباً، ولَمْ يُنْزِلِ الكِتابَ عَبَثاً، وما خَلَقَ السَّماواتِ والأرْضَ وما بَيْنَهُما باطِلاً، ذلِكَ ظَنُّ الَّذينَ كَفَرُوا فَوَيْلٌ لِلَّذينَ كَفَرُوا مِنَ النّارِ.

The Speaker

The speaker-المتكلّم

For every speaker there are times [and conditions where he is able to .١

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Q٣٨:٢٧ -١

.[speak

١ـ لِلْمُتَكَلِّمِ أوْقاتٌ.

.You have started flying while still a nestling and growling before coming of age .٢

٢ـ لَقَدْ طِرْتَ شَكيراً، وَهَدَرْتَ صَقْباً(سَقْباً).

The Ideal One

The ideal one-الكامل

.[The ideal [person] is one whose seriousness prevails over his jesting [and frivolity .١

١ـ اَلْكامِلُ مَنْ غَلَبَ جِدُّهُ هَزْلَهُ.

Perfection

Perfection-الكمال

Perfection is in three things: Patience in calamities, piety in pursuits and fulfilling the .١ .needs of the seeker

١ـ اَلْكَمالُ فى ثَلاث، اَلصَّبْرُ عَلَى النَّوائِبِ، والتَّوَرُّعُ فِى المَطالِبِ، وَإسْعافُ الطّالِبِ.

.Perfection [of what is desired] is non-existent in this world .٢

٢ـ اَلْكَمالُ فِى الدُّنيا مَفْقُودٌ.

.You will never attain perfection until you rise above imperfection .٣

٣ـ لَنْ تُدْرِكَ الكَمالَ حَتّى تَرْقى عَنِ النَّقْصِ.

From the perfection of a human being and the abundance of his merit is his own .۴ .[feeling of imperfection [in himself

۴ـ مِنْ كَمالِ الإنْسانِ ووُفُورِ فَضْلِهِ اِسْتِشْعارُهُ بِنَفْسِهِ النُّقْصانَ.

Plots

المكائد-Plots

One who is not cautious of [evil] plots before they occur, does not benefit from regret after their assault. ١.

١ــ مَنْ لَمْ يَتَحَرَّزْ مِنَ المَكائِدِ، قَبْلَ وُقُوعِها لَمْ يَنْفَعْهُ الأَسَفُ بَعْدَ هُجُومِها.

The Sagacious

الكيّس-The sagacious

The foundation of a sagacious person is his intellect, his magnanimity is his character and his religion is his distinction. ١.

١ــ اَلْكَيِّسُ أصْلُهُ عَقْلُهُ، ومُرُوءَتُهُ خُلْقُهُ،وَ دينُهُ حَسَبُهُ.

The sagacious person is one whose today is better than his yesterday and [one [who] keeps blame away from himself [by not doing anything blameworthy. ٢.

٢ــ اَلْكَيِّسُ مَنْ كانَ يَوْمُهُ خَيْراً مِنْ أمْسِهِ،وَعَقَلَ الذَمَّ عَنْ نَفْسِهِ.

The sagacious person is one who enlivens his virtues and kills off his vices by subduing his ٣.

lust and his vain desires.

۳ــ اَلْكَيِّسُ مَنْ أحْيا فَضائِلَهُ، وأماتَ رَذائِلَهُ بِقَمْعِهِ شَهْوَتَهُ وَهَواهُ.

۴. The sagacious person is one who is inattentive towards others while expecting much from [and constantly judging] himself.

۴ــ اَلْكَيِّسُ مَنْ كانَ غافِلاً عَنْ غَيْرِهِ ولِنَفْسِهِ كَثيرِ التَّقاضى.

۵. The sagacious person is one who controls the reins of his lustful desires.

۵ــ اَلْكَيِّسُ مَنْ مَلَكَ عِنانَ شَهْوَتِهِ.

۶. The sagacious person is one who dons the garment of modesty and the armour of forbearance.

۶ــ اَلْكَيِّسُ مَنْ تَجَلْبَبَ الحَياءَ، وادَّرَعَ الحِلْمَ.

۷. The most sagacious person of all is one who loathes this world, cuts off his hope and aspiration from it, and turns his desire and expectation away from it.

۷ــ أكْيَسُ الأكْياسِ مَنْ مَقَتَ دُنْياهُ، وقَطَعَ مِنْها أمَلَهُ ومُناهُ، وصَرَفَ عَنْها طَمَعَهُ وَرَجاهُ.

۸. Verily the sagacious people are those who have loathing for this world and lower their eyes from its splendour; they turn their hearts away from it and yearn passionately for the everlasting abode.

۸ــ إنَّ الأكْياسَ هُمُ الَّذينَ لِلدُّنْيا مَقَتُوا، وأعْيُنَهُمْ عَنْ زَهْرَتِها أغْمَضُوا، وَقُلُوبَهُمْ عَنْها صَرَفُوا، وبِالدّارِ الباقِيَةِ تَوَلَّهُوا.

۹. Verily the sagacious person is one who restrains his lustful desire and subdues his outburst in times of anger by quelling it.

۹ــ إنَّ الكَيِّسَ مَنْ كانَ لِشَهْوَتِهِ مانِعاً، ولِنَزْوَتِهِ عِنْدَ الحَفيظَةِ واقِماً قامِعاً.

۱۰. The sagacious person’s friend is truth and his enemy is falsehood.

۱۰ــ اَلْكَيِّسُ صَديقُهُ الحَقُّ وعَدُوُّهُ الباطِلُ.

Only he is sagacious who seeks forgiveness when he does wrong and regrets .١١ .when he commits a sin

١١_ إنَّما الْكَيِّسُ مَنْ إذا أساءَ اِسْتَغْفَرَ، وإذا أَذْنَبَ نَدِمَ.

For the .١٢

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sagacious person there is admonition in everything.

۱۲_ لِلْكَيِّسِ فی كُلِّ شَیْء إتِّعاظٌ.

۱۳. Sagacity is [in] fearing Allah, the Glorified, eschewing the forbidden and improving one's Hereafter [through good deeds].

۱۳_ اَلْكَيِّسُ تَقْوَى اللّهِ سُبْحانَهُ، وتَجَنُّبُ المَحارِمِ، وإصْلاحُ المَعادِ.

۱۴. The most sagacious among you is the most pious among you.

۱۴_ أكْيَسُكُمْ أوْرَعُكُمْ.

۱۵. The greatest sagacity is God-wariness.

۱۵_ اَكْيَسُ الكَيْسِ التَّقْوى.

۱۶. The determination and effort of the sagacious one is for the improvement of his Hereafter and for acquiring more provisions [for it].

۱۶_ عَزيمَةُ الكَيِّسِ وجِدُّهُ لإصْلاحِ المَعادِ، والاِسْتِكْثارِ مِنَ الزّادِ.

۱۷. The sagacious person is one who shortens his hopes.

۱۷_ اَلْكَيِّسُ مَنْ قَصَّرَ آمالَهُ.

۱۸. The sagacious person is one who knows himself and is sincere in his actions.

۱۸_ اَلْكَيِّسُ مَنْ عَرَفَ نَفْسَهُ، وأخْلَصَ أعْمالَهُ.

۱۹. It is a sufficient sagacity for a person to recognize his own flaws.

۱۹_ كَفى بِالمَرْءِ كَيْساً أنْ يَعْرِفَ مَعائِبَهُ.

۲۰. It is a sufficient sagacity for a person to remain moderate in his goals and reasonable in his quests.

۲۰_ كَفى بِالمَرْءِ كَيْساً أنْ يَقْتَصِدَ فی مَ آرِبِهِ، ويُجْمِلَ فی مَطالِبِهِ.

It is a sufficient sagacity for a person to overcome his vain desire and possess .۲۱ .intelligence

۲۱_ كَفى بِالمَرْءِ كَيْساً أنْ يَغْلِبَ الهَوى، ويَمْلِكَ النُّهى.

It is a sufficient sagacity for a person to discover his own flaws [instead of dwelling .۲۲ .on the flaws of others] and be moderate in what he seeks

۲۲_ كَفى بِالمَرْءِ كَيْساً أنْ يَقِفَ عَلى مَعائِبِهِ، ويَقْتَصِدَ فى مَطالِبِهِ.

There Is No God But Allah

لاإله إلّا اللّه-There is no God but Allah

There is no God but Allah' is the declaration' .۱

of faith, the first step towards good deeds and acquiring the pleasure of the Most Merciful, and a means of repelling Satan.

١_ لاإلهَ إلاّ اللّهُ عَزيمَهُ الإيمانِ، وفاتِحَهُ الإحْسانِ، ومَرْضاهُ الرَّحْمنِ، وَمَدْحَرَهُ الشَّيْطانِ.

Vileness

Vileness-اللُّوم

١. Vileness is preferring the love of wealth over the delight of praise and commendation.

١_ اَللُّؤْمُ إيثارُ حُبِّ المالِ عَلى لَذَّهِ الحَمْدِ والثَّناءِ.

٢. Vileness is the opposite of all the virtues and the combination of all the vices, evils and lowly traits.

٢_ اَللُّؤْمُ مُضادٌّ لِسائِرِ الفَضائِلِ، وجامِعٌ لِجَميعِ الرَّذائِلِ والسَّوْءاتِ وَالدَّنايا.

٣. The greatest vileness is praising the blameworthy.

٣_ أعْظَمُ اللُّؤْمِ، حَمْدُ المَذْمُومِ.

۴. Vileness is the foundation of evil.

۴_ اَللُّؤْمُ أُسُّ الشَّرِّ.

۵. Vileness is the accumulator of dispraise.

۵_ اَللُّؤْمُ جَمّاعُ المَذامِّ.

۶. Vileness necessitates deceit.

۶_ اَللُّؤْمُ يُوجِبُ الغِشَّ.

٧. Vileness is preferring wealth over people.

٧_ اَللُّؤْمُ إيثارُ المالِ عَلَى الرِّجالِ.

.Vileness is ugly so do not make it your attire .۸

۸_ اَللُّؤْمُ قَبيحٌ فَلا تَجْعَلْهُ لُبْسَکَ.

.Hastening punishment is one of the signs of vileness .۹

۹_ مِنْ عَلاماتِ اللُّؤْمِ تَعْجيلُ العُقُوبَهِ.

.Betraying [one's] agreements is one of the signs of vileness .۱۰

۱۰_ مِنْ عَلاماتِ اللُّؤْمِ الغَدْرُ بِالمَواثيقِ.

.Being a bad neighbour is from the signs of vileness .۱۱

۱۱_ مِنْ عَلامَهِ اللُّؤْمِ سُوءُ الجُوارِ.

.Slandering the righteous is one of the ugliest vile traits .۱۲

۱۲_ مِنْ أقْبَحِ اللُّؤْمِ غَيْبَهُ الأخْيارِ.

It is from vileness for a person to preserve his wealth and sacrifice his dignity .۱۳ .[[instead

۱۳_ مِنَ اللُّؤْمِ أنْ يَصُونَ الرَّجُلُ مالَهُ ويَبْذُلَ عِرْضَهُ.

It is from the greatest vileness for a man to protect himself while surrendering his .۱۴ .wife

۱۴_ مِنْ أعْظَمِ اللُّؤْمِ إحْرازُ المَرْءِ

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نَفْسَهُ وإسْلامُهُ عِرسَهُ.

.Being ill-natured is from vileness .۱۵

۱۵ـ مِنَ اللُّؤْمِ سُوءُ الخُلْقِ.

The Vile

اللئيم-The vile

When the vile one attains a position above his status, his condition changes [for the .۱ .[worse

۱ـ اَللَّئِيمُ إذا بَلَغَ فَوْقَ مِقْدارِهِ تَنَكَّرَتْ أحْوالُهُ.

The vile one is harsh when he is approached entreatingly and becomes soft when .۲ .he is berated

۲ـ اَللَّئِيمُ يَجْفُو إذَا اسْتُعْطِفَ، وَيَلينُ إذا عُنِّفَ.

The vile person does not follow anyone except the one who is like him and he does .۳ .not incline towards anyone but the one who is similar to him

۳ـ اَللَّئِيمُ لايَتْبَعُ إلاّ شَكْلَهُ، ولايَميلُ إلاّ إلى مِثْلِهِ.

No good is expected from a vile person, and no one is safe from his evil and secure .۴ .from his ills

۴ـ اَللَّئِيمُ لايُرْجى خَيْرُهُ، ولايُسْلَمُ مِنْ شَرِّهِ، ولايُؤْمَنُ مِنْ غَوائِلِهِ.

.The vile one dons the attire of dishonour and harms the freemen .۵

۵ـ اَللَّئِيمُ يُدْرِعُ العارَ، ويُؤْذِى الأحْرارَ.

The vile one considers his favours as debts that he will demand repayment for [in .۶ .[the future

۶ـ اَللَّئِيمُ يَرى سَوالِفَ إحْسانِهِ دَيْناً لَهُ يَقْتَضيهِ.

۷. The vile one is such that when he needs you he puts you in difficulty, and when you need him he torments you.

۷_ اَللَّئِيمُ إِذَا احْتاجَ إِلَيْکَ أجفاکَ، وإِذَا احْتَجْتَ إِلَيْهِ عَنّاکَ.

۸. Be cautious of the vile one when you honour him, and the depraved one when you bring him forward, and the lowly one when you raise him.

۸_ اِحْذَرِ اللَّئِيمَ إذا أكْرَمْتَهُ، وَالرَّذْلَ إذا قَدَّمْتَهُ، والسِّفْلَهَ إذا رَفَعْتَهُ.

۹. The vile one spares no effort in seeking evil vengeance for

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.the wrong that has been done to him

۹_ اَللَّئِيمُ يُعْلى هِمَّتَهُ فيما جُنِىَ عَلَيْهِ مِنْ طَلَبِ سُوءِ المُكافاهِ.

Beware of depending on the vile one, for indeed he forsakes the one who depends .۱۰
.on him

۱۰_ إيّاكَ أنْ تَعْتَمِدَ عَلَى اللَّئيمِ، فَإنَّهُ يَخْذُلُ مَنِ اعْتَمَدَ عَلَيْهِ.

The most difficult objective is seeking that which is in the possession of the vile .۱۱
.ones

۱۱_ أصْعَبُ المَرامِ طَلَبُ ما فى أيْدِى اللِّئامِ.

.[The vile ones are the most patient physically [but are weakest in spirit .۱۲

۱۲_ اللِّئامُ أصْبَرُ أجْساداً.

.The vile one has no magnanimity .۱۳

۱۳_ اَللَّئِيمُ لامُرُوَّهَ لَهُ.

.The vile person is never ashamed .۱۴

۱۴_ اَللَّئِيمُ لايَسْتَحْيِى.

The vile person is one who puts a lot of obligation [on others when he does any .۱۵
.[good to them

۱۵_ اَللَّئِيمُ مَنْ كَثُرَ اِمْتِنانُهُ.

The vile one is such that when he has the power, he commits atrocities and when .۱۶
.he makes a promise, he breaks it

۱۶_ اَللَّئِيمُ إذا قَدَرَ أفْحَشَ، وإذا وَعَدَ أخْلَفَ.

The vile one is such that when he gives, he does begrudgingly and when he is given .۱۷
.something, he is ungrateful

۱۷_ اَللَّئِيمُ إذا أعْطى حَقَدَ، وإذا أَعْطِيَ جَحَدَ.

When you come upon vile [and miserly] people then give the excuse of fasting [so .۱۸ that you may leave them without partaking of a meal].

۱۸_ إذا حَلَلْتَ بِاللِّئامِ، فَاعْتَلِلْ بِالصِّيامِ.

When the vile one attains a position above his status, his condition changes [for the .۱۹ worse].

۱۹_ إذا بَلَغَ اللَّئيمُ فَ ـوْقَ مِقْدارِهِ تَنَ ـكَّرَتْ أحْوالُهُ.

When the vile one increases his reverence for you then increase your scorn for .۲۰

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.him

۲۰_ إذا زادَكَ اللَّئيمُ إجْلالاً فَزِدْهُ إذْلالاً.

.The authority of a vile person manifests his evil traits and flaws .۲۱

۲۱_ دَوْلَةُ اللَّئيمِ تَكْشِفُ مَساوِيَهُ ومَعايِبَهُ.

.The dominion of the vile is the humiliation of the honourable .۲۲

۲۲_ دَوْلَةُ اللِّئامِ مَذَلَّةُ الكِرامِ.

.The ascendency the vile ones is from the calamities of the times .۲۳

۲۳_ دُوَلُ اللِّئامِ مِنْ نَوائِبِ الأيّامِ.

.The one who seeks good from vile people is deprived of it .۲۴

۲۴_ طالِبُ الخَيْرِ مِنَ اللِّئامِ مَحْرُومٌ.

.The triumph of a vile person leads to destruction .۲۵

۲۵_ ظَفَرُ اللَّئيمِ يُرْدى.

.The triumph of vile people leads to haughtiness and defiance .۲۶

۲۶_ ظَفَرُ اللِّئامِ تَجَبُّرٌ، وطُغْيانٌ.

.The shadow [and patronage] of the vile ones is [an] endemic adversity .۲۷

۲۷_ ظِلُّ اللِّئامِ نَـكِدٌ وَبِيٌّ.

.The habit of vile people is to repay good with evil .۲۸

۲۸_ عادَةُ اللِّئامِ اَلمُكافاةُ بِالقَبيحِ عَنِ الإحْسانِ.

.[The habit of vile people is denial [the blessings they have been given .۲۹

۲۹_ عادَةُ اللِّئامِ الجُحُودُ.

.[The habit of vile people is ugly slander [and backbiting .۳۰

۳۰_ عادَةُ اللِّئامِ قُبْحُ الوَقيعَهِ.

.Harming honourable and liberated people is the habit of the vile and ignorant ones .۳۱

۳۱_ عادَةُ اللِّئامِ والأغْمارِ أذِيَّهُ الكِرامِ والأحْرارِ.

The honour of a vile person is humiliation and the deviation of the intellect is the .۳۲ .worst deviation

۳۲_ عِزُّ اللَّئيمِ مَذَلَّهٌ، وضَلالُ العَقْلِ أشَدُّ ضِلَّه.

.Flee as far as you can from the foolish, vile one .۳۳

۳۳_ فِرّوا كُلَّ الفِرارِ مِنَ اللَّئيمِ الأحْمَقِ.

.The poverty of the honourable one is better than the wealth of the vile one .۳۴

۳۴_ فاقَهُ الكَريمِ أحْسَنُ مِنْ غَناءِ اللَّئيمِ.

Absence of vile people is .۳۵

.a [source of] comfort for the people

۳۵_ فَقْدُ اللِّئام راحَةُ الأنامِ.

Every time the rank of a vile person is raised, the people around him diminish, .۳۶ whereas the honourable one is the opposite of this.

۳۶_ كُلَّمَا ارْتَفَعَتْ رُتْبَةُ اللَّئيمِ نَقَصَ النّاسُ عِنْدَهُ، والكَريمُ ضِدُّ ذلِكَ.

.One who is vile, [the occasion of] his birth is evil .۳۷

۳۷_ مَنْ لَؤُمَ ساءَ ميلادُهُ.

.One who needs something from the vile ones has indeed been forsaken .۳۸

۳۸_ مَنْ كانَتْ لَهُ إلَى اللِّئامِ حاجَةٌ فَقَدْ خُذِلَ.

.Hard-heartedness is from the traits of the vile ones .۳۹

۳۹_ مِنَ اللِّئامِ تَكُونُ القَسْــوَةُ.

.The one who accompanies vileness is censured .۴۰

۴۰_ مُصاحِبُ اللُّؤْمِ مَذْمُومٌ.

.The withholding of the honourable one is better than the granting of the vile one .۴۱

۴۱_ مَنْعُ الكَريمِ أحْسَنُ مِنْ إعْطاءِ اللَّئيمِ.

The vile one is recognized by [his] evil action, ugly character and blameworthy .۴۲ miserliness.

۴۲_ يُسْتَدَلُّ عَلَى اللَّئيمِ بِسُوءِ الفِعْلِ، وقُبْحِ الخُلْقِ،وَ ذَميمِ البُخْلِ.

.The practice of the vile ones is denial .۴۳

۴۳_ سُنَّــةُ اللِّئامِ الجُحُودُ.

Confusion

اللَّبْس-Confusion

.There is nothing after clarification but confusion .١

١_ ما بَعْدَ التَّبْيينِ إلاّ اللَّبْسُ.

Milk

اللبن-Milk

.Milk is one of the two meats .١

١_ اَللَّبَنُ أحَدُ اللَّحْمَيْنِ.

The Stubborn

اللَّجُوج-The stubborn

.The stubborn one has no [valid] opinion .١

١_ اَللَّجُوجُ لارَأْىَ لَهُ.

.The stubborn one has no planning .٢

٢_ لَيْسَ لِلَجُوج تَدْبيرٌ.

.Never argue with a stubborn person in a gathering .٣

٣_ لاتُمارِيَنَّ اللَّجُوجَ فى مَحْفِلِ.

.A stubborn person has no [valid] opinion .۴

۴_ لارَأْىَ لِلَجُوج.

Stubbornness

اَللَّجاج-Stubbornness

.Stubbornness causes its rider to stumble .١

۱_ اَللَّجاجُ یَکْبُو بِراکِبِهِ.

.Stubbornness gives rise to hostilities and kindles rancour in the hearts .۲

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اَللَّجاجُ يُنْتِجُ الحُرُوبَ، ويُوغِرُ القُلُوبَ.

.Stubbornness is the most harmful of all things in this life and the next .٣

٣_ اَللَّجاجُ أكْثَرُ (أكْبَرُ) الأشْياءِ مَضَرَّةً فِى العاجِلِ والآجِلِ.

.Beware of blameworthy stubbornness, for indeed it provokes hostilities .۴

۴_ إيّاكَ ومَذْمُومَ اللَّجاجِ، فَإنَّهُ يُثيرُ الحُرُوبَ.

.Stubbornness is ill-fated .۵

۵ _ اَللَّجاجُ شُؤْمٌ.

.Stubbornness is the seed of evil .۶

۶ _ اَللَّجاجُ بَذْرُ الشَّرِّ.

.Stubbornness tarnishes the soul .٧

٧_ اَللَّجاجُ يَشينُ النَّفْسَ.

.Stubbornness is the provoker of hostilities .٨

٨ _ اَللَّجاجُ مَثارُ الحُرُوبِ.

.Stubbornness causes its rider to fall off .٩

٩_ اَللَّجاجُ يَنْبُو بِراكِبِهِ.

.[Stubbornness is the symbol of destruction [and ruin .١٠

١٠_ اَللَّجاجُ عُنْوانُ العَطَبِ.

.Stubbornness is followed by detriment .١١

١١_ اَللَّجاجُ يَعْقِبُ الضُّرَّ.

.Stubbornness corrupts opinion .١٢

۱۲_ اَللَّجاجُ يُفْسِدُ الرَّأْىَ.

۱۳. Stubbornness brings to a person that which he is not in need of.

۱۳_ اَللَّجاجَهُ تُورِثُ مالَيْسَ لِلْمَرْءِ إلَيْهِ حاجَهٌ.

۱۴. The fruit of stubbornness is ruin.

۱۴_ ثَمَرَهُ اللَّجاجِ العَطَبُ.

۱۵. The rider of stubbornness is exposed to affliction.

۱۵_ راكِبُ اللَّجاجِ مُتَعَرِّضٌ لِلْبَلاءِ.

۱۶. Stubbornness is the cause of turmoil [and war].

۱۶_ سَبَبُ الهِياجِ اَللَّجاجُ.

۱۷. Stubbornness may bring about that which a person is not in need of.

۱۷_ قَدْ تُورِثُ اللَّجاجَهُ ما لَيْسَ لِلْمَرْءِ إلَيْهِ حاجَهٌ.

۱۸. There is no mount more insubordinate than stubbornness.

۱۸_ لامَرْكَبَ أجْمَحُ مِنَ اللَّجاجِ.

Importunity

Importunity-الإلحاح

۱. Importunity is an inviter of deprivation.

۱_ اَلْاْلْحاحُ داعِيَهُ الحِرْمانِ.

۲. Importunity is enough as a [reason for] deprivation.

۲_ كَفى بِالإلْحاحِ مَحْرَمَهً.

۳. Excessive importunity leads to refusal.

۳ــ كَثْرَةُ الإلْحاحِ تُوجِبُ المَنْعَ.

.The excessive importunity of a man leads to his deprivation .۴

۴ــ كَثْرَةُ إلْحاحِ الرَّجُلِ تُوجِبُ حِرْمانَهُ.

.One whose importunity increases gets deprived .۵

۵ــ مَنْ كَثُرَ إلْحاحُهُ حُرِمَ.

.۶

.[One who is importunate in asking irritates [people

۶ـ مَنْ أَلَحَّ فِی السُّؤالِ أبْرَمَ.

.One who is importunate in asking gets deprived .۷

۷ـ مَنْ أَلَحَّ فِی السُّؤالِ حُرِمَ.

.One who is importunate in his asking invites his own deprivation .۸

۸ـ مَنْ أَلَحَّ فی سُؤالِهِ دَعا إلی حِرْمانِهِ.

Important Events

الملاحم-Important events

One who understands the times [in which he lives] does not neglect to prepare [for .۱ .[what is to come

۱ـ مَنْ عَرَفَ الأیّامَ لَمْ یَغْفُلْ عَنِ الإِسْتِعْدادِ.

One who is crippled by the hardship of the times is raised by the assistance of the .۲ .noble-minded ones

۲ـ مَنْ أقْعَدَتْهُ نِکایَهُ الأیّامِ أقامَتْهُ مَعُونَهُ الکِرامِ.

How quick the hours pass in the day and how fast the days pass in the month and .۳ !how quick the months pass in the year and how fast the years pass in the lifetime

۳ـ ما أسْرَعَ السّاعاتِ فِي الأیّامِ وأسْرَعَ الأیّامَ فِي الشُّهُورِ وأسْرَعَ الشُّهُورَ فِی السَّنَهِ وأسْرَعَ السَّنَهَ فِی العُمْرِ.

.Days are the pages of your lifetime so eternize [or bind] them with your best deeds .۴

۴ـ اَلأیّامُ صَحائِفُ آجالِکُمْ فَخَلِّدُوها (فَجَلِّدُوها) أحْسَنَ أعْمالِکُمْ.

.Hours are the lurking place of banes .۵

۵ـ اَلسّاعاتُ مُکْمَنُ الآفاتِ.

.Hours plunder lifetimes .۶

۶_ السّاعاتُ تَنْهَبُ الأعْمارَ (الآجالَ)،.

.The passing of days brings the benefit of experiences .۷

۷_ اَلأيّامُ تُفيدُ التَّجارِبَ.

.Hours diminish lifetimes .۸

۸_ اَلسّاعاتُ تُنَقِّصُ الأعْمارَ.

.The passing of days reveals the hidden secrets .۹

۹_ اَلأيّامُ تُوضِحُ السَّرائِرَ الكامِنَةَ.

Verily you are only [the sum total of] a fixed number of days, and every day that .۱۰ passes you by takes a piece of you with it, so

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reduce your desires and be moderate in your earning.

۱۰ــ إنَّما أنْتَ عَدَدُ أيّام فَكُلُّ يَوْم يَمْضى عَلَيْکَ يَمْضى بِبَعْضِکَ، فَخَفِّضْ فِي الطَّلَبِ، وأجْمِلْ فِى المُكْتَسَبِ.

۱۱. Verily the previous generations were only wiped out by the alternation of movements and stillness.

۱۱ــ إنَّما أبادَ القُرُونَ تَعاقُبُ الحَرَكاتِ والسُّكُونِ.

۱۲. The early morning hours of Saturdays and Thursdays are a blessing.

۱۲ــ بُكْرُ السَّبْتِ والخَميسِ بَرَكَةٌ.

۱۳. The era of the just [ruler] is the best of eras.

۱۳ــ زَمانُ العادِلِ خَيْرُ الأزْمِنَهِ.

۱۴. Verily your moments are portions of your life, so do not pass your time except in [that which will save you [in the Hereafter].

۱۴ــ إنَّ أوْقاتَکَ أجْزاءُ عُمْرِکَ، فَلا تُنفِدْ(فَلا تُنْفِذْ) لَکَ وَقْتاً إلاّ فيما يُنْجيکَ (فى غَيْرِما يُنجيکَ).

۱۵. In every instance there is an action [that should be performed].

۱۵ــ فى كُلِّ وَقْت عَمَلٌ.

۱۶. There will come a time upon the people when nothing of the Qur'an will remain except its written text, and nothing of Islam [will remain] but its name; on that day their masjids will be marvellously constructed buildings, but will be empty of (or desolate with regards to) guidance.

۱۶ــ يَأْتى عَلَى النّاسِ زَمانٌ لايَبْقى مِنَ القُرْآنِ إلاّ رَسْمُهُ، ولامِنَ الإسْلامِ إلاّ اسْمُهُ، مَساجِدُهُمْ يَوْمَئِذ عامِرَةٌ مِنَ البُنى (البِناءِ)، خالِيَةٌ (خرَابٌ)عَنِ الهُدى.

۱۷. A time will come upon the people when none will be given a high position except the slanderer, none will be deemed witty except the corrupt and none will be regarded as weak but the just. People will consider charity as a loss, keeping ties with

near relatives as

an obligation and worship as a means of gaining superiority over people. Vain desires .will overcome them and guidance will disappear from among them

١٧_ يَأْتی عَلَی النّاسِ زَمانٌ لایُقَرَّبُ فيهِ إلاّ الماحِلُ، ولايُسْتَظْرَفُ فيهِ إلاّ الفاجِرُ، ولايُضَعَّفُ فيهِ إلاّ المُنْصِفُ، يَعُدُّونَ الصَّدَقَهَ غُرْماً، وصِلَهَ الرَّحِمِ مَنّاً، والعِبادَهَ اسْتَطالَهً عَلَی النّاسِ، ويَظْهَرُ عَلَيْهِمُ الهَوی، ويَخْفی بَيْنَهُمُ الهُدی.

١٨. The camel growls after its silence, and time pounces [attacking] like a rapacious .beast of prey

١٨_ هَدَرَ فَنيقُ الباطِلِ بَعْدَ كَظُوم، وصالَ الدَّهْرُ صِيالَ السَّبُعِ العَقُورِ.

١٩. By the One who split the seed and created humankind, there will surely come forth amongst you a community that will strike the heads on the interpretation of the Qur’an just as Muhammad (s) began [conveying to you] its revelation, this is the .decree from the Most Merciful upon you in the end of days

١٩_ وَالَّذی فَلَقَ الحَبَّهَ، وبَرَی النَّسَمَهَ، لَيَظْهَرَنَّ عَلَيْكُمْ قَوْمٌ، يَضْرِبُونَ الْهامَ عَلی تَأْوِيلِ الْقُرْآنِ كَما بَدَأَكُمْ مُحَمَّدٌ عَلی تَنْزِيلِهِ، ذلِكُمْ حُكْمٌ مِنَ الرَّحمنِ عَلَيْكُمْ فی آخِرِ الزَّمانِ.

٢٠. Do not plunge into the surge (or fire) of sedition that comes your way, and move .[away from its path while opening up the middle of the road for it [to pass

٢٠_ لاتَقْتَحِمُوا مَا اسْتَقْبَلْتُمْ مِنْ فَوْرِ(نارِ) الفِتْنَهِ وأميطُوا عَنْ سَنَنِها، وَخَلُّوا قَصْدَ السَّبيلِ لَها.

٢١. He will direct desires towards guidance when [people] will have turned guidance towards desires, and he will turn his opinion towards the Qur’an when they turn the .Qur’an towards their opinions

٢١_ يَعْطِفُ الهَوی عَلَی الهُدی إذا عَطَفُوا الهُدی عَلَی الهَوی، ويَعْطِفُ الرَّأْیَ

عَلَى القُرْآنِ إذا عَطَفُواالقرآنَ عَلَى الرَّأْيِ.

۲۲. You have forgotten what you were reminded of and felt safe from that which you were warned about, so your opinion has gone astray and your affair has dispersed.

۲۲_ نَسِيتُمْ ما ذُكِّرْتُمْ، وأمِنْتُمْ ما حُذِّرْتُمْ فَتاهَ عَلَيْكُم رَأْيُكُمْ، وتَشَتَّتَ عَلَيْكُم أمْرُكُمْ.

۲۳. Do you see (or observe) anyone other than a poor man suffering poverty, or a rich man who shows ingratitude in return for the blessings that Allah has bestowed on him, or a miser who denies the right of Allah in order to increase his wealth, or an unruly person who closes his ears [as if he is deaf] to all [wise] counsel.

۲۳ _ هَلْ تَنْظُرُ (تُبْصِرُ) إلاّ فَقيراً يُكابِدُ فَقْراً، أوْ غَنِيّاً بَدَّلَ نِعَمَ اللّهِ كُفْراً، أوْ بَخيلاً اِتَّخَذَ البُخْلَ بِحَقِّ اللّهِ وَفْراً أوْ مُتَمَرِّداً، كَأنَّ بِأُذُنَيْهِ عَنْ سَماعِ (سَمْعِ المَواعِظِ) الحِكْمَهِ وَقْراً.

۲۴. By the One who sent Muhammad (s) with the Truth, you will verily be mixed [and shaken] a complete mixing, and sifted a total sieving and fully mixed as by a ladle in a cooking pot, until those who are low from among you become high and the high ones become low, and those who have fallen behind will come forward and those who are in front will fall behind.

۲۴_ وَالَّذى بَعَثَ مُحَمَّداً صلَّى اللّه عليه وآله وسلَّم بِالحَقِّ لَتُبَلْبَلُنَّ بَلْبَلَةً، ولَتُغَرْبَلُنَّ غَرْبَلَةً، وَلَتُساطُنَّ سَوْطَ القِدْرِ، حَتّى يَعْلُوَ أسْفَلُكُمْ أعْلاكُمْ، وأعْلاكُمْ أسْفَلَكُمْ، وَلَيَسْبِقُنَّ سابِقُونَ، كانُوا قَصَّرُوا، ولَيُقَصِّرَنَّ سابِقُونَ كانُوا سَبَقُوا.

۲۵. The masses are not reformed except by justice.

۲۵_ اَلرَّعِيَّهُ

لايُصْلِحُها إلاّ العَدْلُ.

It was said to him (‘a): Verily nothing can reform the people of Kufa except the .۲۶ sword. To this he (‘a) replied: If nothing but my destruction reforms them then may !Allah not reform them

۲۶ـ قيلَ لَهُ ـ عَلَيْهِ السّلامُ ـ: إنَّ أهْلَ الكُوفَهِ لايُصْلِحُهُمْ إلاّ السَّيْفُ، فَقالَ ـ عَلَيْهِ السّلام ـ: إنْ لَمْ يُصْلِحْهُمْ إلاّ إفْسادى فَلا أصْلَحَهُمُ اللّهُ.

.[The bane of the masses is disobedience [to the rightful ruler .۲۷

۲۷ـ آفَهُ الرَّعِيَّهِ مُخالَفَهُ الطّاعَهِ.

How many an owner of great wealth has been turned into a lowly pauper by [the .۲۸ .passage of] time

۲۸ـ كَمْ مِنْ ذى ثَرْوَه خَطير صَيَّرَهُ الدَّهْرُ فَقيراً حَقيراً.

How will you remain in your current state when time is [in the process of] . ۲۹ !?transforming you

۲۹ـ كَيْفَ تَبْقى عَلى حالَتِكَ والدَّهْرُ فى إحالَتِكَ؟!

.One who blames [the vicissitudes of] time, his blame will be lengthy .۳۰

۳۰ـ مَنْ عَتَبَ عَلَى الدَّهْرِ طالَ مَعْتَبُهُ.

People do not say about anything, “[what a great] blessing!” except that time has .۳۱ .hidden a bad day for it

۳۱ـ ما قالَ النّاسُ لِشَىْء طُوْبى إلاّ وَقَدْ خَبَأَ لَهُ الدَّهْرُ يَوْمَ سُوء.

Verily you are [living] in an age when those who speak about the truth are few, and .۳۲ tongues are weary of uttering the truth, and those who stick to the truth are humiliated. The people of this time are engaged in disobedience and make peace with each other upon treachery [and deceit]. Their youths are violent [and wicked] while their elders are sinful. Their scholars are hypocrites and their speakers are

.deviants. Their young do not respect the elderly and their rich do not support the poor

٣٢_ إنَّكُمْ فى زَمان اَلْقائِلُ فيهِ بِالحَقِّ قَليلٌ، واللِّسانُ فيهِ عَنِ الصِّدْقِ كَليلٌ، واللاّزِمُ فيهِ لِلْحَقِّ ذَليلٌ، أهْلُهُ مُتَعَكِّفُونَ عَلى العِصْيانِ، مُصْطَلِحُونَ عَلَى الإدْهانِ، فَتاهُمْ عارِمٌ، وشَيْخُهُمْ آثِمٌ، وعالِمُهُمْ مُنافِقٌ، وقارِيهِمْ مُمارِقٌ، لايُعَظِّمُ صَغيرُهُمْ كَبيرَهُمْ، ولايَعُولُ غِنِيُّهُمْ فَقيرَهُمْ.

Verily you will be faced with my vilification and repudiation, so revile me [if you .٣٣ .must], but beware of repudiating me

٣٣_ إنَّكُمْ سَتُعْرَضُونَ عَلى سَبِّى والبَرائَهِ مِنّى، فَسُبُّونى، وإيّاكُمْ والبَرائَهَ مِنّى.

We have come upon an age of intransigence and an era of ingratitude. In it the .٣۴ .good-doer is counted as an evil-doer and the unjust increases in his insolence

٣۴_ قَدْ أصْبَحْنا فى زَمان عَنُود، ودَهْر كَنُود، يُعَدُّ فيهِ المُحْسِنُ مُسيئاً، ويَزْدادُ الظّالِمُ فيهِ عُتُوّاً.

The people may become brothers in wickedness and desert one another in . ٣۵ religion, and [they may] love each other over falsehood and hate each other over the .truth

٣۵_ قَدْ تَواخَى النّاسُ عَلَى الفُجُورِ، وتَهاجَرُوا عَلَى الدّينِ، وتَحابَبُوا عَلَى الكِذْبِ، وتَباغَضُوا عَلَى الصِّدْقِ.

So fear Allah with the fearing of one whose body has become fatigued by fright, .٣۶ and who has been kept awake from his little sleep by his night worship, and who has .[been made thirsty in the heat of his days by hope [of attaining nearness to Allah

٣۶ _ فَاتَّقُوا اللّهَ تَقِيَّهَ مَنْ أنْصَبَ الخَوْفُ بَدَنَهُ، وأسْهَرَ التَّهَجُّدُ غِرارَ نَوْمِهِ، وأظْمَأَ الرَّجاءُ هَواجِرَ يَوْمِهِ.

How amazing it is; and why would I not be amazed by the mistake of .٣٧

this community (or these groups) with their different arguments with regards to their religion. They neither follow the footsteps of the Prophet nor do they emulate the actions of the vicegerent. They do not believe in the unseen and do not restrain themselves from [sins and] shortcomings. They act on uncertainties and tread in [the way of] their passions. For them good is whatever they [like and] consider good and evil is whatever they [dislike and] consider evil. Their reliance for resolving problems is on themselves and their confidence in regard to dubious matters is on their own opinions, as if each one of them is his own leader, even though he has formed his opinion without turning to reliable sources and strong proofs.

۳۷_ فَيا عَجَبا ومالِيَ لاأعْجَبُ مِنْ خَطاءِ هذِهِ الأُمَّةِ (الفِرَقِ) عَلَى اخْتِلافِ حُجَجِها فى دِياناتِها (دينِها)، لايَقْتَصُّونَ أثَرَ نَبِيّ، ولايَقْتَدُونَ بِعَمِلِ وَصِيّ، ولايُؤْمِنُونَ بِغَيْب، ولايَعِفُّونَ عَنْ عَيْب، يَعْمَلُونَ فِى الشُّبَهاتِ، وَيَسيرُونَ فِى الشَّهَواتِ، اَلْمَعْرُوفُ فيهِمْ ما عَرَفُوا، والمُنْكَرُ عِنْدَهُمْ ما أنْكَرُوا، مَفْزَعُهُمْ فِى المُعْضَلاتِ إلى أنْفُسِهِمْ، وتَعْويلُهُمْ فِى المُبْهَماتِ عَلى آرائِهِمْ، كَأنَّ كُلاًّ (كُلُّ امْرِئ) مِنْهُمْ إمامُ نَفْسِهِ، قَدْ أخَذَ فيما يَرى بِغَيْرِ وَثيقات بَيِّنات، وَلا أسْباب مُحْكَمات.

۳۸. Indeed, you have again reverted to the position of the Bedouin Arabs after migration [to Islam] and have become [divided into] different parties after once being closely united.

۳۸_ قَد صِرْتُمْ بَعْدَ الهِجْرَةِ أعْراباً، وبَعْدَ المُوالاةِ أحْزاباً.

۳۹. Indeed those who [would] remember and remind [the people about Allah] have left you and only those who forget [Allah and the

.Day of Resurrection] and cause others to forget have remained behind

۳۹_ قَدْ ذَهَبَ مِنْكُمْ الذّاكِرُونَ، والمُتَذَكِّرُونَ، وَبَقىَ النّاسُونَ وَالمُتَناسُونَ.

Indeed the reins of destruction are dragging you and locks of darkness [and .۴۰ .malice] lay fixed on your hearts

۴۰_ قَدْ قادَتْكُمْ أزِمَّهُ الحَيْنِ، واسْتَغْلَقَتْ عَلى قُلُوبِكُمْ أقْفالُ الرَّيْنِ.

Indeed you have become devoted to one another in the love of this transient world .۴۱ .and the rejection of the Hereafter

۴۱_ قَدْ تَصافَيْتُمْ عَلى حُبِّ العاجِلِ ورَفْضِ الآجِلِ.

Indeed the religion of one among you has become like the licking of his tongue, [or .۴۲ like] the hobby that is pursued by one who is free from his work and has gained the .approval of his master

۴۲_ قَدْ صارَ دينُ أحَدِكُمْ لُعْقَهً عَلى لِسانِهِ، صَنيعَ مَنْ فَرَغَ مِنْ عَمَلِهِ، وَأحْرَزَ رِضى سَيِّدِهِ.

They have plunged into the seas of temptations and have taken to innovation .۴۳ rather than following the practices of the Prophet, and they have gone deep into .ignorance while abandoning knowledge

۴۳_ قَدْ خاضُوا بِحارَ الفِتَنِ، وأخَذُوا بِالبِدَعِ دُونَ السُّنَنِ، وتَوَغَّلُوا الجَهْلَ، واطَّرَحُوا العِلْمَ.

Do not lose hope in time when it withholds, and do not rely upon it when it gives, .۴۴ .and always be extremely cautious of it

۴۴_ لاتَيْأَسْ مِنَ الزَّمانِ إذا مَنَعَ، ولاتَثِقْ بِهِ إذا أعْطى، وكُنْ مِنْهُ عَلى أعْظَمِ الحَذَرِ.

Verily time will pass for those who remain [in this world] just as it passed for those .۴۵ gone by. That which has gone shall not return and that which is in it will not remain forever. Its later deeds are

the same as the former ones. Its affairs try to excel each another and its banners follow each other. Its companion is never separated from hardship, annihilation, pillage and war.

۴۵_ إنَّ الـدَّهْرَ يَجْرى بِالبـاقينَ، كَجَرْيِهِ بِالماضـينَ، مـا يعُودُ مـا قَـدْ وَلّى، وَلايَبْقى سَرْمَداً ما فيهِ، آخِرُ فِعالِهِ كَأوَّلِهِ، مُتَسابِقَةٌ أُمُورُهُ مُتَظاهِرَةٌ أعْلامُهُ، لايَنْفَكُّ مُصاحِبُهُ مِنْ عَناء وفَناء وسَلَب وحَرَب.

۴۶. Verily time has its bow stretched [and ready], and its arrow does not miss, and its wound does not heal. It afflicts the healthy with sickness and the [one who is] safe with destruction.

۴۶_ إنَّ الدَّهْرَ مُوتِرٌ قَوْسَهُ، لاتَخْطى سِهامُهُ ولاتُؤْسى جِراحُهُ، يَرْمِى الصَّحيحَ بِالسَّقَمِ، والنّاجِىَ بِالعَطَبِ.

۴۷. Time is responsible for the separation of loved ones.

۴۷_ الدَّهْرُ مُوَكَّلٌ بِتَشْتيتِ الأُلّافِ.

۴۸. An hour of humiliation is not compensated for by a lifetime of honour.

۴۸_ ساعَةُ ذُلّ لاتَفى بِعِزِّ الدَّهْرِ.

۴۹. Be flexible with time when it submits itself to you and do not put anything in danger [out of hope for gaining more [than it].

۴۹_ ساهِلِ الدَّهْرِ ما ذَلَّ لَكَ قُعُودُهُ ولاتُخاطِرْ بِشَیْء رَجاءَ أكْثَرَ مِنْهُ.

۵۰. Time has indeed made its gratitude incumbent on the one who attains what he seeks.

۵۰_ قَدْ أوْجَبَ الدَّهْرُ شُكْرَهُ عَلى مَنْ بَلَغَ سُؤْلَهُ.

۵۱. Time wears out the bodies, renews hopes, brings death closer and takes aspirations further away.

۵۱_ اَلدَّهْرُ يُخْلِقُ الأبْدانَ، ويُجَدِّدُ الآمالَ، ويُدْنِى المَنِيَّهَ، ويُباعِدُ الأُمْنِيَّهَ.

۵۲. Time consists of two days: a day for you and a day against you, so when it is for

you then do not become vain and ungrateful, and when it

is against you then have patience.

۵۲_ اَلدَّهْرُ يَوْمانِ: يَوْمٌ لَکَ، ويَومٌ عَلَيْکَ، فَإذاكانَ لَکَ فَلا تَبْطَرْ، وإذا كانَ عَلَيْکَ فَاصْطَبِرْ.

۵۳. Time has two states: destruction and bestowal; that which it destroys does not return and that which it bestows does not last.

۵۳_ اَلدَّهْرُ ذُو حالَتَيْنِ: إبادَه وإفادَه، فَما أبادَهُ فَلا رَجْعَهَ لَهُ، وما أفادَهُ فَلا بَقاءَ لَهُ.

۵۴. Verily time is an enemy who is not shown enmity, a [chosen] judge who is not unjust and a fighter who has not [and cannot be] fought.

۵۴_ إنَّ الدَّهْرَ لَخَصْمٌ غَيْرُ مَخْصُوم، ومُحْتَكِمٌ غَيْرُ ظَلُوم، ومُحارِبٌ غَيْرُ مَحْرُوب.

۵۵. One who resists time is compelled by it and one who submits to it is not safe [from it].

۵۵_ مَنْ عانَدَ الزَّمانَ أرْغَمَهُ،وَ مَنِ اسْتَسْلَمَ إلَيْهِ لَمْ يَسْلَمْ.

۵۶. The age of the tyrant [ruler] is the worst of ages.

۵۶_ زَمانُ الجائِرِ شَرُّ الأزْمِنَهِ.

۵۷. Every day is driving towards its morrow.

۵۷_ كُلُّ يَوْم يَسُوقُ إلى غَدِهِ.

۵۸. Calamities are born from the passage of time.

۵۸_ مِنَ السّاعاتِ تَوَلُّدُ الآفاتِ.

۵۹. There is no guarantee on time.

۵۹_ لا ضَمانَ عَلَى الزَّمانِ.

۶۰. One is neither safe from the passage of time nor secure from the calamities of the days.

۶۰ _ لایَأمَنُ أحَدٌ صُرُوفَ الزَّمانِ، ولایَسْلَمُ مِنْ نَوائِبِ الأیّامِ.

It behoves the one who knows about time not to feel secure from its adversities .۶۱ .and vicissitudes

۶۱_ یَنْبَغی لِمَنْ عَرَفَ الزَّمانَ أنْ لایَأمَنَ الصُّرُوفَ والغِیَرَ.

Obedience is the shield of the masses and justice is the shield of the [rulers of] .۶۲ .nations

۶۲_ اَلطّاعَهُ جُنَّهُ الرَعِّیَهِ والعَدْلُ جُنَّهُ الدُّوَلِ.

So the hearts are .۶۳

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heedless of right guidance, too hard to accept their [good] fortune, traversing on the wrong paths as though the one being addressed is someone else, and as though the fortune lies in amassing worldly gains.

۶۳_ فَالقُلُوبُ لاهِيَةٌ مِنْ رُشْدِها، قاسِيَةٌ عَنْ حَظِّها، سالِكَةٌ فی غَيْرِ مِضْمارِها، كَأنَّ المَعْنِيَّ سِواها،وَكَأنَّ الحَظَّ فی إحْرازِ دُنْياها.

۶۴. How effective these admonitions [would be] if only they were received by pure hearts, attentive ears and unwavering minds.

۶۴_ فَيا لَها مَواعِظَ شافِيَةً لَوْ صادَفَتْ قُلُوباً زاكِيَةً وأسْماعاً واعِيَةً، وَآراءً عازِمَةً.

۶۵. From them mischief will spring up and all wrong will turn towards them. They will fling anyone who isolates himself from it (i.e. the mischief) back into it and they will drive anyone who stays back from it towards it.

۶۵_ مِنْهُمْ تَخْرُجُ الفِتْنَهُ، وإلَيْهِمْ تَأْوِی الخَطيئَهُ، يَرُدُّونَ مَنْ شَذَّ عَنْها فيها، ويَسُوقُونَ مَنْ تَأَخَّرعَنْها إلَيْها.

۶۶. If falsehood dominates, it has [always] been so in the past, and if truth diminishes, that too has often occurred and may [again] happen. It is seldom that a thing lags behind and remains behind.

۶۶_ فَلَئِنْ أمَرَ الباطِلُ لَقَديماً فَعَلَ، وَلَئِنْ قَلَّ الحَقُّ لَرُبَّما ولَعَلَّ، لَقَلَّما أدْبَرَ شَیْءٌ فَأدْبَرَ.

۶۷. Indeed the evil people have emerged and the righteous people have hidden; and falsehood has become abundant while truth has diminished.

۶۷_ قَدْ ظَهَرَ أهْلُ الشَّرِّ، وبَطَنَ أهْلُ الخَيْرِ، وَفاضَ الكِذْبُ، وغاضَ الصِّدْقُ.

۶۸. Time has indeed come full circle to its [initial] state, as it was when the heavens and earth were first created.

۶۸_ قَدِ اِسْتَدارَ الزَّمانُ كَهَيْئَتِه يَوْمَ خَلَقَ السَّمواتِ وَالأرْضَ.

۶۹. The

.abominable has become so rampant that the shame one feels from it has reduced

٦٩_ قَدْ كَثُرَ القَبيحُ حَتّى قَلَّ الحَياءُ مِنْهُ.

Dishonesty has increased so much that there are only few who can [now] be .٧٠ .trusted

٧٠_ قَدْ كَثُرَ الكِذْبُ حَتّى قَلَّ مَنْ يُوثَقُ بِهِ.

Why is it that I see you as bodies without souls, and souls without prosperity, and .٧١ !?devotees without righteousness, and traders without profits

٧١_ مالى أراكُمْ أشْباحاً بِلا أرْواح، وأرْواحاً بِلا فَلاح، ونُسّاكاً بِلا صَلاح، وَتُجّاراً بِلا أرْباح.

.Time betrays its companion and does not please the one who blames it .٧٢

٧٢_ اَلزَّمانُ يَخُونُ صاحِبَهُ ولايَسْتَعْتِبُ لِمَنْ عاتَبَهُ.

.[When the epoch becomes corrupt, the wicked gain mastery [over the people .٧٣

٧٣_ إذا فَسَدَ الزَّمانُ سادَ اللِّئامُ.

.([In time there are vicissitudes (or lessons [to be learnt .٧٤

٧٤_ فِى الزَّمانِ اَلْغِيَرُ (اَلْعِبَرُ).

One who busies himself with [the worldly activities of his] lifetime becomes . ٧٥ .[occupied by it [and pays no heed to the Hereafter

٧٥_ مَنْ تَشاغَلَ بِالزَّمانِ شَغَلَهُ.

Whoever feels safe from time is betrayed by it and whoever regards it as great is .٧٦ .humiliated by it

٧٦_ مَنْ أمِنَ الزَّمانَ خانَهُ، ومَنْ أعْظَمَهُ أهانَهُ.

Insults

Insults–الملاحات

.Whoever insults [and disputes with] the people, his enemies increase .۱

۱ـ مَنْ لاحَى الرِّجالَ كَثُرَ أعْدائُهُ.

Pleasure And Delight

اللّذه-Pleasure and delight

.Pleasure distracts .۱

۱ـ اَللَّذَّهُ تُلْهی.

.Pleasures are corrupters .۲

۲ـ اَللَّذّاتُ مُفْسِداتٌ.

.Pleasures are woes .۳

۳ـ اَللَّذّاتُ آفاتٌ.

.The root of [all] woes is being distracted by [worldly] pleasures .۴

۴ـ رَأْسُ الآفاتِ الوَلَهُ بِاللَّذّاتِ.

.Many a pleasure has death [hidden] in it .۵

۵ـ رُبَّ لَذَّه فيها الحِمامُ.

Few are those who are .۶

enticed by pleasures but that their destruction is caused by it.

۶ـ قَلَّ مَنْ غَرِیَ بِاللَّذّاتِ إلاّ کانَ بِها هَلاکُهُ.

۷. How many a vile pleasure has prevented one from [attaining] lofty stations.

۷ـ کَمْ مِنْ لَذَّه دَنِیَّه مَـنَعَتْ سَنِیَّ دَرَجات.

۸. Nobody delights in any of the pleasures of this world but that it will be a distress for him on the Day of Resurrection.

۸ـ مَا الْتَذَّ أحَدٌمِنَ الدُّنْیا لَذَّهً إلاّ کانَتْ لَهُ یَوْمَ القِیمَهِ غُصَّهً.

۹. There is no good in a pleasure that does not last.

۹ـ لاخَیْرَ فی لَذَّه لاتَبْقی.

۱۰. There is no pleasure in transient desires.

۱۰ـ لالَذَّهَ فی شَهْوَه فانِیَه.

۱۱. The pleasure of disobedience is not worth the chastisement of hellfire.

۱۱ـ لاتَفی لَذَّهُ المَعْصِیَهِ بِعِقابِ النّارِ.

۱۲. The sweetness of [worldly] pleasure does not compensate for the bitterness of adversities.

۱۲ـ لاتَقُومُ حَلاوَهُ اللَّذَّهِ بِمَرارَهِ الآفاتِ.

۱۳. The pleasure of disobedience does not equate to the disgrace in the Hereafter and its painful chastisements.

۱۳ـ لاتُوازی لَذَّهُ المَعْصِیَهِ فُضُوحَ الآخِرَهِ وألیمَ العُقُوباتِ.

۱۴. There is no good in the pleasure that brings about regret and the desire that is followed by pain.

۱۴_ لاخَيْرَ فى لَذَّه تُوجِبُ نَدَماً، وشَهْوَه يُعْقِبُ ألَماً.

With every pleasure remember its [eventual] end, and with every blessing [recall] .۱۵ its removal, and with every hardship its [ultimate] relief; for indeed this makes the blessings last longer, subdues lustful desires more, takes vanity further away, brings relief closer, and is more conducive for the relieving of distress and attainment of .aspirations

۱۵_ أُذْكُرْ مَعَ كُلِّ لَذَّه زَوالَها، ومَعَ كُلِّ نِعْمَه اِنْتِقالَها، وَمَعَ كُلِّ بَلِيَّه كَشْفَها،

فَإنَّ ذلِکَ أبْقى لِلنِّعْمَهِ، وأنْفى لِلشَّهْوَهِ، وأذْهَبُ لِلْبَطَرِ، وأقْرَبُ إلَى الفَرَجِ، وَأجْدَرُ بِکَشْفِ الغُمَّهِ ودَرْکِ المَأْمُولِ.

The Tongue

The tongue-اللسان

۱. The tongue is a gauge that is given weight by the intellect and made light by ignorance.

۱_ اَللِّسانُ مِعْيارٌ أرْجَحَهُ العَقْلُ، وأطاشَهُ الجَهْلُ.

۲. Safeguard your tongue just as you treasure your gold and your money.

۲_ أُخْزُنْ لِسانَکَ، کَما تَخْزُنُ ذَهَبَکَ ووَرِقَکَ.

۳. Protect your head from the slips of your tongue, and constrain it with reason, judiciousness, God-wariness and intellect.

۳_ اِحْفَظْ رَأسَکَ مِنْ عَثْرَهِ لِسانِکَ، وازْمُمْهُ بِالنُّهى والحَزْمِ، والتُّقى، وَالعَقْلِ.

۴. Restrain your tongue before it prolongs your incarceration and destroys your soul, for there is nothing more worthy of long imprisonment than a tongue that has strayed from the right and is hasty in responding.

۴_ اِحْبِسْ لِسانَکَ قَبْلَ أنْ يُطيلَ حَبْسَکَ، ويُرْدِىَ نَفْسَکَ، فَلا شَىْءَ أوْلى بِطُولِ سِجْن مِنْ لِسان يَعْدِلُ عَنِ الصَّوابِ، ويَتَسَرَّعُ إلَى الجَوابِ.

۵. Be cautious of the tongue for indeed it is an arrow that can miss its mark.

۵_ اِحْذَرُوا اللِّسانَ فَإنَّهُ سَهْمٌ يُخْطى.

۶. Beware of making your tongue a medium for slandering your brothers, or of saying that which will become proof against you and a reason for harming you.

۶_ إيّاکَ أنْ تَجْعَلَ مَرْکَبَکَ لِسانَکَ فى غَيْبَهِ إخْوانِکَ، أوْ تَقُولَ ما يَصيرُ عَلَيْکَ حُجَّهً، وفِى الإسائَهِ إلَيْکَ عِلَّهً.

۷. Know that the tongue is a part of a person's body, so when he desists, speech will not assist him and when he opens up [and is ready to speak], speech will not give him

.time to pause

٧_ ألا

p: ٨٠١

وإنَّ اللِّسانَ بَضْعَةٌ مِنَ الإنْسانِ، فَلا يُسْعِدُهُ القَوْلُ إذَا امْتَنَعَ، وَلايُمْهِلُهُ النُّطْقُ إذَا اتَّسَعَ.

Now surely the good repute of a man that is preserved for him by Allah among the .٨ people is better than the wealth that is inherited by those who do not praise him.

٨ـ ألا وَإنَّ اللِّسانَ الصّادِقَ يَجْعَلُهُ اللّهُ لِلْمَرْءِ فِى النّاسِ خَيْرٌ مِنَ المالِ يُورِثُهُ مَنْ لايَحْمَدُهُ.

.Verily your tongue demands from you that which you have made it accustomed to .٩

٩ـ إنَّ لِسانَكَ يَقْتَضيكَ ما عَوَّدْتَهُ.

.The tongue is the interpreter of the heart .١٠

١٠ـ اَللِّسانُ تَرْجُمانُ الجَنانِ.

.The tongue is recalcitrant to its owner .١١

١١ـ اَللِّسانُ جَمُوحٌ بِصاحِبِهِ.

.The tongue is the interpreter of the intellect .١٢

١٢ ـ اَللِّسانُ تَرْجُمانُ العَقْلِ.

(A person is hidden under his tongue.(١ .١٣

١٣ـ اَلْمَرْءُ مَخْبُوءٌ تَحْتَ لِسانِهِ.

.[The tongue is a beast of prey, if you let it free it will injure [you .١٤

١٤ـ اَللِّسانُ سَبُعٌ إنْ أطْلَقْتَهُ عَقَرَ.

.The tongue is the gauge of a human being .١٥

١٥ـ اَللِّسانُ ميزانُ الإنْسانِ.

.The tongues reveal that which is concealed by the inner consciences .١٦

١٦ـ اَلألْسُنُ تُتَرْجِمُ عَمّا تَجُنُّهُ الضَّمائِرُ.

.The affliction of a human being is in his tongue .۱۷

۱۷_ بَلاءُ الإنْسانِ فی لِسانِهِ.

The edge of a spearhead severs the appendages [of the body] whereas the edge .۱۸ .of the tongue cuts short lifetimes

۱۸_ حَدُّ السِّنانِ يَقْطَعُ الأوْصالَ، وحَدُّ اللِّسانِ يَقْطَعُ الآجالَ.

.The edge of the tongue is sharper than the edge of a spearhead .۱۹

۱۹_ حَدُّ اللِّسانِ أمْضی مِنْ حَدِّ السِّنانِ.

.Many a tongue destroys a person .۲۰

۲۰_ رُبَّ لِسان أتی عَلی إنْسان.

The slip of the .۲۱

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i.e. as long as he doesn't speak, his intellect and personality remain hidden from - ۱ .others

.tongue is more harmful than the thrust of the spearhead

۲۱ـ زَلَّهُ اللِّسانِ أنْکی مِنْ إصابَهِ السِّنانِ.

.The slip of the tongue is more severe than the injury caused by a spearhead .۲۲

۲۲ـ زَلَّهُ اللِّسانِ أشَدُّ مِنْ جُرْحِ السِّنانِ.

.The slip of the tongue causes the greatest destruction .۲۳

۲۳ـ زَلَّهُ اللِّسانِ أشَدُّ هَلاک.

Restraining the tongue is [a means of attaining] fortune and authority while setting .۲۴ .it free is [a cause of] destruction

۲۴ـ ضَبْطُ اللِّسانِ مُلْکٌ وإطْلاقُهُ هُلْکٌ.

.The piercing of the tongue is more injurious than the piercing of the spear .۲۵

۲۵ـ طَعْنُ اللِّسانِ أمَضُّ مِنْ طَعْـنِ السِّنانِ.

.Accustom your tongue to polite speech and you will remain safe from reproach .۲۶

۲۶ـ عَوِّدْ لِسانَکَ حُسْنَ الکَلامِ تَأْمَنِ المَلامَ.

It is very rare for the tongue to remain fair in spreading [news about] the ugly and .۲۷ .[the good acts [of others

۲۷ ـ قَلَّما یُنْصِفُ اللِّسانُ فی نَشْرِ قَبیح أوْ إحْسان.

.Set your tongue aright and you will be secure .۲۸

۲۸ـ قَوِّمْ لِسانَکَ تَسْلَمْ.

Every person is held accountable for the offence committed by his tongue and his .۲۹ .hand

۲۹ـ کُلُّ إنْسان مُؤاخَذٌ بِجِنایَهِ لِسانِهِ ویَدِهِ.

۳۰. How much blood has been spilt by the mouth!(۱)

۳۰_ كَمْ مِنْ دَم سَفَكَهُ فَمٌ.

۳۱. How many a person has been destroyed by the tongue!

۳۱_ كَمْ مِنْ إنْسان أهْلَكَهُ لِسانٌ.

۳۲. The tongue of the intelligent person is behind his heart.(۲)

۳۲_ لِسانُ العاقِلِ وَراءَ قَلْبِهِ.

۳۳. The tongue of the ignorant person is the key to his destruction.

۳۳_ لِسانُ الجاهِلِ مِفْتاحُ حَتْفِهِ.

۳۴. Your tongue demands from you that which you have made it accustomed to.

۳۴_

۱- i.e. because of what one speaks.

۲- i.e. the intelligent person ponders before speaking.

لِسانُکَ یَقْتَضیکَ ما عَوَّدْتَهُ.

He (‘a) said about the one whom he reproached: His tongue is like honey but his ۳۵. heart is a prison for rancour.

۳۵ــ وقالَ ــ عَلَیْهِ السّلامُ ــ فی حَقِّ مَنْ ذَمَّهُ: لِسانُهُ کَالشَّهْدِ ولکِنْ قَلْبُهُ سِجْنٌ لِلْحِقْدِ.

The tongue of a virtuous person is enthralled by the continued remembrance of ۳۶. Allah.

۳۶ــ لِسانُ البَرِّ مُسْتَهْتَرٌ بِدَوامِ الذِّکْرِ.

If you restrain your tongue, it will save you and if you set it free, it will ruin you ۳۷.

۳۷ــ لِسانُکَ إنْ أمْسَکْتَهُ أنْجاکَ، وإنْ أطْلَقْتَهُ أرْداکَ.

Your tongue demands from you that which you have accustomed it to and your ۳۸. soul requires from you that which you have familiarized it with.

۳۸ــ لِسانُکَ یَسْتَدْعیکَ ما عَوَّدْتَهُ، ونَفْسُکَ تَقْتَضیکَ ما ألِفْتَهُ.

One whose tongue is sweet [and polite], his friends increase ۳۹.

۳۹ــ مَنْ عَذُبَ لِسانُهُ کَثُرَ إخْوانُهُ.

One who protects his tongue honours himself ۴۰.

۴۰ــ مَنْ حَفِظَ لِسانَهُ أکْرَمَ نَفْسَهُ.

One who does not control his tongue regrets ۴۱.

۴۱ــ مَنْ لَمْ یَمْلِکْ لِسانَهُ یَنْدَمْ.

One who imprisons his tongue remains safe from regret ۴۲.

۴۲ــ مَنْ سَجَنَ لِسانَهُ أمِنَ مِنْ نَدَمِهِ.

One who sets his tongue aright adorns his intellect ۴۳.

۴۳_ مَنْ قَوَّمَ لِسانَهُ زانَ عَقْلَهُ.

.One who makes his tongue his master has decreed his own death .۴۴

۴۴_ مَنْ أمَّرَ عَلَيْهِ لِسانَهُ قَضا بِحَتْفِهِ.

.One who restrains his tongue is safe from regret .۴۵

۴۵_ مَنْ أمْسَكَ لِسانَهُ أمِنَ نَدَمَهُ.

.One who sets his tongue free demonstrates his own foolishness .۴۶

۴۶_ مَنْ أطْلَقَ لِسانَهُ أبانَ عَنْ سُخْفِهِ.

.Guarding the tongue is part of faith .۴۷

۴۷_ مِنَ الإيمانِ حِفْظُ اللِّسانِ.

One who .۴۸

does not guard his tongue has not completed his faith.

۴۸_ ما عَقَدَ إيمانَهُ مَنْ لَمْ يَحْفَظْ لِسانَهُ.

۴۹. Without a tongue, the human being would be nothing more than lifeless statue or a wild beast.

۴۹_ مَا الإنْسانُ لَوْلاَ اللِّسانُ إلاّ صُورَةٌ مُمَثَّلَةٌ أوْ بَهيمَةٌ مُهْمَلَةٌ.

۵۰. Nothing attracts the heart of a human being more than a [sweet and eloquent] tongue, and none beguiles the soul more than Satan.

۵۰_ ما مِنْ شَیْء أجْلَبَ لِقَلْبِ الإنْسانِ مِنْ لِسان، ولاأخْدَعَ لِلنَّفْسِ مِنْ شَيْطان.

۵۱. Do not move your tongue except to say that which will earn you reward and that which behoves you to speak [of] openly.

۵۱_ لاتُجْرِ لِسانَكَ إلاّ بِما يُكْتَبُ لَكَ أجْرُهُ، ويَجْمُلُ عَنْكَ نَشْرُهُ.

۵۲. Never use the sharpness of your tongue against the one who has made you speak or the eloquence of your speech against the one who guides you [to the right path].

۵۲_ لاتَجْعَلْ (لاتَجْعَلَنَّ) ذَرَبَ لِسانِكَ عَلى مَنْ أنْطَقَكَ، ولابَلاغَةَ قَوْلِكَ عَلى مَنْ سَدَّدَكَ.

۵۳. The slips of the tongue cannot be controlled.

۵۳_ لاتُمْلَكُ عَثَراتُ اللِّسانِ.

۵۴. Nothing is more beneficial for a human being than guarding the tongue and doing good to others.

۵۴_ لاشَیْءَ أعْوَدُ عَلَى الإنْسانِ مِنْ حِفْظِ اللِّسانِ، وَبَذْلِ الإحْسانِ.

۵۵. This tongue is recalcitrant to its owner.

۵۵_ هذَا اللِّسانُ جَمُوحٌ لِصاحِبِهِ.

Courteousness

التلطّف-Courteousness

When you are the cause of someone's affliction, it is obligatory upon you to show .۱ .courtesy [and kindness] in trying to remedy his affliction

۱ـ مَنْ كُنْتَ سَبَباً لَهُ فی بَلائِهِ، وَجَبَ عَلَيْکَ التَّلَطُّفُ فی عَلاجِ دائِهِ.

Vain Talk

اللغو-Vain talk

Many a vain talk results in .۱

p: ۸۰۵

.[evil [action

۱ــ رُبَّ لَغْو يَجْلُبُ شَرّاً.

Meeting

اللقاء-Meeting

.Good meetings strengthen the bond of brotherhood .۱

۱ــ حُسْنُ اللِّقاءِ يَزيدُ فى تَأَكُّدِ الإخاءِ.

.Good encounters (or meetings) are one of the two successes .۲

۲ــ حُسْنُ المَلْقاءِ (اللِّقاءِ) أحَدُ النُّجْحَيْنِ.

Meeting Allah

لقاء اللّه-Meeting Allah

.One who loves to meet Allah, the Glorified, forgets this world .۱

۱ــ مَنْ أحَبَّ لِقاءَ اللّهِ سُبْحانَهُ سَلا عَنِ الدُّنْيا.

Hinting

التلويح-Hinting

One who settles for hinting [and indirect reference] becomes needless of .۱
.declaration

۱ــ مَنِ اكْتَفى بِالتَّلْويحِ اِسْتَغْنى عَنِ التَّصْريحِ.

Reproach, Reprimand And Censure

الملامه والعتاب والذّم-Reproach, reprimand and censure

.Excessiveness in reproach ignites the fire of obstinacy .۱

۱ــ اَلاِفْراطُ فِى المَلامَهِ يَشُبُّ نارَ اللَّجاجَهِ.

(The easiest thing is censuring the ignorant ones.(١ .٢

٢_ أَهْوَنُ شَيْء لائِمَةُ الجُهّالِ.

.When you [have to] censure [someone], make it short .٣

٣_ إذا ذَمَمْتَ فَاقْتَصِرْ.

.Many a person who is reproached has done nothing wrong .۴

۴_ رُبَّ مَلُوم ولاذَنْبَ لَهُ.

.When slips and errors increase, reproach increases .۵

۵_ عِنْدَ كَثْرَهِ العِثارِ والزَّلَلِ تَكْثُرُ المَلامَهُ.

.Blame may at times be beneficial .۶

۶_ قَدْ يَنْجَعُ المَلامُ.

.Reproof is one of the two punishments .٧

٧_ اَلتَّقْريعُ أحَدُ العُقُوبَتَيْنِ.

.Repetition of [the] reprimand is more severe than the pain of a beating .٨

٨_ إعادَهُ التَّقْريعِ أشَدُّ مِنْ مَضَضِ الضَّرْبِ.

.Too much reproof instils hatred in the hearts and alienates the companions .٩

٩_ كَثْرَهُ التَّقْـريعِ تُوغِرُ القُلُوبَ، وتُوحِشُ الأصْحابَ.

.One whose reproach increases, his disgrace increases .١٠

١٠_ مَنْ كَثُرَ لَوْمُهُ كَثُرَ عارُهُ.

.The blamer should not blame anyone but himself .١١

١١_ لايَلُمْ لائِمٌ إلاّ نَفْسَهُ.

Amusement

Amusement-اللهو

۱. Amusement corrupts serious resolutions.

۱ــ اَللَّهْوُ يُفْسِدُ عَزائِمَ الجِدِّ.

۲. Keep away from amusements for indeed you have

۱- Or: The thing of least importance is the censure of the ignorant ones.

not been created aimlessly so that you may be amused, and you have not been left .without purpose so that you may indulge in vanities

٢_ أُهْجُرِ اللَّهْوَ فَإنَّکَ لَمْ تُخْلَقْ عَبَثاً فَتَلْهُوَ،وَ لَمْ تُتْرَکْ سُدیً فَتَلْغُوَ.

The furthest of all people from righteousness is one who is [excessively] fond of .٣ .amusement

٣_ أبْعَدُ النّاسِ عَنِ الصَّلاحِ الْمُسْتَهْتَرُ بِاللَّهْوِ.

.The beginning of amusement is play and its end is war .۴

۴_ أوَّلُ اللَّهْوِ لَعْبٌ، وآخِـرُهُ حَرْبٌ.

.The furthest of all people from prosperity is one who is fond of amusement and jest .۵

۵_ أبْعَدُ النّاسِ مِنَ النَّجاحِ اَلْمُسْتَهْتَرُ بِاللَّهْوِ والمَزاحِ.

.Amusement is from the fruits of ignorance .۶

۶_ اللَّهْوُ مِنْ ثِمارِ الجَهْلِ.

.Amusement is the provision of foolishness .٧

٧_ اَللَّهْوُ قُوتُ الحَماقَهِ.

.Many an amusement alienates a freeman .٨

٨_ رُبَّ لَهْو يُوحِشُ حُرّاً.

.The worst thing that one’s lifetime can be wasted on is idle sport .٩

٩_ شَرُّ ما ضُيِّعَ فيهِ العُمْرُ اللَّعْبُ.

.One whose amusement increases is considered a fool .١٠

١٠_ مَنْ كَثُرَ لَهْوُهُ اُسْتُحْمِقَ.

.One whose amusement increases, his intelligence decreases .١١

۱۱ـ مَنْ كَثُرَ لَهْوُهُ قَلَّ عَقْلُهُ.

.Whoever is overpowered by amusement, his seriousness is nullified .۱۲

۱۲ـ مَنْ غَلَبَ عَلَيْهِ اللَّهْوُ بَطَلَ جِدُّهُ.

.Gatherings of amusement corrupt the faith .۱۳

۱۳ـ مَجالِسُ اللَّهْوِ تُفْسِدُ الإيمانَ.

.Intellect [and wisdom] and idle play do not go together .۱۴

۱۴ـ لايَثُوبُ العَقْلُ مَعَ اللَّعْبِ.

One who takes pleasure in idle sport and is fond of amusement and entertainment .۱۵
.does not become successful

۱۵ـ لايُفْلِحُ مَنْ وَلِهَ بِاللَّعْبِ واسْتُهْتِرَ بِاللَّهْوِ والطَّرَبِ.

Night And Day

Night and day-اللَّيل والنّهار

The night and day are pursuing their courses in covering those who .۱

.remain and wiping out the traces of those who have passed away

١ـ اَللَّيْلُ والنَّهارُ دائِبانِ فى طَيِّ الباقينَ، ومَحْوِ آثارِ الماضينَ.

Verily your night and day are not enough to meet all your needs, so divide them .٢ .between your work and your relaxation

٢ـ إنَّ لَيْلَكَ ونَهارَكَ لايَسْتَوْعِبانِ لِجَميعِ حاجاتِكَ فَاقْسِمْها (فَاقْسِمْهُما) بَيْنَ عَمَلِكَ وراحَتِكَ.

Verily the night and day are working in you [by making you older] so work in them, .٣ .and they are taking from you so take from them

٣ـ إنَّ اللَّيْلَ والنَّهارَ يَعْمَلانِ فيكَ، فَاعْمَلْ فيهما، ويَأْخُذانِ مِنْكَ فَخُذْ مِنْهُما.

The succession of the night and day is the hiding place of calamities and the herald .۴ .[of separation [from loved ones

۴ـ كُرُورُ اللَّيلِ والنَّهارِ مَكْمَنُ الآفاتِ وداعِى الشَّتاتِ.

The succession of days are [like] dreams, their pleasures are [causes of] agonies .۵ .and their gifts are [fraught with] evanescence and maladies

۵ـ كُرُورُ الأيّامِ أحْلامٌ، ولَذّاتُها آلامٌ، ومَواهِبُها فَناءٌ وأسْقامٌ.

.One whose nights and days pass him by is made old by them .۶

۶ـ مَنْ عَطَفَ عَلَيْهِ اللَّيْلُ والنَّهارُ أبْلَياهُ.

One whose nights and days pass him by is chastised and afflicted, and brought .٧ .closer to his death by them

٧ـ مَنْ عَطَفَ عَلَيْهِ اللَّيْلُ والنَّهارُ أدَّباهُ وأبْلَياهُ، وإلَى المَنايا أدْنَياهُ.

Verily one whose riding mount is the night and day is carried [forward] by it even .٨ .when he is stationary, and he traverses the distance even if he is settled in one place

٨ـ إنَّ مَنْ كانَ مَطِيَّـتَهُ اللَّيلُ والنَّهارُ، فَإنَّهُ يُسارُ بِهِ وإنْ كانَ واقِفاً، وَيَقْطَعُ المَسافَةَ وإنْ كانَ مُقيماً وادِعاً.

Gentleness And Softness

اللّين واللَّيِّن-Gentleness and softness

.Through gentleness, the souls feel at ease .١

١ــ بِلينِ الجانِبِ تَأْنَسُ النُّفوسُ.

.Be soft without being weak and stern without using force .٢

٢ــ كُنْ لَيِّناً مِنْ غَيْرِ ضَعْف، شَديداً مِنْ غَيْرِ عُنْف.

.One whose nature is gentle, loving him is unavoidable .٣

٣ــ مَنْ لانَتْ عَريكَتُهُ وَجَبَتْ مَحَبَّتُهُ.

(One whose wood is soft, his branches become thick.(١ .۴

۴ــ مَنْ لانَ عُودُهُ كَثُفَتْ أغْصانُهُ.

.One who has a gentle demeanour makes his community's love [for him] last .۵

۵ــ مَنْ تَلِنْ حاشِيَتُهُ يَسْتَدِمْ مِنْ قَوْمِهِ المَحَبَّهَ.

One who is not lenient with the one who is under him will not obtain what he .۶ .requires

۶ــ مَنْ لَمْ يَلِنْ لِمَنْ دُونَهُ لَمْ يَنَلْ حاجَتَهُ.

Make your demeanour gentle and humble yourself in front of Allah, He will elevate .٧ .you

٧ــ أَلِنْ كَنَفَكَ وتَواضَعْ لِلّهِ يَرْفَعْكَ.

Make your demeanour gentle for indeed whoever has a gentle demeanour, his .٨ .community's love [for him] will last

٨ــ أَلِنْ كَنَفَكَ فَإِنَّ مَنْ يُلِنْ كَنَفَهُ يَسْتَدِمْ مِنْ قَوْمِهِ المَحَبَّهَ.

Distinction

المجد-Distinction

erily distinction is nothing but your giving that which you owe [of the rights of others] .١ .[and forgiving the offences [of others

١ــ إنَّما المَجْدُ أنْ تُعْطِيَ فِى الغُرْمِ، وتَعْفُوَ عَنِ الجُرْمِ.

.He who has been forgone by praise does not attain distinction .٢

٢ــ لَمْ يُدْرِكِ المَجْدَ مَنْ عَداهُ الحَمْدُ.

.He who has been forgone by praise will not acquire distinction .٣

٣ــ مانالَ المَجْدَ مَنْ عَداهُ الحَمْدُ.

.One who lacks diligence does not attain distinction .۴

۴ــ ما أدْرَکَ المَجْدَ مَنْ فاتَهُ الجِدُّ.

Tribulations

المحن-Tribulations

Verily tribulations have certain extents that have to be passed so .١

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.Meaning that one who is gentle has many friends -١

remain in slumber until they pass, for indeed trying to find a solution before this only .increases [and prolongs] it

١ـ إنَّ لِلمِحَنِ غايات لابُدَّ مِنِ انْقِضائِها، فَنامُوا لَها إلى حينِ انْقِضائِها، فَإنَّ إعْمالَ الحيلَهِ فيها قَبْلَ ذلِکَ زِيادَهٌ لَها.

Verily tribulations have certain extents, and the extents have limits, so remain .٢ patient until you reach their limits, for trying to find a solution for them before they .have passed only increases [and prolongs] them

٢ـ إنَّ لِلْمِحَنِ غايات، ولِلْغاياتِ نِهايات، فَاصْبِرُوا لَها حَتّى تَبْلُغَ نِهاياتِها، فَالتَّحَرُّکُ لَها قَبْلَ اِنْقِضائِها زِيادَهٌ لَها.

.Tribulation is linked with love of this world .٣

٣ـ اَلْمِحْنَهُ مَقْرُونَهٌ بِحُبِّ الدُّنْيا.

.Tribulation has been linked to love of this world .۴

۴ـ قُرِنَتِ المِحْنَهُ بِحُبِّ الدُّنْيا.

Praise And Extolment

المدح والثَّناء-Praise and extolment

Be on your guard against excessive flattery and praise for indeed these two have a .١ .foul odour in the heart

١ـ اِحْتَرِسُوا مِنْ سَوْرَهِ الإطْراءِ والمَدْحِ، فَإنَّ لَهُما ريحاً خبيثَهً فِى القَلْبِ.

Beware of praising anyone for something that is not in him, for indeed his action .٢ .affirms his attribute and belies you

٢ـ إيّاکَ أنْ تُثْنِىَ عَلى أحَد بِما لَيْسَ فيهِ، فَإنَّ فِعْلَهُ يَصْدُقُ عَنْ وَصْفِهِ وَيُكَذِّبُکَ.

.The ugliest truth is a person’s praise for himself .٣

٣ـ أقْبَحُ الصِّدْقِ ثَناءُ الرَّجُلِ عَلى نَفْسهِ.

Verily the person who praises you is surely a deceiver of your intellect, [and] a .۴

cheater who cheats you about yourself with false compliments and spurious praise; so if you deprive him of your grant or withhold from him your favour, he will label you with every scandal and

.will attribute every ugly act to you

۴_ إنَّ مادِحَکَ لَخادِعٌ لِعَقْلِکَ غاشٌّ لَکَ فی نَفْسِکَ بِکاذِبِ الإطْراءِ وزُورِ الثَّناءِ، فَإنْ حَرَمْتَهُ نَوالَکَ أوْ مَنَعْتَهُ إفْضالَکَ، وَسَمَکَ بِکُلِّ فَضیحه، ونَسَبَکَ إلی کُلِّ قَبیحه.

.Commendation causes vainglory and brings one closer to heedlessness .۵

۵_ اَلإطْراءُ یُحْدِثُ الزَّهْوَ وَیُدْنی مِنَ الغِرَّهِ.

.When you praise, be brief .۶

۶_ إذا مَدَحْتَ فَاخْتَصِرْ.

When one of the pious believers is extolled [for his virtues], he fears what is said about him, so he says: I know myself better than others, and my Lord knows me better than myself. O Allah! Do not hold me accountable for what they say and make .me better than what they think of me .۷

۷_ إذا زُکِّیَ أحَدٌ مِنَ المُتَّقینَ، خافَ مِمّا یُقالُ لَهُ فَیَقُولُ: أنَا أعْلَمُ بِنَفْسی مِنْ غَیْری، ورَبّی أعْلَمُ بِنَفْسی مِنّی، اَللّهُمَّ لاتُؤاخِذْنی بِما یَقُولُونَ، واجْعَلْنی أفْضَلَ مِمّا یَظُنُّونَ.

.Recommendation of the evil ones is one of the greatest sins .۸

۸_ تَزْکِیَهُ الأشْرارِ مِنْ أعْظَمِ الأوْزارِ.

.Love for compliments and praise is from the surest opportunities of Satan .۹

۹_ حُبُّ الإطْراءِ والمَدْحِ مِنْ أوْثَقِ فُرَصِ الشَّیْطانِ.

.The best praise is that which flows from the tongues of the righteous .۱۰

۱۰_ خَیْرُ الثَّناءِ ما جَری عَلی اَلْسِنَهِ الأبْرارِ.

.The worst praise is that which flows from the tongues of the wicked .۱۱

۱۱_ شَرُّ الثَّناءِ ما جَری عَلی اَلْسِنَهِ الأشْرارِ.

.Seeking praise without deserving it is foolishness .۱۲

۱۲_ طَلَبُ الثَّناءِ بِغَيْرِ اسْتِحْقاق خُرْقٌ.

.How many a person is thrilled by the praise showered upon him .۱۳

۱۳_ كَمْ مِنْ مَفْتُون بِالثَّناءِ عَلَيْهِ.

Excessive praise is flattery; it causes vainglory and .۱۴

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.brings one closer to heedlessness

۱۴_ كَثْرَةُ الثَّناءِ مَلَقٌ يُحْدِثُ الزَّهْوَ ويُدْنى مِنَ الغِرَّهِ.

Every praiser has the right to a good reward or a handsome gift from whom he .۱۵ .praises

۱۵_ لِكُلِّ مُثْنٍ عَلى مَنْ أثْنى عَلَيْهِ مَثُوبَهٌ مِنْ جَزاءٍ أوعارِفَهٌ مِنْ عَطاءٍ.

.One who praises you has [actually] slaughtered you .۱۶

۱۶_ مَنْ مَدَحَکَ فَقَدْ ذَبَحَکَ.

One who praises you for what is not in you is indeed likely to blame you for that .۱۷ .which you have not done

۱۷_ مَنْ مَدَحَکَ بِما لَيْسَ فيکَ فَهُوَ خَليقٌ أنْ يَذُمَّکَ بِما لَيْسَ فيکَ.

.One who is praised for that which is not in him is ridiculed by it .۱۸

۱۸_ مَنْ أُثْنِىَ عَلَيْهِ بِما لَيْسَ فيهِ سُخِرَ بِهِ.

Whoever praises you for that which is not in you, then it is actually a criticism of you .۱۹ .if you think about it

۱۹_ مَنْ مَدَحَکَ بِما لَيْسَ فيکَ فَهُوَ ذَمٌّ لَکَ إنْ عَقَلْتَ.

.One of the ugliest blameworthy acts [of a person] is praising the wicked .۲۰

۲۰_ مِنْ أقْبَحِ المَذامِّ مَدْحُ اللِّئامِ.

.The one who praises a person for that which is not in him is mocking him .۲۱

۲۱_ مادِحُ الرَّجُلِ بِما لَيْسَ فيهِ مُسْتَهْزِئٌ بِهِ.

The one who praises you for that which is not in you is [actually] mocking you, and if .۲۲ you do not give him that which fulfils his wants, he will be excessive in his blame and .defamation of you

۲۲ـ مادِحُکَ بِما لَیْسَ فیکَ مُسْتَهْزِیٌ بِکَ، فَإنْ لَمْ تُسْعِفْهُ بِنَوالِکَ بالَغَ فی ذَمِّکَ وهِجائِکَ.

The Human Being

The human being-الْمَرْء والرجل

A person is in the position .۱

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where he places his soul through his devotion and obedience, so if he purifies it, it becomes pure and if he sullies it, it becomes sullied.

۱ـ اَلْمَرْءُ حَيْثُ وَضَعَ نَفْسَهُ بِرِياضَتِهِ وطاعَتِهِ، فَإنْ نَزَهَها تَنَزَّهَتْ، وإنْ دَنَسَها تَدَنَّسَتْ.

۲. A person is in the position that he chooses for his soul. If he preserves it, it becomes elevated and if he does not preserve it, it becomes abased.

۲ـ اَلرَّجُلُ حَيْثُ اخْتارَ لِنَفْسِهِ إنْ صانَها اِرْتَفعَتْ، وَإنِ ابْتَذَلَها اِتَّضَعَتْ.

۳. A person is [gauged] by his two small parts: his heart and his tongue. If he battles, he fights with his heart and if he speaks, he speaks by his articulation.

۳ـ اَلْمَرْءُ بِأصْغَرَيْهِ: بِقَلْبِهِ، ولِسانِهِ، إنْ قاتَلَ قاتَلَ بِجَنان، وإنْ نَطَقَ نَطَقَ بِبَيان.

۴. The human being changes in three instances: when he is close to kings, when he gains positions of authority and when he becomes wealthy. So whoever does not change in these conditions, then he is one who possesses a strong intellect and an upright character.

۴ـ اَلْمَرْءُ يَتَغَيَّرُ فى ثَلاث: اَلقُرْبُ مِنَ المُلُوكِ، والوِلاياتُ، والغَناءُ مِنَ الفَقْرِ، فَمَنْ لَمْ يَتَغَيَّرْ فى هذِهِ فَهُوَ ذُو عَقْل قَويم، وخُلْق مُسْتَقيم.

۵. A man is [to be gauged] by his astuteness not by his appearance.

۵ـ اَلْمَرْءُ بِفِطْنَتِهِ لابِصُورَتِهِ.

۶. A person is [valued] by his endeavour [and effort], not by his [material] acquisition.

۶ـ اَلْمَرْءُ بِهِمَّتِهِ لابِقُنْيَتِهِ.

۷. A man is [gauged] by his endeavour.

۷ـ اَلْمَرْءُ بِهِمَّتِهِ.

۸. A person is [judged] by [what is in] his heart.

۸ـ اَلرَّجُلُ بِجَنانِهِ.

.A person is [gauged] by his faith .۹

۹_ اَلْمَرْءُ بِإيمانِهِ.

.۱۰

.The distinction of a man is [by] his wealth but his honour is [by] his religion

۱۰_ حَسَبُ الرَّجُلِ مالُهُ، وكَرَمُهُ دينُهُ.

The distinction of a man is his intellect and his magnanimity is [by] his [good] . ۱۱ .character

۱۱_ حَسَبُ الرَّجُلِ عَقْلُهُ، ومُرُوءَتُهُ خُلْقُهُ.

.The distinction of a person is [by] his knowledge and his beauty is his intellect .۱۲

۱۲_ حَسَبُ المَرْءِ عِلْمُهُ، وجَمالُهُ عَقْلُهُ.

.The evidence of a person's roots is his action .۱۳

۱۳_ دَليلُ أصْلِ المَرْءِ فِعْلُهُ.

.The value of every person [gauged by] is what he knows .۱۴

۱۴_ قيمَةُ كُلِّ امْرِء ما يَعْلَمُ.

.The value of every person is his intellect .۱۵

۱۵_ قيمَةُ كُلِّ امْرِء عَقْلُهُ.

.A person's worth is based on the extent of his merit .۱۶

۱۶_ قَدْرُ المَرْءِ عَلى قَدْرِ فَضْلِهِ.

.The worth of every person is [measured by] that which he does well .۱۷

۱۷_ قَدْرُ كُلِّ امْرِء ما يُحْسِنُهُ.

.(Every person has a need (or for every affair there is [a proper] etiquette .۱۸

۱۸ _ لِكُلِّ امْرِء (أمْر أدَبٌ) أرَبٌ.

The good and evil of every person, and the purity or impurity of his origin is evinced .۱۹ .by what he manifests of his actions

۱۹_ یُسْتَدَلَّ عَلی خَیْرِ کُلِّ امْرِء، وشَرِّهِ، وطَهارَهِ أصْلِهِ وخُبْثِهِ، بِما یَظْهَرُ مِنْ أفْعالِهِ.

When the virtues of a man are more than his vices, then that [person] is ideal, and .۲۰ when his virtues and vices are equal then he has protected himself [from destruction], .but if his vices are more than his virtues then he is doomed

۲۰_ إذا کانَتْ مَحاسِنُ الرَّجُلِ أکْثَرَ مِنْ مَساویهِ فَذلِکَ الکامِلُ،وَ إذا کانَ مُتَساوِیَ

المَحاسِنِ والمَساوى فَذلِكَ المُتَماسِكَ، وإنْ زادَتْ مَساويهِ عَلى مَحاسِنِهِ فَذلِكَ الْهالِكَ.

۲۱. The evil man does not think positively about anyone because he does not see anyone but through the depiction of his own soul.

۲۱ـ اَلرَّجُلُ السُّوءُ لايَظُنُّ بِأحَد خَيْراً، لأنَّهُ لايَراهُ إلاّ بِوَصْفِ نَفْسِهِ.

۲۲. The worst person is he who sells his religion for the worldly life of others.

۲۲ـ بِئْسَ الرَّجُلُ مَنْ باعَ دينَهُ بِدُنْيا غَيْرِهِ.

۲۳. At times people are deceived.

۲۳ـ قَدْ تُخْدَعُ الرِّجالُ.

۲۴. A person is weighed by his speech and valued by his action, so say that which is weighty and do that which has great value.

۲۴ـ اَلمَرْءُ يُوزَنُ بِقَوْلِهِ، ويُقَوَّمُ بِفِعْلِهِ، فَقُلْ ما تَرَجَّحَ زِنَتُهُ، وافْعَلْ ما تَجِلُّ قيمَتُهُ.

۲۵. A person's value is indicated by his knowledge and intellect.

۲۵ـ يُنْبِئُ عَنْ قيمَةِ كُلِّ امْرِئ عِلْمُهُ وعَقْلُهُ.

۲۶. Every person is answerable for what is in his possession and his family.

۲۶ـ كُلُّ امْرِء مَسْؤُلٌ عَمّا مَلَكَتْ يَمينُهُ وعِيالِهِ.

Magnanimity

Magnanimity-المُروءه

۱. Magnanimity is a person's eschewal of that which dishonours him and his earning that which embellishes him.

۱ـ اَلْمُـرُوءَةُ اجْتِنابُ الرَّجُلِ ما يَشِينُهُ واكْتِسابُهُ ما يَزينُهُ.

۲. Magnanimity is [displaying] equity when in authority, showing forgiveness despite having the power [to take revenge] and being financially supportive [to those in need]

.(in one’s society (or in times of hardship

۲ـ اَلْمُرُوءَهُ اَلْعَدْلُ فِی الإمْرَهِ، والعَفْوُمَعَ القُدْرَهِ، والمُواساهُ فِی العِشْرَهِ (العُسْرَهِ).

.Magnanimity is spreading goodness and being hospitable to guests .۳

۳ـ اَلْمُرُوءَهُ بَثُّ المَعْرُوفِ، وقِرَی الضُّیُوفِ.

.Magnanimity is a title that encompasses all the [other] merits and virtues .۴

۴ـ اَلْمُروءَهُ اسْمٌ جامِعٌ لِسائِرِ الفَضائِلِ والمَحاسِنِ.

.۵

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The most honourable magnanimity is loyal brotherhood.

٥ــ أشْرَفُ اَلْمُرُوءَهِ حُسْنُ الأُ خُوَّهِ.

۶. The best magnanimity is preserving goodwill [and affection].

۶ــ أحْسَنُ الْمُرُوءَهِ حِفْظُ الوُدِّ.

۷. The root of magnanimity is modesty and its fruit is chastity.

۷ــ أصْلُ المُرُوءَهِ اَلْحَياءُ، وثَمَرَتُها العِفَّهُ.

۸. The most honourable magnanimity is controlling one’s anger and killing one’s lustful desires.

۸ــ أشْرَفُ المُرُوءَهِ مِلْكُ الغَضَبِ، وإماتَهُ الشَّهْوَهِ.

۹. The most excellent magnanimity is tolerating the offenses of one’s brothers.

۹ــ أفْضَلُ المُرُوءَهِ اِحْتِمالُ جِناياتِ الإخْوانِ.

۱۰. The most excellent magnanimity is for a man to preserve his dignity.

۱۰ــ أفْضَلُ المُرُوءَهِ اِسْتِبْقاءُ الرَّجُلِ ماءَ وَجْهِهِ.

۱۱. The beginning of magnanimity is obedience to Allah and its end is keeping away from vile traits.

۱۱ــ أوَّلُ المُرُوءَهِ طاعَهُ اللّهِ، وآخِرُها التَّنَزُّهُ عَنِ الدَّنايا.

۱۲. The beginning of magnanimity is [having] a cheerful mien and its end is being affectionate towards the people.

۱۲ــ أوَّلُ المُرُوءَهِ طَلاقَهُ الوَجْهِ، وآخِرُها التَّوَدُّدُ إلَى النّاسِ.

۱۳. The beginning of magnanimity is cheerfulness and its end is persistence in righteousness.

۱۳_ أوَّلُ المُرُوءَهِ البِشْرُ،وَ آخِرُهااِسْتِدامَهُ البِرِّ.

.The most excellent magnanimity is modesty, and its fruit is chastity .۱۴

۱۴_ أفْضَلُ المُرُوءَهِ اَلْحَياءُ، وثَمَرَتُهُ العِفَّهُ.

The most excellent magnanimity is financially supporting your brothers with [your] .۱۵ .wealth, and treating them as your equals in status

۱۵_ أفْضَلُ المُرُوءَهِ مُواساهُ الإخْوانِ بِالأمْوالِ، ومُساواتُهُمْ فِى الأحْوالِ.

.Magnanimity is fulfilling one's promise .۱۶

۱۶_ اَلمُرُوءَهُ إنْجازُ الوَعْدِ.

.Magnanimity is eschewing vile traits .۱۷

۱۷_ اَلمُرُوءَهُ اِجْتِنابُ الدَّنِيَّهِ.

.Concealing [one's] poverty and sickness is part of magnanimity .۱۸

۱۸_ إخْفاءُ الفاقَهِ والأمْراضِ مِنَ المُرُوءَهِ.

.Magnanimity is bereft and devoid of every [form of] vulgarity .۱۹

۱۹_ اَلمُرُوءَهُ مِنْ كُلِّ خَناء

عَرِيَّةٌ بَرِيَّةٌ.

.Magnanimity impels [one] towards noble traits .۲۰

۲۰_ اَلمُرُوءَةُ تَحُثُّ عَلَى المَكارِمِ.

.There is no magnanimity like remaining free from sins .۲۱

۲۱_ لامُرُوَّةَ كَالتَّنَزُّهُ عَنِ المَ آثِمِ.

.(Magnanimity is contentment and tolerance (or patience .۲۲

۲۲_ اَلمُرُوءَةُ القَناعَهُ والتَّحَمُّلُ (التَجَمُّلُ).

.Magnanimity prevents every vileness .۲۳

۲۳_ اَلمُرُوءَةُ تَمْنَعُ مِنْ كُلِّ دَنِيَّه.

.Magnanimity is being free from every [form of] wickedness .۲۴

۲۴_ اَلمُرُوءَةُ مِنْ كُلِّ لُؤْم بَرِيَّةٌ.

.Magnanimity is being free from vulgarity and disloyalty .۲۵

۲۵_ اَلمُرُوءَةُ بَرِيَّةٌ مِنَ الخَناءِ والغَدْرِ.

There is magnanimity in three things: lowering one's gaze, lowering one's voice .۲۶
.and walking with modesty

۲۶_ ثَلاثٌ فيهِنَّ المُرُوءَةُ: غَضُّ الطَّرْفِ، وغَضُّ الصَّوْتِ، وَمَشْئُ القَصْدِ.

Three things are the consolidators of magnanimity: Giving without being asked, .۲۷
.being faithful without having made a promise and being generous despite having less

۲۷_ ثَلاثٌ هُنَّ جِماعُ المُرُوءَهِ: عَطاءٌ مِنْ غَيْرِ مَسْئَلَه، ووَفاءٌ مِنْ غَيْرِ عَهْد، وَجُودٌ مَعَ إقْلال.

Three things amount to magnanimity: generosity despite poverty [and hardship], .۲۸
.tolerance of everything other than humiliation and refraining from asking others

۲۸_ ثَلاثَهٌ هُنَّ المُرُوءَهُ: جُودٌ مَعَ قِلَّه، واحْتِمالٌ مِنْ غَيْرِ مَذَلَّه، وتَعَفُّفٌ عَنِ المَسْئَلَهِ.

۲۹. The completeness of magnanimity is for you not to do in private what you would feel ashamed of doing in front of others.

۲۹_ جِماعُ المُرُوءَهِ أنْ لاتَعْمَلَ فِی السِّرِّ ما تَسْتَحْیی مِنْهُ فِی العَلانِیَهِ.

۳۰. Two qualities have in them the consolidation of magnanimity: a person's eschewing that which disgraces him and his acquiring that which embellishes him.

۳۰_ خَصْلَتانِ فیهِما جِماعُ المُرُوءَهِ: اِجْتِنابُ الرَّجُلِ ما یَشینُهُ، واکْتِسابُهُ ما یَزینُهُ.

۳۱. One's magnanimity is to the extent of the nobility of his

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soul.

۳۱ـ عَلى قَدْرِ شَرَفِ النَّفْسِ تَكُونُ المُرُوءَةُ.

۳۲. He who is not careful of his obligation towards his friends and does not treat his enemies justly cannot be attributed with magnanimity.

۳۲ـ لَمْ يَتَّصِفْ بِالمُرُوَّةِ مَنْ لَمْ يَرْعَ ذِمَّةَ أوْلِيائِهِ ويُنْصِفْ أعْدائَهُ.

۳۳. If magnanimity was not difficult to acquire and heavy to bear, the wicked and ignorant ones would not have left from it anything even for a single night, but its acquisition is difficult and its burden is heavy, so the wicked and ignorant turned away from it and the honourable and virtuous ones adopted it.

۳۳ـ لَوْ أنَّ المُرُوَّةَ لَمْ تَشْتَدَّ مؤُنَتُها، ويَثْقُلْ مَحْمِلُها ما تَرَكَ اللِّئامُ الأغْمارُ مِنْها مَبيتَ لَيْلَه، ولكِنَّهَا اشْتَدَّتْ مَؤُنَتُها، وثَقُلَ مَحْمِلُها، فَحادَ عَنْها اللِّئامُ الأغْمارُ، وحَمَلَهاَ الكِرامُ الأخْيارُ.

۳۴. Part of magnanimity is going beyond one's [normal] capacity in working for [the pleasure of] Allah.

۳۴ـ مِنَ المُرُوءَةِ العَمَلُ لِلّهِ فَوْقَ الطّاقَهِ.

۳۵. Lowering the gaze and walking with modesty are part of magnanimity.

۳۵ـ مِنَ المُرُوءَةِ غَضُّ الطَّرْفِ ومَشْيُ القَصْدِ.

۳۶. Obedience to Allah and good estimation are part of magnanimity.

۳۶ـ مِنَ المُرُوَّةِ طاعَةُ اللّهِ، وحُسْنُ التَّقْدِيرِ.

۳۷. Keeping away from the forbidden is one of the conditions of magnanimity.

۳۷ـ مِنْ شَرائِطِ المُرُوَّةِ التَّنَزُّهُ عَنِ الحَـرامِ.

۳۸. From the completeness of magnanimity is for one to feel ashamed of himself.

۳۸ـ مِنْ تَمامِ المُرُوءَةِ أنْ تَسْتَحْيِىَ مِنْ نَفْسِكَ.

Magnanimity is one of the most excellent religious teachings and there is no good .۳۹ .in a religion which has no magnanimity in it

۳۹ـ مِنْ أَفْضَلِ الدّينِ المُرُوَّهُ ولاخَيْرَ فی دین لَیْسَ لَهُ (فیهِ) مُرُوَّهٌ.

Staying .۴۰

clear of vile traits is from the completeness of magnanimity.

۴۰_ مِنْ تَمامِ المُرُوَّهِ التَّنَزُّهُ عَنِ الدَّنِيَّهِ.

۴۱. Keeping ties with near relatives is from the most excellent magnanimity.

۴۱_ مِنْ أفْضَلِ المُرُوَّهِ صِلَهُ الرَّحِمِ.

۴۲. Maintaining resoluteness [and judiciousness] is from the most excellent magnanimity.

۴۲_ مِنْ أفْضَلِ المُرُوَّهِ صِيانَهُ الحَزْمِ.

۴۳. It is from the completeness of magnanimity for you to forget your right upon others while recalling their right upon you.

۴۳_ مِنْ تَمامِ المُرُوَّهِ أنْ تَنْسَى الحَقَّ لَکَ، وتَذْكُرَ الحَقَّ عَلَيْکَ.

۴۴. It is from magnanimity for you to go out of your way when you are asked [for something] and to lighten [your requests] when you ask [someone for anything].

۴۴_ مِنَ المُرُوَّهِ أنَّکَ إذا سُئِلْتَ أنْ تَتَكَلَّفَ وإذا سَأَلْتَ أنْ تُخَفِّفَ.

۴۵. It is part of magnanimity for you to be moderate and not extravagant, and to keep the promises you make.

۴۵_ مِنَ المُرُوَّهِ أنْ تَقْتَصِدَ فَلا تُسْرِفَ، وتَعِدَ فَلا تُخْلِفَ.

۴۶. Bearing the offences of one’s brothers is from magnanimity.

۴۶_ مِنَ المُرُوَّهِ اِحْتِمالُ جِناياتِ الإخْوانِ (المَعْرُوفِ).

۴۷. Nobody has carried a burden heavier than magnanimity.

۴۷_ ما حَمَلَ الرَّجُلُ حَمْلاً أثْقَلَ مِنَ المُرُوَّهِ.

۴۸. With affluence, magnanimity becomes manifested.

۴۸_ مَعَ الثَّرْوَهِ تَظْهَرُ المُرُوَّهُ.

.The magnanimity of a person is to the extent of his intellect .۴۹

۴۹_ مُرُوَّهُ الرَّجُلِ عَلی قَدْرِ عَقْلِهِ.

.The magnanimity of a person is [gauged by] the truthfulness of his speech .۵۰

۵۰_ مُرُوَّهُ الرَّجُلِ صِدْقُ لِسانِهِ.

.A person's magnanimity is in his tolerance of his brothers' mistakes .۵۱

۵۱_ مُرُوَّهُ الرَّجُلِ فِی احْتِمالِ عَثَراتِ إخْوانِهِ.

.The basis of magnanimity is truthful speech and doing good to others .۵۲

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مِلاكُ المُرُوَّهِ صِدْقُ اللِّسانِ وبَذْلُ الإحْسانِ.

The establishment of magnanimity is in struggling with your brother to make him obey Allah, the Glorified, and restraining him from disobeying Him, and increasing your censure [of him] for it. ۵۳

۵۳_ نِظامُ المُرُوَّهِ فى مُجاهَدَهِ أخيكَ عَلى طاعَهِ اللّهِ سُبْحانَهُ، وصَدِّهِ عَنْ مَعاصيهِ، وأنْ تُـكْثِرَ عَلى ذلِكَ مَلامَهُ،(وَأنْ تَكَثَّر عَلى ذلِكَ مَلامُهُ).

Magnanimity is not perfected except for the intelligent one. ۵۴

۵۴_ لاتَكْمُلُ المُرُوَّهُ إلاّ لِلَبيب.

There is no magnanimity like keeping clear of sins. ۵۵

۵۵_ لامُرُوَّهَ كَالتَّنَزُّهِ عَنِ المَ آثِمِ.

There is no magnanimity in one who has no determination. ۵۶

۵۶_ لامُرُوَّهَ لِمَنْ لاهِمَّهَ لَهُ.

Magnanimity is not completed except by bearing the hardships of good acts. ۵۷

۵۷ _ لاتَكْمُلُ المُرُوَّهُ إلاّ بِاحْتِمالِ جِناياتِ المَعْرُوفِ.

Magnanimity is evinced by increased modesty, generous giving and refraining from harming others. ۵۸

۵۸_ يُسْتَدَلُّ عَلَى المُرُوَّهِ بِكَثْرَهِ الحَياءِ، وبَذْلِ النَّدى، وكَفِّ الأذى.

The magnanimity of a person is evinced by [his] spreading goodness, granting favours and abandoning [putting others under] obligation. ۵۹

۵۹_ يُسْتَدَلُّ عَلى مُرُوَّهِ الرَّجُلِ بِبَثِّ المَعْرُوفِ، وَبَذْلِ الإحْسانِ، وتَرْكِ الاِمْتِنانِ.

Sickness

Sickness-المرض

.Sickness is [a form of] confinement of the body .۱

۱ـ اَلمَرَضُ حَبْسُ البَدَنِ.

.There are two things that should not be scorned: sickness and the poor relative .۲

۲ـ شَيْئانِ لايُؤْنَفُ مِنْهُما: اَلمَرَضُ، وذُوالقَرابَهِ المُفْتَقِرِ.

.One who hides his sickness from the physicians has betrayed his body .۳

۳ـ مَنْ كَتَمَ الأطِبّاءَ مَرَضَهُ خانَ بَدَنَهُ.

Whoever conceals his hidden ailment, his physician becomes incapable of curing .۴ .him

۴ـ مَنْ كَتَمَ مَكْنُونَ دائِهِ عَجَزَ طَبيبُهُ عَنْ شِفائِهِ.

.Sickness in one of the two confinements .۵

۵ـ اَلمَرَضُ أحَدُ

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الحَبْسَيْنِ.

Disputation And Argument

المراء والجدال-Disputation and argument

.Disputation is the seed of evil .١

١_ اَلمِراءُ بَذْرُ الشَّرِّ.

.Argument in religion corrupts certitude .٢

٢_ اَلْجَدَلُ فِی الدّينِ يُفْسِدُ اليَقينَ.

.The fruit of disputation is hatred .٣

٣_ ثَمَرَةُ المِراءِ الشَّحْناءُ.

.[Too much disputation is the cause of hatred [and enmity .۴

۴_ سَبَبُ الشَّحْناءِ كَثْرَةُ المِراءِ.

One should not dispute with six types of people: the jurist, the leader, the low, the .۵
.lewd, the woman and the child

۵_ سِتَّةٌ لايُمارُونَ: اَلْفَقيهُ وَالرَّئيسُ وَالدَّنیُّ والبَذیُّ والمَرْأَهُ وَالصَّبیُّ.

.One whose disputation increases does not remain safe from error .۶

۶_ مَنْ كَثُرَ مِراؤُهُ لَمْ يَأْمَنِ الغَلَطَ.

.Whoever accustoms himself to disputation, it becomes his habit .٧

٧_ مَنْ عَوَّدَ نَفْسَهُ المِراءَ صارَ دَيْدَنَهُ.

One who makes disputation his habit will not turn his night into day [and will remain .٨
.[in the darkness of ignorance

٨_ مَنْ جَعَلَ دَيْدَنَهُ المِراءَ لَمْ يُصْبِحْ لَيْلَهُ.

.One whose false disputations increase, his blindness from the truth persists .٩

٩ـ مَنْ كَثُرَ مِرائُهُ بِالْباطِلِ دامَ عَماؤُهُ عَنِ الحَقِّ.

.One who disputes with a fool has no intelligence .١٠

١٠ـ مَنْ مارَى السَّفيهَ فَلا عَقْلَ لَهُ.

.With excessive disputation, there can be no affection .١١

١١ـ لامَحَبَّهَ مَعَ كَثْرَهِ مِراء.

Joking

المزاح-Joking

.Joking is a [cause of] separation that is followed by rancour .١

١ـ اَلمُزاحُ فِرْقَهٌ تَتْبَعُها ضَغِيْنَهٌ.

Beware of recalling that which was funny in the speech [of others], even if you .٢ .narrate it from someone else

٢ـ إيّاکَ أنْ تَذْكُرَ مِنَ الكَلامِ (ماكانَ) مُضْحِكاً، وإنْ حَكَيْتَهُ عَنْ غَيْرِکَ.

.Excessiveness in joking is foolishness .٣

٣ـ اَلإفْراطُ فِی المَزْحِ خُرْقٌ.

Abandon [excessive] joking for indeed it is the conception of .۴

rancour.

۴_ دَعِ المُزاحَ فَإِنَّهُ لِقاحُ الضَّغينَهِ.

۵. In impudence and excessive joking there is foolishness.

۵_ فِي السَّفَهِ وكَثْرَهِ المُزاحِ الخُرْقُ.

۶. Too much joking diminishes one’s reverence [and dignity].

۶_ كَثْرَهُ المُزاحِ تُسْقِطُ الهَيبَهَ.

۷. Too much joking takes away prestige and brings about enmity [and rancour].

۷_ كَثْرَهُ المُزاحِ تُذْهِبُ البَهاءَ وتُوجِبُ الشَّهْناءَ.

۸. Everything has a seed, and the seed of enmity is joking.

۸_ لِكُلِّ شَيْء بَذْرٌ، وبَذْرُ العَداوَهِ المُزاحُ.

۹. One who jokes [excessively] is taken lightly.

۹_ مَنْ مَزَحَ اُسْتُخِفَّ بِهِ.

۱۰. One whose joking increases is deemed ignorant.

۱۰_ مَنْ كَثُرَ مُزاحُهُ اُسْتُجْهِلَ.

۱۱. One whose joking is excessive is considered a fool.

۱۱_ مَنْ كَثُرَ مُزاحُهُ اُسْتُحْمِقَ.

۱۲. One whose joking increases, his reverence [and dignity] decreases.

۱۲_ مَنْ كَثُرَ مُزاحُهُ قَلَّتْ هَيْبَتُهُ.

۱۳. One whose joking increases, his dignity diminishes.

۱۳_ مَنْ كَثُرَ مَزْحُهُ قَلَّ وَقارُهُ.

Whoever jokes excessively will never be without one who bears a grudge against .۱۴ .him and one who takes him lightly

۱۴_ مَنْ كَثُرَ مُزاحُهُ لَمْ يَخْلُ مِنْ حاقِد عَلَيْهِ ومُسْتَخِفّ بِهِ.

.Any time a person makes a joke, he parts with a portion of his intellect .۱۵

۱۵_ ما مَزَحَ امْرُءٌ مَزْحَةً إلاّ مَجَّ مِنْ عَقْلِهِ مَجَّةً.

Do not make fun of a noble person such that he ends up bearing a grudge against .۱۶ .you

۱۶_ لاتُمازِحِ الشَّريفَ فَيَحْقِدَ عَلَيْكَ.

Never make fun of a friend thereby turning him into an enemy, or of an enemy .۱۷ .thereby making him [want to] destroy you

۱۷_ لاتُمازِحَنَّ صَديقاً فَيُعادِيَكَ، ولاعَدُوّاً فَيُرْدِيَكَ.

Walking

Walking-المَشى

.Keep walking in your customary way (or with your ailment(۱)) as long as you can .۱

۱_ اِمْشِ بِدَأْبِكَ(بِدائِكَ)

.This is how it appears in Nahj al-Balāgha -۱

ما مَشی بِکَ.

Delay

المطل-Delay

.[Delay and obligation are the spoilers of [the] favour [one does to others .١

١_ اَلمَطَلُ والمَنُّ مُنَکِّدَا الإحْسانِ.

.Delay [in giving] is one of the two refusals .٢

٢_ اَلمَطَلُ أحَدُ المَنْعَیْنِ.

.Delay [and procrastination] is a chastisement of the soul .٣

٣_ اَلمَطَلُ عَذابُ النَّفْسِ.

Scheming

المكر-Scheming

.Scheming and malice are things that keep faith away .١

١_ اَلْمَکْرُ والغُلُّ مُجانِبَا الإیمانِ.

.Beware of scheming, for indeed scheming [and plotting] is a blameworthy quality .٢

٢_ إیّاکَ والمَکْرَ، فَإنَّ الْمَکْرَ لَخُلْقٌ ذَمیمٌ.

.Scheming is wickedness, deception is evil .٣

٣_ اَلمَکْرُ لُؤْمٌ، اَلخَدیعَهُ شُؤْمٌ.

.Scheming is the practice of the mutinous .۴

۴_ اَلمَکْرُ شیمَهُ المَرَدَهِ.

.Scheming is the trait of the wicked .۵

۵_ اَلمَكْرُ سَجِيَّهُ اللِّئامِ.

.[Scheming against one who trusts in you is ingratitude [and betrayal .۶

۶_ اَلمَكْرُ بِمَنِ ائْتَمَنَكَ كُفْرٌ.

.The bane of cleverness is scheming .۷

۷_ آفَهُ الذُّكاءِ اَلْمَكْرُ.

.The cornerstone of wisdom is eschewing deceptions .۸

۸_ رَأْسُ الحِكْمَهِ تَجَنُّبُ الخُدَعِ.

.Many a plotter has been struck down by his own stratagem .۹

۹_ رُبَّ مُحْتال صَرَعَتْهُ حيلَتُهُ.

The Devising Of Allah

مكر اللّه-The devising of Allah

.One who feels secure from the devising of Allah is destroyed .۱

۱_ مَنْ أمِنَ مَكْرَ اللّهِ هَلَكَ.

.One who feels secure from the devising [of Allah] meets with harm .۲

۲_ مَنْ أمِنَ المَكْرَ لَقِىَ الشَّـرَّ.

The Schemer And Plotter

الماكر والمكور-The schemer and the plotter

.The one who always hatches plots [against others] is a devil .۱

۱_ اَلمَكُورُ شَيْطانٌ.

The one who is always scheming [against others] is a devil in the form of a human .۲

.being

٢_اَلْمَكُورُ شَيْطانٌ فى صُورَهِ الإنْسانِ.

.One who schemes is afflicted by his own scheming .٣

٣_

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مَنْ مَكَرَ حاقَ بِهِ مَكْرُهُ.

Whoever schemes against people, Allah, the Glorified, turns his scheme back on .۴ .him

۴ـ مَنْ مَكَرَ بِالنَّاسِ رَدَّ اللّهُ سُبْحانَهُ مَكْرَهُ فی عُنُقِهِ.

.There is no trustworthiness in the schemer .۵

۵ـ لاأمانَهَ لِمَكُور.

.Evil scheming does not beset anyone but those who practice it .۶

۶ـ لايَحيقُ المَكْرُ السَّيئُ إلاّ بِأهْلِهِ.

Flattery

المَلَق-Flattery

Beware of flattery, for indeed flattery is not from the characteristics of faith [and .۱ .[the faithful

۱ـ إيّاکَ والمَلَقَ، فَإنَّ المَلَقَ لَيْسَ مِنْ خَلائِقِ الإيمانِ.

.Flattery is not part of the character of Prophets .۲

۲ـ لَيْسَ المَلَقُ مِنْ خُلْقِ الأنْبِياءِ.

.One whose flattery increases, his [sincere] joyfulness is not recognized .۳

۳ـ مَنْ كَثُرَ مَلَقُهُ لَمْ يُعْرَفْ بِشْرُهُ.

Verily only the one who does not flatter you [truly] adores you, and [only] one who .۴ .does not make you hear his praise for you [truly] praises you

۴ـ إنَّما يُحِبُّکَ مَنْ لايَتَمَلَّقُکَ ويُثْنی عَلَيْکَ مَنْ لايَسْمَعُکَ.

Kings And Rulers

الملوک-Kings and rulers

.A tyrant ruler and an immoral scholar are the most harmful of all people .۱

۱_ اَلسُّلْطانُ الجائِرُ، والعالِمُ الفاجِرُ أشَدُّ النّاسِ نِكايَةً.

Accompany the ruler with caution, the friend with humility and cheerfulness, and the .۲ .enemy with that which you can [use to] establish your proof over him

۲_ اِصْحَبِ السُّلْطانَ بِالحَذَرِ،وَ الصَّدِيقَ بِالتَّواضُعِ والبِشْرِ، والعَدُوَّ بِما تَقُومُ بِهِ عَلَيْهِ حُجَّتُكَ.

Verily the ruler is a trustee of Allah on earth, the establisher of justice in the lands .۳ .and among the people, and the one who deters people from misdeeds in the land

۳_ إنَّ السُّلْطانَ لأمينُ اللّهِ فِی الأرْضِ، ومُقيمُ العَدْلِ فِی البِلادِ

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والعِبادِ، ووَزَعَتُهُ فِی الأرْضِ.

.The tyrant king frightens the innocent .۴

۴ــ اَلسُّلْطانُ الجائِرُ يُخيفُ البَرِیَّ.

.[An evil commander commissions the vulgar one [to work for him .۵

۵ــ اَلأميرُ السُّوءُ يَصْطَنِعُ البَذِیَّ.

.The bane of kings is evil intentions .۶

۶ــ آفَةُ المُلُوكِ سُوءُ السَّريرَهِ.

.The bane of viziers is wicked inner thoughts .۷

۷ــ آفَةُ الْوُزَراءِ خُبْثُ السَّريرَهِ.

.The bane of leaders is weakness in politics .۸

۸ــ آفَةُ الزُّعَماءِ ضَعْفُ السِّياسَهِ.

.The bane of a kingdom is [having] weak defences .۹

۹ــ آفَةُ المُلْكِ ضَعْفُ الحِمايَهِ.

.[When you become the ruler then be kind [to your subjects .۱۰

۱۰ــ إذا مَلَكْتَ فَارْفُقْ.

When a king builds his kingdom on the foundations of justice and sustains it on the .۱۱ .pillars of reason, Allah helps his friends and forsakes his enemies

۱۱ــ إذا بَنَی المَلِکُ (مُلْكُهُ) عَلی قَواعِدِ العَدْلِ، ودَعَمَ بِدَعائِمِ العَقْلِ، نَصَرَهُ اللّهُ مُوالِيَهُ،وَ خَذَلَ مُعادِيَهُ.

When the ruler makes you come closer to him, then increase your exaltation of .۱۲ .him

۱۲ــ إذا زادَکَ السُّلْطانُ تَقْريباً فَزِدْهُ إجْلالاً.

.Kings have no affection .١٣

١٣_ اَلْمُلُوكُ لامَوَدَّهَ لَهُ(لَهُمْ).

.Transient and fleeting kingship is wretched and insignificant .١۴

١۴_ اَلمُلْكُ المُنْتَقِلُ الزّائِلُ حَقيرٌ يَسيرٌ.

.Being independent of [and not seeking anything from] kings is the best kingship .١۵

١۵_ اَلْغِنى عَنِ المُلُوكِ أفْضَلُ مُلْك.

.Boldness [and defiance] in front of the king is the quickest [means of] destruction .١۶

١۶_ اَلْجُرْأَهُ عَلَى السُّلْطانِ أعْجَلُ هُلْك.

.The adornment of kingship is justice .١٧

١٧_ زَيْنُ المُلْكِ اَلعَدْلُ.

.The wrath of kings is the messenger of death .١٨

١٨_ غَضَبُ المُلُوكِ رَسُولُ المَوْتِ.

.The merit of a king is in building prosperous cities .١٩

١٩_ فَضيلَهُ السُّلْطانِ عِمارَهُ البُلْدانِ.

It is seldom .٢٠

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.that the affection of kings and traitors lasts

۲۰_ قَلَّما تَدُومُ مَوَدَّهُ المُلُوكِ والخَوّانِ.

.The friendship of kings seldom lasts .۲۱

۲۱_ قَلَّما تَدُومُ خُلَّهُ المُلُوکُ (الْمَلُولِ).

The hearts of the people are the treasuries of their leader, so whatever he . ۲۲ .deposits in them, be it justice or oppression, he will find it there

۲۲_ قُلُوبُ الرَّعِيَّهِ خَزائِنُ راعيها، فَما أوْدَعَها مِنْ عَدْل أوْجَوْر وَجَدَهُ.

There is no reward with Allah, the Glorified, greater than the reward of a just ruler .۲۳ .and a benevolent man

۲۳_ لَيْسَ ثَوابٌ عِنْدَ اللّهِ سُبْحانَهُ أعْظَمُ مِنْ ثَوابِ السُّلْطانِ العادِلِ، والرَّجُلِ المُحْسِنِ.

.One who gains authority [usually] adopts partiality .۲۴

۲۴_ مَنْ مَلَکَ اِسْتَأْثَرَ.

.One who becomes haughty in his kingship has belittled it .۲۵

۲۵_ مَنْ تَکَبَّرَ فی سُلْطانِهِ صَغَّرَهُ.

.One whose aggression is prolonged, his rule [soon] comes to an end .۲۶

۲۶_ مَنْ طالَ عُدْوانُهُ زالَ سُلْطانُهُ.

.One whose kingship is tyrannical, his destruction becomes great .۲۷

۲۷_ مَنْ جارَ مُلْکُهُ عَظُمَ هُلْکُهُ.

.Whoever is betrayed by his vizier, his administration gets corrupted .۲۸

۲۸_ مَنْ خانَهُ وَزيرُهُ فَسَدَ تَدْبيرُهُ.

.One who fears your whip wishes for your death .۲۹

۲۹_ مَنْ خافَ سَوْطَکَ تَمَنّی مَوْتَکَ.

۳۰. One who relies upon your goodness is concerned about [the end of] your rule.

۳۰_ مَنْ وَثِقَ بِإحْسانِکَ أشْفَقَ عَلی سُلْطانِکَ.

۳۱. One who boldly [and defiantly] faces the ruler becomes vulnerable to disgrace.

۳۱_ مَنِ اجْتَرَأَ عَلَی السُلْطانِ فَقَدْ تَعَرَّضَ لِلْهَوانِ.

۳۲. Whoever betrays his king, his security is nullified.

۳۲_ مَنْ خانَ سُلْطانَهُ بَطَلَ أمانُهُ.

۳۳. One who is just in his kingship becomes needless of his aides.

۳۳_ مَنْ عَدَلَ فی سُلْطانِهِ اِسْتَغْنی عَنْ أعْوانِهِ.

۳۴. One

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.who is concerned about his kingship curtails his aggression

۳۴_ مَنْ أشْفَقَ عَلى سُلْطانِهِ قَصَّرَ عَنْ عُدْوانِهِ.

Whoever treats the people unjustly, Allah causes his reign to end and hastens his .۳۵ .ruin and destruction

۳۵_ مَنْ عامَلَ رَعِيَّتـَهُ بِالظُّلْمِ أزالَ اللّهُ مُلْكَهُ، وعَجَّلَ بَوارَهُ وَهُلْكَهُ.

.One who is tyrannical in his kingdom, the people wish for his annihilation .۳۶

۳۶_ مَنْ جارَ مُلْكَهُ (فی مُلْكِهِ) تَمَنَّى النّاسُ هُلْكَهُ.

One who unsheathes the sword of aggression is stripped of the grandeur of .۳۷ .kingship

۳۷_ مَنْ سَلَّ سَيْفَ العُدْوانِ سُلِبَ عِزَّ السُّلْطانِ.

One who seeks the favour of a king without [the proper] etiquette moves out from .۳۸ .safety into harm

۳۸_ مَنْ طَلَبَ خِدْمَهَ السُّلْطانِ بِغَيْرِ أدَب خَرَجَ مِنَ السَّلامَهِ إلَى العَطَبِ.

Whoever is tyrannical in his reign and increases his aggression, Allah will demolish .۳۹ .[his foundation and tear down his pillars [of kingship

۳۹_ مَنْ جارَ فی سُلْطانِهِ،وَ أكْثَرَ عُدْوانَهُ، هَدَمَ اللّهُ بُنْيانَهُ،وَ هَدَّ أرْكانَهُ.

Whoever is just in his rule and shows kindness [to the people], Allah will elevate his .۴۰ .stature and will strengthen [and grant victory to] his helpers

۴۰_ مَنْ عَدَلَ فی سُلْطانِهِ، وَبَذَلَ إحْسانَهُ، أعْلَى اللّهُ شَأْنَهُ، وأعَزَّ أعْوانَهُ.

One who makes his kingship subservient to his religion, every king will submit to .۴۱ .him

۴۱_ مَنْ جَعَلَ مُلْكَهُ خادِماً لِدينِهِ إنْقادَ لَهُ كُلُّ سُلْطان.

.When one makes his religion subservient to his kingship, every person will covet it .۴۲

۴۲_ مَنْ جَعَلَ دينَهُ خادِماً لِمُلْكِهِ طَمِعَ فيهِ كُلُّ إنْسان.

One who is occupied with [serving] the king will not [have time to] attend to his .۴۳ .brothers

۴۳_ مَنْ تَشاغَلَ

بِالسُّلْطانِ لَمْ يَتَفَرَّغْ لِلْاخْوانِ.

.It is a right upon the king to govern himself before his soldiers .۴۴

۴۴_ مِنْ حَقِّ المَلِكِ أنْ يَسُوسَ نَفْسَهُ قَبْلَ جُنْدِهِ.

.Disputing with kings takes away blessings .۴۵

۴۵_ مُنازَعَهُ المُلُوكِ تَسْلُبُ النِّعَمَ.

.Evil viziers are the helpers of tyrants and the brothers of wrongdoers .۴۶

۴۶_ وُزَراءُ السُّوءِ أعْوانُ الظَّلَمَهِ وإخْوانُ الأثَمَهِ.

Oppressive governors are the worst of the ummah and opponents of the [true] .۴۷
.leaders

۴۷_ وُلاهُ الجَوْرِ شِرارُ الأُمَّهِ، وأضْدادُ الأَئِمَّهِ.

Do not separate from your [rightful] ruler, thereby making the consequence of your .۴۸
.affair blameworthy

۴۸_ لاتَصَدَّعُوا عَلی سُلْطانِكُمْ فَتُذِمُّوا غِبَّ أمْرِكُمْ.

Never visit kings frequently, for they are such that if you accompany them they will .۴۹
.become weary of you and if you advise them sincerely they will debase you

۴۹_ لاتُـكْثِرَنَّ الدُّخُولَ عَلَی المُلُوكِ، فَإنَّهُمْ إنْ صَحِبْتَهُمْ مَلُّوكَ، وإنْ نَصَحْتَهُمْ غَشُّوكَ.

Do not desire to mingle with kings, for indeed they consider replying salutations to .۵۰
.be too much speech and striking the necks to be insignificant punishment

۵۰_ لاتَرْغَبْ فی خُلْطَهِ المُلُوكِ، فَإنَّهُمْ يَسْتَكْثِرُونَ مِنَ الكَلامِ رَدَّ السَّلامِ، ويَسْتَقِلُّونَ مِنَ العِقابِ ضَرْبَ الرِّقابِ.

Do not associate with the king in times of disturbance and upheaval, for indeed the .۵۱
sea is such that even when it is calm, the seafarer barely manages to remain safe in it,
!?so how would he fare with its turbulent winds and the tumultuous waves

۵۱_ لا تَلْتَبِسْ بِالسُّلْطانِ فى وَقْتِ اضْطِرابِ الأمُورِ عَلَيْهِ فَإنَّ البَحْرَ لايَكادُ يَسْلَمُ مِنْهُ راكِبُهُ مَعَ سُكُونِهِ، فَكَيْفَ مَعَ اخْتِلافِ رياحِهِ واضْطِرابِ أمْواجِهِ.

۵۲. Never desire to gain the affection of kings,

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for indeed they will forsake you when you are most intimate with them and they will cut you off when you are closest to them.

۵۲_ لاتَطْمَعَنَّ فی مَوَدَّهِ المُلُوکِ، فَإِنَّهُمْ یُوحِشُونَکَ آنَسَ ما تَکُونُ بِهِمْ وَیَقْطَعُونَکَ أقْرَبَ ما تَکُونُ إلَیْهِمْ.

۵۳. There is no prosperity [in the place] where the king passes (or is oppressive).

۵۳_ لایَکُونُ العِمْرانُ حَیثُ یَجُوزُ (یَجُورُ) السُّلْطانُ.

۵۴. When the intention of the king changes, the times change (or get corrupted).

۵۴_ إذا تَغَیَّرَتْ نِیَّهُ السُّلْطانِ تَغَیَّرَ (فَسَدَ) الزَّمانُ.

۵۵. When the king becomes enraged, Satan takes control [over him].

۵۵_ إذَا اسْتَشاطَ السُّلْطانُ تَسَلَّطَ الشَّیْطانُ.

۵۶. Seeking power [and sovereignty] is from the deceptions of Satan.

۵۶_ طَلَبُ السُّلْطانِ مِنْ خِداعِ الشَّیْطانِ.

۵۷. The justice of a king is the life of the populace and the prosperity of the creatures.

۵۷_ عَدْلُ السُّلْطانِ حَیاهُ الرَّعِیَّهِ وصَلاحُ البَرِیَّهِ.

۵۸. The worst of all rulers is one who is ruled by his vain desire.

۵۸ _ شَرُّ الأُمَراءِ مَنْ کانَ الهَوی عَلَیْهِ أمیراً.

۵۹. The worst of rulers is one whose subjects are oppressed.

۵۹_ شَرُّ الأُمَراءِ مَنْ ظُلِمَ رَعِیَّتُهُ.

۶۰. The king's courtier is like a person who is riding on a lion, people are envious of his status while he is more aware of his own [dangerous] position.

۶۰_ صاحِبُ السُّلْطانِ کَراکِبِ الأسَدِ، یُغْبَطُ بِمَوْقِفِهِ وهُوَ أعْرَفُ بِمَوْضِعِهِ.

۶۱. Partnership in sovereignty leads to turmoil.

۶۱ـ اَلشِّرْكَهُ فِي المُلْكِ تُؤَدّی إلَی الاِضْطِرابِ.

.Holding a post with kings is a key of tribulation and the seed of affliction .۶۲

۶۲ـ اَلمَكانَهُ مِنَ المُلُوكِ مِفْتاحُ المِحْنَهِ، وبَذْرُ الفِتْنَهِ.

.The best king is the just one .۶۳

۶۳ـ أفْضَلُ

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المُلوكِ العادِلُ.

۶۴. The best king is the one who has the most continent soul.

۶۴_ أفْضَلُ المُلوكِ أعَفُّهُمْ نَفْساً.

۶۵. The best of all kings in character is one whose justice prevails over all the people.

۶۵_ أفْضَلُ المُلوكِ سَجِيَّةً مَنْ عَمَّ النّاسَ بِعَدْلِهِ.

۶۶. The most exalted of rulers is one who is not ruled by his vain desires.

۶۶_ أجَلُّ الأُمَراءِ مَنْ لَمْ يَكُنِ الهَوى عَلَيْهِ أمِيراً.

۶۷. The most exalted of kings is one who has control over himself and spreads justice.

۶۷_ أجَلُّ المُلُوكِ مَنْ مَلَکَ نَفْسَهُ وبَسَطَ العَدْلَ.

۶۸. The best of kings is one whose action and intention are good, and who is just with his army and his people.

۶۸_ أفْضَلُ المُلُوكِ مَنْ حَسُنَ فِعْلُهُ ونِيَّتُهُ، وعَدَلَ فى جُنْدِهِ وَرَعِيَّتِهِ.

۶۹. The king who is in the best condition is one whose subjects become prosperous in his prosperity and whose justice prevails over all his people.

۶۹_ أحْسَنُ المُلُوكِ حالاً مَنْ حَسُنَ عَيْشُ النّاسِ فى عَيْشِهِ وعَمَّ رَعِيَّتَهُ بِعَدْلِهِ.

۷۰. The people whom one should be cautious of the most are the tyrannical king, the powerful enemy and the disloyal friend.

۷۰_ أحَقُّ النّاسِ أنْ يُحْذَرَ السُّلْطانُ الجائِرُ، والعَدُوُّ القادِرُ،وَ الصَّديقُ الغادِرُ.

۷۱. The most intelligent of kings is he who governs himself for the people in a way that will remove any proof against him and governs the people in a way that affirms his proof against them.

۷۱_ أعْقَلُ المُلُوكِ مَنْ ساسَ نَفْسَهُ لِلرَّعِيَّهِ بِما يَسْقُطُ عَنْهُ حُجَّتُها وساسَ الرَّعِيَّهَ بِما تَثْبُتُ بِهِ حُجَّتُهُ عَلَيْها.

.The kings are [supposed to be] defenders of the religion .۷۲

۷۲_ اَلمُلُوکُ

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حُماهُ الدّينِ.

۷۳. The king's crown is his justice.

۷۳ـ تاجُ المَلِكِ عَدْلُهُ.

۷۴. It is a right upon the king that he should govern himself [first] before his troops.

۷۴ـ حَقٌّ عَلَى المَلِكِ أنْ يَسُوسَ نَفْسَهُ قَبْلَ جُنْدِهِ.

۷۵. The best of commanders is one who has command over himself.

۷۵ـ خَيْرُ الأُمَراءِ مَنْ كانَ عَلى نَفْسِهِ أميراً.

۷۶. The best king is one who annihilates oppression and enlivens justice.

۷۶ـ خَيْرُ المُلُوكِ مَنْ أماتَ الجَوْرَ وأحْيَى العَدْلَ.

۷۷. The lassitude of a king is more harmful for the people than the oppression of a king.

۷۷ـ خَورُ السُّلْطانِ أشَدُّ عَلَى الرَّعِيَّهِ مِنْ جَوْرِ السُّلْطانِ.

۷۸. The alms-tax of the king is assisting the aggrieved.

۷۸ـ زَكاهُ السُّلْطانِ إغاثَهُ المَلْهُوفِ.

۷۹. The worst of kings is one who opposes justice.

۷۹ـ شَرُّ المُلُوكِ مَنْ خالَفَ الْعَدْلَ.

۸۰. The worst of viziers is one who is a vizier to the vicious.

۸۰ـ شَرُّ الوُزَراءِ مَنْ كانَ لِلأشْرارِ وَزيراً.

۸۱. Guard your position near your king, and be cautious of not being lowered from it by negligence towards that which raised you to it.

۸۱ـ اُحْرُسْ مَنْزِلَتَکَ عِنْدَ سُلْطانِکَ واحْذَرْ أنْ يَحُطَّکَ عَنْهَا التَّهاوُنُ عَنْ حِفْظِ ما رَقاکَ إلَيْهِ.

.Works are [only] accomplished by the [right] workers .۸۲

۸۲ـ اَلأعْمالُ تَسْتَقيمُ بِالعُّمالِ.

Mālik Al–Ashtar

مالك الأشتر-Malik al-Ashtar

He ('a) said about al-Ashtar al-Nakha'ī when he was informed about his death (may .۱ Allah have mercy upon him): If he was a mountain, he would have been a great one, no hoofed animal would have reached its peak and no bird would have been able to .fly over it

۱ـ وقالَ ـ عَلَيْهِ السَّلامُ ـ

فى حَقِّ الأشْتَرِ النَّخَعى لَمّا بَلَغَهُ وَفاتُهُ رَحِمَهُ اللّه: لَوْ كانَ جَبَلاً لَكانَ فِنْداً، لايَرتَقيهِ الحافِرُ، وَلا يُوفى عَلَيْهِ الطّائِرُ.

He (‘a) said about al-Ashtar al-Nakha‘ī: He is the sword of Allah that does not fail to strike and is not blunt in its edge; he is not impressed by any innovations nor is he led astray by misguidance [and temptation]. .۲

۲ـ وَقالَ ـ عَلَيْهِ السّلامُ ـ فى حَقِّ الأشْتَرِ النَخَعِى: هُوَ سَيْفُ اللّهِ لايَنْبُو عَنِ الضَّرْبِ، ولاكَليلُ الحَدِّ ولاتَسْتَهْويهِ بِدْعَةٌ، ولاتَتيهُ بِهِ غَوايَةٌ.

Angels

Angels-المَلائِكه

Verily with every person there are two angels who protect him, and when his time is up they leave him alone with his impending death, and verily the [decreed] lifetime [of a person] is a strong protective shield. .۱

۱ـ إنَّ مَعَ كُلِّ إنْسان مَلَكَيْنِ يَحْفَظانِهِ، فَإذا جاءَ أجَلُهُ خَلَّيا بَيْنَهُ وبَيْنَهُ، وَإنَّ الأجَلَ لَجُنَّةٌ حَصينَةٌ.

He (‘a) said about angels: They are captives of faith; neither divergence nor deviation breaks them from its hold. .۲

۲ـ وقالَ ـ عَلَيهِ السّلام ـ فى ذِكْرِ المَلائِكَهِ: هُمْ أُسَراءُ إيمان، لَمْ يَفُكَّهُمْ مِنْهُ (مِنْ ريقَتِهِ) زَيْغٌ ولاعُدُولٌ.

The Slave

The slave-المملوک

Many a slave is such that one cannot bear his separation. .۱

۱ـ رُبَّ مَمْلُوک لايُسْتَطاعُ فِراقُهُ.

Disposition

Disposition-الملکه

One whose disposition is good [with those who are under him] remains safe from annihilation. .۱

۱ــ مَنْ أحْسَنَ المَلَكَهَ أمِنَ الهَلَكَهَ.

One Who Is Fed–Up

الملول-One who is fed-up

.One who is fed-up has no [sense of] brotherhood .۱

۱ــ لَيْسَ لِمَلُول إخاءٌ.

.One who is fed-up has no magnanimity .۲

۲ــ لَيْسَ لِمَلُول مُرُوَّهٌ.

Never feel secure from the one who .۳

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is fed-up [with you] even if he is endowed with gifts for indeed there is no enjoyment .in lightening for the one who is plunged into darkness

٣_ لاتَأمَنَنَّ مَلُولاً وإنْ تَحلّى بِالصِّلَهِ، فَإنَّهُ لَيْسَ فِي البَرْقِ الخاطِفِ مُسْتَمْتَعٌ لِمَنْ يَخُوضُ الظُّلْمَهَ.

.There is no brotherhood for the one who is fed-up .۴

۴_ لاأُخُوَّهَ لِمَلُول

.There is no friendship for the one who is fed-up .۵

۵_ لاخُلَّهَ لِمَلُول.

Irritation

الملل-Irritation

.Irritation (or kingship) corrupts brotherhood .١

١_ اَلْمَلَلُ (المُلْكُ) يُفْسِدُ الأُ خُوَّهَ.

The Inaccessible

الممتنع-The inaccessible

.Every inaccessible thing is difficult to obtain and seek .١

١_ كُلُّ مُمْتَنِع صَعْبٌ مَنالُهُ ومَرامُهُ.

To Put [Others] Under Obligation

الْمَنّ والإمتنان-To put [others] under obligation

.Putting someone under obligation blackens the favour .١

١_ اَلْمَنُّ يُسَوِّدُ النِّعْمَهَ.

.Obligation is the corruptor of good actions .٢

٢ـ اَلْمَنُّ مُفْسِدَةُ الصَّنِيعَهِ.

٣. Obligation spoils the favour.

٣ـ اَلْمَنُّ يُنَـكِّدُ الإحْسانَ.

٤. Obligation corrupts the good act.

٤ـ اَلْمَنُّ يُفْسِدُ الصَّنيعَهَ.

٥. Obligation corrupts the favour.

٥ـ اَلْمَنُّ يُفْسِدُ الإحْسانَ.

٦. There is wickedness with obligation.

٦ـ اللُّؤْمُ مَعَ الاِمْتِنانِ.

٧. Doing acts of kindness along with obligation is vileness.

٧ـ اَلتَّكَرُّمُ مَعَ الاِمْتِنانِ لُؤْمٌ.

٨. The bane of generosity is obligation.

٨ـ آفَهُ السَّخاءِ المَنُّ.

٩. Through obligation the favour is spoilt.

٩ـ بِالمَنِّ يُكَدَّرُ الإحْسانُ.

١٠. By putting a lot of obligation, the good action is spoilt.

١٠ـ بِكَثْرَهِ المَنِّ تُـكَدَّرُ الصَّنيعَهُ.

١١. Prolonged obligation spoils the pureness of a good turn.

١١ـ طُولُ الاِمْتِنانِ يُكَدِّرُ صَفْوَ الإحْسانِ.

١٢. One who puts an obligation [on others] by his good action has oppressed

.magnanimity

۱۲_ ظَلَمَ المُرُوءَةَ مَنْ مَنَّ بِصنيعِهِ.

The oppression of favours is [through] the repulsiveness of [putting others under] .۱۳ .obligation

۱۳_ ظُلْمُ الإحْسانِ قُبْحُ الاِمْتِنانِ.

Too much obligation .۱۴

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.spoils the good action

۱۴_ كَثْرَهُ المَنِّ تُكَدِّرُ الصَّنيعَهَ.

One who puts an obligation [on others] with his kind act drops [and forgoes] his .۱۵ .gratitude

۱۵_ مَنْ مَنَّ بِمَعْرُوفِهِ أسْقَطَ شُكْرَهُ.

One who puts obligation with his goodness has spoilt the good act that he has .۱۶ .done

۱۶_ مَنْ مَنَّ بِمَعْرُوفِهِ فَقَدْ كَدَّرَ ما صَنَعَهُ.

.Whoever puts an obligation with his favour, it is as if he has not done a favour .۱۷

۱۷_ مَنْ مَنَّ بِإحْسانِهِ فَكَأنَّهُ لَمْ يُحْسِنْ.

.One who puts obligation with his good action corrupts it .۱۸

۱۸_ مَنْ مَنَّ بِمَعْرُوفِهِ أفْسَدَ هُ.

.Nothing spoils good actions like putting [others under] obligation .۱۹

۱۹_ ما كُدِّرَتِ الصَّنايِـعُ بِمِثْلِ الإمْتِنانِ.

.He who puts an obligation [on others] has not made his grant pleasing .۲۰

۲۰_ ما أَهْنَأَ العَطاءَ مَنْ مَنَّ بِهِ.

.One who puts [others under] obligation with his good act has not perfected it .۲۱

۲۱_ ما أَكْمَلَ المَعْرُوفَ مَنْ مَنَّ بِهِ.

.He who puts [others under] a lot of obligation has not made his good turn felicitous .۲۲

۲۲_ ما هَنَّأَ بِمَعْرُوفِهِ مَنْ كَثُرَ اِمْتِنانُهُ.

The sin of the charity given by the one who puts obligation is greater than its .۲۳

.reward

۲۳_ وِزْرُ صَدَقَهِ المَنّانِ يَغْلِبُ أجْرَهُ.

.One who puts [others under] obligation does no good to others .۲۴

۲۴_ لاصَنيعَهَ لِلْمُمْتَنِّ.

.There is no good deed with obligation .۲۵

۲۵_ لامَعْرُوفَ مَعَ مَنّ.

.There is no pleasure in the good turn of the obliger .۲۶

۲۶_ لالَذَّهَ لِصَنيعَهِ مَنّان.

.There is no evil quality more repulsive than [putting others under] obligation .۲۷

۲۷_ لاسَوْأَهَ أقْبَحُ مِنَ المَنِّ.

[people of goodness and beneficence, do not put [others under .۲۸

obligation with your favours for indeed favours and good turns are nullified by the .repulsiveness of [putting others under] obligations

٢٨_ يا أهْلَ المَعْرُوفِ والإحْسانِ لاتَمُنُّوا بإحْسانِكُمْ، فَإنَّ الإحْسانَ وَالمَعْرُوفَ يُبْطِلُهُ قُبْحُ الاِمْتِنانِ.

Beware of putting obligations with your good acts for indeed [putting others under] .٢٩ .obligation spoils favours

٢٩_ إيّاكَ والمَنَّ بِالمَعْرُوفِ فَإنَّ الاِمْتِنانَ يُكَدِّرُ الإحْسانَ.

Death

Death-المَوت

Death clings to you more closely than your own shadows and has greater authority .١ .over you than [you have over] yourselves

١_ اَلْمَوْتُ اَلْزَمُ لَكُمْ مِنْ ظِلِّكُمْ، وأمْلَكُ بِكُمْ (أمْلَكُكُمْ)مِنْ أنْفُسِكُمْ.

Continuously remember death and remember what you will face after death; and .٢ never wish for death except after being sure that you have fulfilled the condition for .[security [in the Hereafter

٢_ أَدِمْ ذِكْرَ المَوْتِ، وذِكْرَ ما تَقْدِمُ عَلَيْهِ بَعْدَ المَوْتِ ولاتَتَمَنَّ المَوْتَ إلاّ بِشَرط وَثيق.

Increase your remembrance of death and of the place you have to go suddenly and .٣ return to after death, until it comes to you while you are on your guard against it and have prepared yourself for it, and let it not come over you suddenly thereby taking .you by surprise

٣_ أكْثِرْ ذِكْرَ المَوْتِ وَما تَهْجِمُ عَلَيْهِ، وتُفْضى إلَيْهِ بَعْدَ المَوْتِ حَتّى يَأتِيَكَ، وَقَدْ أخَذْتَ لَهُ حِذْرَكَ،وَ شَدَدْتَ لَهُ أزْرَكَ، ولايَأتِيَكَ بَغْتَةً فَيَبْهَرَكَ.

Prepare yourselves for death for indeed it overshadows you .٤.

٤_ اِسْتَعِدُّوا لِلْمَوْتِ فَقَدْ أظَلَّكُمْ (أطَلَّكُمْ).

.Let your ears hear the call of death before it calls you .۵

۵_ أَسْمِعُوا دَعْوَةَ المَوْتِ آذانَكُمْ قَبْلَ أنْ یُدْعی بِکُمْ.

Remember the destroyer of pleasures and the spoiler of lustful desires .۶

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.and the caller towards separation

۶_ اُذْكُرُوا هادِمَ اللَّذّاتِ، ومُنَغِّصَ الشَّهَواتِ، وداعِيَ الشَّتاتِ.

Beware of death and be adequately prepared for it, [for by this] you will be happy in .۷ .your place of [final] return

۷_ اِحْذَرِ المَوْتَ، وأحْسِنْ لَهُ الإسْتِعْدادَ، تَسْعَدْ بِمُنْقَلَبِكَ.

Beware of insufficient provisions and increase your preparations for your . ۸ .departure

۸_ إحْذَرْ قِلَّهَ الزّادِ، وأكْثِرْ مِنَ الإسْتِعْدادِ لِرِحْلَتِكَ.

?[Is there nobody who is ready to meet his Lord before his soul leaves [his body .۹

۹_ ألا مُسْتَعِدٌّ لِلِقاءِ رَبِّهِ قَبْلَ زُهُوقِ نَفْسِهِ.

.The best gift for a believer is death .۱۰

۱۰_ أفْضَلُ تُحْفَهِ المُؤْمِنِ المَوْتُ.

.More severe than death is that which one seeks to be freed from through death .۱۱

۱۱_ أشَدُّ مِنَ المَوْتِ ما يُتَمَنّى الخِلاصُ مِنْهُ بِالمَوْتِ.

.Verily one who walks on the face of the earth will surely end up inside it .۱۲

۱۲_ إنَّ مَنْ مَشى عَلى ظَهْرِ الأرْضِ لَصائِرٌ إلى بَطْنِها.

Verily it behoves you to prepare for the matter about the timing of whose sudden .۱۳ .occurrence you have no knowledge of before it overcomes you

۱۳_ إنَّ أمْراً لاتَعْلَمُ مَتى يَفْجَأُكَ يَنْبَغى أنْ تَسْتَعِدَّ لَهُ قَبْلَ أنْ يَغْشاكَ.

Verily this matter has not started with you nor will it end with you, for this . ۱۴ companion of yours travels, so consider him to have gone on one of his travels, and if he comes back to you [then so be it], otherwise you are [all] going towards him [and

.[will meet him

۱۴_ إنَّ هذا الأمْرَ لَيْسَ بِكُمْ بَدَأَ، ولا إلَيْكُمُ انْتَهى، وقَدْ كانَ صاحِبُكُمْ هذا يُسافِرُ، فَعُدُّوهُ فى بَعْضِ سَفَراتِهِ،

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فَإنْ قَدِمَ عَلَيْكَمْ، وإلاّ قَدِمْتُم عَلَيْهِ.

Verily the one who approaches, bringing with him [either everlasting] felicity or .۱۵ .wretchedness, is deserving of the best preparation

۱۵_ إنَّ قادِماً يَقْدَمُ بِالفَوْزِ، أوِ الشِّقْوَهِ لَمُسْتَحِقٌّ لأفْضَلِ العُدَّهِ.

Indeed the absent one who is driven forward by the [succession of the] new night .۱۶ .and day, is indeed worthy of a quick return

۱۶_ إنَّ غائِباً يَحْدُوهُ الجَديدانِ اَللَّيْلُ والنَّهارُ، لَحَرِیٌّ بِسُرْعَهِ الأوْبَهِ.

Verily in front of you there is a path that covers a long distance, and severe .۱۷ hardships, and you cannot do without good exploration and acquiring the necessary .amount of provisions

۱۷_ إنَّ أمامَکَ طَرِيقاً ذا مَسافَه بَعيدَه، ومَشَقَّه شَديدَه، ولاغِنى بِکَ مِنْ حُسْنِ الاِرْتيادِ، وقَدْرِ بَلاغِکَ مِنَ الزّادِ.

Verily our statement: “Indeed we belong to Allah” is an affirmation we make to .۱۸ ourselves that we are owned and our statement: “Indeed we will return to Him” is an .affirmation to ourselves that we will die

۱۸_ إنَّ قَوْلَنا «إنّا لِلّهِ » إقْرارٌ عَلى أنْفُسِنا بِالمِلْكِ، وقَوْلَنا « إنّا إلَيْهِ راجِعُونَ » إقْرارٌ عَلى أنْفُسِنا بِالهُلْكِ.

Verily before you is an arduous mountain-pass [that is difficult to traverse] where .۱۹ the one with a light burden will be in a better condition than the one with a heavy burden and the one who has to go through it slowly will be worse off than the one who can pass through swiftly. Indeed its place of descent for you inevitably leads either to .Paradise or hellfire

۱۹_ إنَّ أمامَکَ عَقَبَهً كَؤُوداً، المُخِفُّ فيها أحْسَنُ حالاً مِنَ المُثْقِلِ، وَالمُبْطِئ

عَلَيْها أقْبَحُ أمْراً مِنَ المُسْرِعِ، إنَّ مَهْبِطَها بِكَ لامَحالَهَ عَلى جَنَّه أوْ نار.

Verily this death is a swift seeker – neither does the steadfast escape it nor does .۲۰ .the fleer frustrate it

۲۰_ إنَّ هذا المَوْتَ لَطالِبٌ حَثيثٌ، لايَفُوتُهُ المُقيمُ، ولا يُعْجِزُهُ مَنْ هَرَبَ.

Verily death is a relief for the one who was a slave to his lust and a prisoner of his .۲۱ vain desire, because the more his life lengthened the more his sins would increase .and his offenses against his soul would become worse

۲۱_ إنَّ فِى المَوْتِ لَراحَهٌ لِمَنْ كانَ عَبْدَ شَهْوَتِهِ، وأسْيرَ أهْوِيَتِهِ، لأنَّهُ كُلَّما طالَتْ حَياتُهُ كَثُرَتْ سَيِّئاتُهُ، وعَظُمَتْ عَلى نَفْسِهِ جِناياتُهُ.

Verily death has agonies that are more terrible than can ever be described or . ۲۲ .comprehended by the intellects of the people of this world

۲۲ _ إنَّ لِلْمَوْتِ لَغَمَرات، هِىَ أفْظَعُ مِنْ أنْ تُسْتَغْرَقَ بِصِفَه، أوْ تَعْتَدِلَ عَلى عُقُولِ أهْلِ الدُّنْيا.

.Verily death has been tied to your forelocks whilst this world coils behind you .۲۳

۲۳_ إنَّ المَوْتَ لَمَعْقُودٌ بِنَواصيكُمْ، والدُّنْيا تُطْوى مِنْ خَلْفِكُمْ.

Verily death is a visitor who is not loved, a killer who is not held accountable and an .۲۴ .invincible adversary

۲۴_ إنَّ المَوْتَ لَزائِرٌ غَيْرُ مَحْبُوب، وواتِرٌ (وَ واثِرٌ) غَيْرُ مَطْلُوب، وقِرْنٌ غَيْرُ مَغْلُوب.

.Departure [from this world] is imminent .۲۵

۲۵_ اَلرَّحيلُ وَشيكٌ.

.Death is soothing .۲۶

۲۶_ اَلْمَوْتُ مُريحٌ.

.The matter is near .۲۷

۲۷_ اَلأمْرُ قَريبٌ.

.[Death is expiration [and loss of opportunity .۲۸

۲۸_ اَلْمَوْتُ فَوْتٌ.

.(Death is a heedless watchman (or friend .۲۹

۲۹_ اَلْمَوْتُ رَقيبٌ (رَفيقٌ) غافِلٌ.

.Death is the gate of the Hereafter .۳۰

۳۰_ اَلْمَوْتُ بابُ

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الا خِرَه.

۳۱. White hair [of old age] is a messenger of death.

۳۱ـ اَلْمَشيبُ رَسُولُ المَوْتِ.

۳۲. Death is the first justice of the Hereafter.

۳۲ـ اَلْمَوْتُ أوَّلُ عَدْلِ الاخِرَه.

۳۳. Death is preferable to vileness.

۳۳ـ اَلْمَنِيَّهُ ولاالدَّنِيَّهُ.

۳۴. Death is separation from the transient abode and a journey to the everlasting abode.

۳۴ـ اَلْمَوْتُ مُفارَقَهُ دارِ الفَناءِ، وارْتِحالٌ إلى دارِ البَقاءِ.

۳۵. Verily you are on the run from the death whose fleer is not saved and must eventually meet it.

۳۵ـ إنَّکَ طَريدُ المَوْتِ الَّذی لايَنْجُو هارِبُهُ، ولابُدَّ أنَّهُ مُدْرِکُهُ.

۳۶. Verily behind you is a swift seeker in the form of death, so do not be negligent.

۳۶ـ إنَّ وَرائَکَ طالِباً حَثيثاًمِنَ المَوْتِ فَلا تَغْفُلْ.

۳۷. Verily you are all running away from the death which will take you if you remain steadfast [to resist it] and will catch up with you if you [try to] flee.

۳۷ـ إنَّكُمْ طُرَداءُ المَوْتِ، الَّذی إنْ أقَمْتُمْ أخَذَكُمْ، وإنْ فَرَرْتُمْ مِنْهُ أدْرَكَكُمْ.

۳۸. When death arrives, hopes are exposed.

۳۸ـ إذا حَضَرَتِ المَنِيَّهُ افْتَضَحَتِ الأُمْنِيَّهُ.

۳۹. When one cannot remain secure from the onslaught of death, then not being

.prepared for it is incompetence

۳۹_ إذا كانَ هُجُومُ المَوْتِ لايُؤمَنُ، فَمِنَ العَجْزِ تَرْكُ التَّأَهُّبِ لَهُ.

.Deaths cut off hopes .۴۰

۴۰_ اَلْمَنايا تَقْطَعُ الآمالَ.

When you are moving away [from this world] and death is moving towards you, .۴۱
!then how quickly you will meet each other

۴۱_ إذا كُنْتَ فى إدْبار، والمَوْتُ فى إقْبال، فَما أسْرَعَ المُلْتَقى.

When the bringer of the news of death comes frequently to you, he will [soon also] .۴۲
.announce your death to others

۴۲_ إذا

كَثُرَ النّاعى إلَيْکَ، قامَ النّاعى بِکَ.

The one who does not prepare for death and take benefit of respite is negligent of .۴۳ the onslaught of death.

۴۳_ تارِکُ التَّأَهُّبِ لِلْمَوْتِ، واغْتِنامِ المَهَلِ غافِلٌ عَنْ هُجُومِ الأجَلِ.

Begin your journey for you have been pushed forward and prepare for death for it .۴۴ has overshadowed you.

۴۴_ تَرَحَّلُوا فَقَدْ جُدَّبِکُمْ، واسْتَعِدُّوا لِلْمَوْتِ فَقَدْ أظَلَّکُمْ.

.Remembrance of death makes the means [and comforts] of this world seem trivial .۴۵

۴۵_ ذِکْرُ المَوْتِ یُهَوِّنُ أسْبابَ الدُّنْیا.

Sometimes the choker (or drinker) is choked by water [and dies] before quenching .۴۶ his thirst.

۴۶_ رُبَّما شَرِقَ شارِقٌ (شارِبٌ) بِالماءِ قَبْلَ رَیِّهِ.

.Death is the cause of loss .۴۷

۴۷_ سَبَبُ الفَوْتِ المَوْتُ.

Fill yourselves with desire for the bounties of Paradise, [and] you will love death .۴۸ and loathe [this worldly] life.

۴۸_ شَوِّقُوا أنْفُسَکُمْ إلی نَعیمِ الجَنَّهِ، تُحِبُّوا المَوْتَ وتَمْقُتُوا الحَیاهَ.

I am amazed at the one who forgets death while he sees others dying [around .۴۹ him].

۴۹_ عَجِبْتُ لِمَنْ نَسِیَ المَوْتَ وهُوَ یَری مَنْ یَمُوتُ.

I am amazed at the person who sees his body and his lifespan decreasing every .۵۰ day and still does not make preparations for death.

۵۰_ عَجِبْتُ لِمَنْ یَرى أَنَّهُ یُنْقَصُ کُلَّ یَوْم فى نَفْسِهِ وعُمْرِهِ وهُوَ لایَتَأَهَّبُ لِلْمَوْتِ.

.I am amazed at the one who fears the ambush [of death] and still does not desist .۵۱

۵۱_ عَجِبْتُ لِمَنْ خافَ البَیاتَ فَلَمْ یَکُفَّ.

.The end of death is loss .۵۲

۵۲_ غایَهُ المَوْتِ الفَوْتُ.

The absent death is more deserving of being awaited and is closer in its approach .۵۳
[than any other traveller whose

.[return is expected

۵۳_ غائِبُ المَوْتِ أحَقُّ مُنْـتَظَر وأقْرَبُ قادِم.

.In death there is [either] delight or regret .۵۴

۵۴_ فِی المَوْتِ غِبْطَهٌ أوْ نِدامَهٌ.

(In every soul there is death.(۱ .۵۵

۵۵_ فی کُلِّ نَفْس مَوْتٌ.

.In death there is comfort for the felicitous .۵۶

۵۶_ فِی المَوْتِ راحَهُ السُّعَداءِ.

.Death may [at times] be hastened .۵۷

۵۷_ قَدْ تُعاجِلُ المَنِیَّهُ.

.Every expected thing [eventually] arrives .۵۸

۵۸_ کُلُّ مُتَوَقَّع آت.

(Every comer is near.(۲ .۵۹

۵۹_ کُلُّ آت قَریبٌ.

.Every near one is close by .۶۰

۶۰_ کُلُّ قَریب دان.

.Every person will meet his death .۶۱

۶۱_ کُلُّ امْرِء لاق حِمامَهُ.

?How can one who is sought by death remain safe .۶۲

۶۲_ کَیْفَ یَسْلَمُ مَنِ المَوْتُ طالِبُهُ؟!

۶۳. How can you forget death while its signs are [constantly] reminding you [of it]?

۶۳_ كَيْفَ تَنْسَى المَوْتَ وآثارُهُ تُذَكِّرُكَ.

۶۴. For every rising one there is a setting.

۶۴_ لِكُلِّ ناجِمٍ أُفُولٌ.

۶۵. For every [being with a] soul there is death.

۶۵_ لِكُلِّ نَفْسٍ حِمامٌ.

۶۶. For every living thing there is death.

۶۶_ لِكُلِّ حَيّ مَوْتٌ.

۶۷. For all [beings with] souls there is death.

۶۷_ لِلنُّفُوسِ حِمامٌ.

۶۸. The affluent person will never be saved from death because of his abundant wealth.

۶۸_ لَنْ يَنْجُوَ مِنَ المَوْتِ غَنِيٌّ لِكَثْرَهِ مالِهِ.

۶۹. The poor person will never be saved from death because of his poverty.

۶۹_ لَنْ يَسْلَمَ مِنَ المَوْتِ فَقيرٌ لإقْلالِهِ.

۷۰. If death could be bought, the affluent would have surely bought it.

۷۰_ لَوْ أنَّ المَوْتَ يُشْتَرى لأشْتَراهُ الأغْنِياءُ.

۷۱. One who dies, passes away.

۷۱_ مَنْ ماتَ فاتَ.

۷۲. One who is certain of the [eventual] departure [from this world] prepares for the journey.

۷۲_ مَنْ أيْقَنَ بِالنُّقْلَهِ تَأَهَّبَ لِلْرَّحِيلِ.

.۷۳

.Or: In every breath there is death -۱

.Here the ‘comer’ being referred to is death -۲

.One who sees death with the eyes of his certitude, sees it nearby

٧٣ــ مَنْ رَأى المَوْتَ بِعَيْنِ يَقينِهِ رَاهُ قَريباً.

.One who sees death with the eyes of his hope, sees it far away .٧۴

٧۴ــ مَنْ رَأى الْمَوْتَ بِعَيْنِ أمَلِهِ رَاهُ بَعيداً.

.One who remembers death forgets his aspirations .٧۵

٧۵ــ مَنْ ذَكَرَ المَنِيَّهَ نَسِىَ الأُمْنِيَّهَ.

.[One who recalls the distance of his journey, prepares [for it .٧۶

٧۶ــ مَنْ تَذَكَّرَ بُعْدَ السَّفَرِ اِسْتَعَدَّ.

.One who frequently remembers death is saved from the deceptions of this world .٧٧

٧٧ــ مَنْ أكْثَرَ ذِكْرَ المَوْتِ نَجا مِنْ خِداعِ الدُّنْيا.

.One who is missed by the arrow of death is fettered by old age .٧٨

٧٨ــ مَنْ أخْطَأَهُ سَهْمُ المَنِيَّهُ قَــيَّدَهُ الهِرَمُ.

.One who anticipates death hastens towards good deeds .٧٩

٧٩ــ مَنْ تَرَقَّبَ المَوْتَ سارَعَ إلَى الْخَيْراتِ.

One who visualizes death before his very own eyes, the affairs of this world .٨٠ .become easy [and trivial] for him

٨٠ــ مَنْ صَوَّرَ المَوْتَ بَيْنَ عَيْنَيْهِ هانَ أمْرُ الدُّنْيا عَلَيْهِ.

One who frequently remembers death is pleased with whatever suffices him of .٨١ .this world

٨١ــ مَنْ أكْثَرَ ذِكْرَ المَوْتِ رَضِىَ مِنَ الدُّنْيا بِالكَفافِ.

Whoever frequently remembers death, his desire in [the pleasures of] this world is .٨٢

.reduced

۸۲_ مَنْ أكْثَرَ مِنْ ذِكْرِ المَوْتِ قَلَّتْ فِی الدُّنْیا رَغْبَتُهُ.

Whoever frequently remembers death is satisfied with the little he possesses of .۸۳ .this world

۸۳_ مَنْ ذَكَرَ المَوْتَ رَضِیَ مِنَ الدُّنْیا بِالیَسیرِ.

Whoever has [the angel of] death given charge over him, is overrun and . ۸۴ .annihilated by it

۸۴_ مَنْ وُكِّلَ بِهِ المَوْتُ إجتاحَهُ وأفْناهُ.

One who is sought by death cannot be saved .۸۵

.from it

۸۵ـ ما يَنْجُو مِنَ الْمَوتِ مَنْ طَلَبَهُ.

One who counts tomorrow as part of his lifetime has not recognized the reality of .۸۶ .death

۸۶ـ ما أنْزَلَ المَوْتَ مَنْزِلَهُ مَنْ عَدَّ غَداً مِنْ أجَلِهِ.

How beneficial death is for the one who has filled his heart with faith and God- .۸۷ !wariness

۸۷ـ ما أنْفَعَ المَوْتَ لِمَنْ أشْعَرَ الإيمانَ والتَّقْوى قَلْبَهُ.

The deaths of this world are easier to bear than the deaths [and chastisements] of .۸۸ .the Hereafter

۸۸ـ مَوْتاتُ الدُّنيا أهْوَنُ مِنْ مَوْتاتِ الآخِرَهِ.

We are the helpers of death and our lives are targets of mortality, so how can we .۸۹ expect to live forever while the night and day do not elevate anything in status but that they quickly destroyed that which they have built and separated that which they .have brought together

۸۹ـ نَحْنُ أعْوانُ المَنُونِ، وأنْفُسُنا نَصْبُ الحُتُوفِ، فَمِنْ أيْنَ نَرْجُو البَقاءَ، وهذا اللَّيْلُ والنَّهارُ لَمْ يَرْفَعا مِنْ شَيْء شَرَفاً إلاّ أسْرَعا الْكَرَّهَ فى هَدْمِ ما بَنَيا، وتَفْريقِ ما جَمَعا.

Are the people who have been given time to live [in this world] awaiting anything .۹۰ ?but the time of death, while the hour is close and the journey is at hand

۹۰ـ هَلْ (وأهْلُ مُدَّهِ البَقاءِ) يَنْتَظِرُ أهْلُ مُدَّهِ البَقاءِ، إلاّ آوِنَهَ الفَناءِ مَعَ قُرْبِ الزَّوالِ وأُزُوفِ الإنْتِقالِ.

Can the near ones repel [death] from you, or can the wailing [of the women and .۹۱ ?children] be of any benefit to you

۹۱ـ هَلْ يَدْفَعُ عَنْكُمْ الأقارِبُ، أوْ تَنْفَعُكُمْ النَّواحِبُ.

Far be it for death to lose the one whom it seeks or for the .۹۲

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.[one who flees it to get saved [from it

۹۲ـ هَيْهاتَ أنْ يَفُوتَ المَوْتَ مَنْ طَلَبَ أوْ يَنْجُوَ مِنْهُ مَنْ هَرَبَ.

.The arrival of death cuts off action and exposes [false] hopes .۹۳

۹۳ـ وافِدُ المَوْتِ يَقْطَعُ العَمَلَ، ويَفْضَحُ الأمَلَ.

The arrival of death expunges respite, brings the appointed time closer and dashes .۹۴
.[one's] hope

۹۴ـ وافِدُ المَوْتِ يُبيدُ المَهَلَ، ويُدْنِي الأجَلَ، ويُقْعِدُ الأمَلَ.

.There is no soother like death .۹۵

۹۵ـ لامُريحَ كَالمَوْتِ.

.[Death does not desist from extermination [and will annihilate all .۹۶

۹۶ـ لاتَرْعَوِي الْمَنِيَّةُ اخْتِراماً.

.There is none whose arrival is nearer than death .۹۷

۹۷ـ لاقادِمَ أقْرَبُ مِنَ الْمَوْتِ.

.There is no absent one that approaches quicker than death .۹۸

۹۸ـ لاغائِبَ أقْدَمُ مِنَ المَوْتِ.

.There is no blame on the one who flees from his death .۹۹

۹۹ـ لالَوْمَ لِهارِب مِنْ حَتْفِهِ.

Destiny holds sway over the expectations [and plans of man] until death occurs in .۱۰۰
.the [execution of his own] plans

۱۰۰ـ يَغْلِبُ (تَذِلُّ الأُمُورُ لِلْمَقادير) المِقْدارُ عَلَى التَّقْدِيرِ حَتّى يَكُونَ الحَتْفُ فِي التَّدْبيرِ.

It behoves the one who knows about the quickness of his departure to be well .۱۰۱

.prepared for the move

۱۰۱_ یَنْبَغی لِمَنْ عَرَفَ سُرْعَهَ رِحْلَتِهِ أنْ یُحسِنَ التَّأَهُّبَ لِنُقْلَتِهِ.

.Death is preferable to the shame of disgrace .۱۰۲

۱۰۲_ اَلْمَوْتُ ولا ابْتِذالُ الخِزْیَهِ.

.Death comes to every living thing .۱۰۳

۱۰۳_ اَلمَوْتُ یَأْتی عَلی کُلِّ حَیّ.

The Dead

الموتی-The dead

Do not remember the dead negatively [by recalling their bad actions] for this .۱ .suffices as a sin

۱_ لاتَذْکُرِ المَوْتی بِسُوء، فَکَفی بِذلِکَ إثْماً.

Wealth And Riches

المال والثروه-Wealth and riches

Wealth honours its possessor in this world and abases him in front .۱

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of Allah, the Glorified.

۱ـ اَلْمالُ یُكْرِمُ صاحِبَهُ فِی الدُّنْیا، ویُهینُهُ عِنْدَ اللّهِ سُبْحانَهُ.

۲. Wealth honours its possessor as long as he spends it and abases him when he is miserly with it.

۲ـ اَلْمالُ یُكْرِمُ صاحِبَهُ ما بَذَلَهُ، ویُهینُهُ ما بَخِلَ بِهِ.

۳. Wealth and children are the ornaments of this worldly life while good action is the tillage of the Hereafter.

۳ـ اَلْمالُ والبَنُونُ زِینَهُ الحَیاهِ الدُّنْیا، والعَمَلُ الصّالِحُ حَرْثُ الآخِرَهِ.

۴. Wealth elevates its possessor in this world but lowers him in the Hereafter.

۴ـ اَلْمالُ یَرْفَعُ صاحِبَهُ فی الدُّنْیا ویَضَعُهُ فِی الآخِرَهِ.

۵. Wealth is a burden for its possessor except that which he sends ahead from it [for the Hereafter].

۵ـ اَلْمالُ وَبالٌ عَلی صاحِبِهِ إلاّ ما قَدَّمَ مِنْهُ.

۶. Wealth is the tribulation of the soul and the plunder of calamities.

۶ـ اَلْمالُ فِتْنَهُ النَّفْسِ ونَهْبُ الرَّزایا.

۷. Wealth is reduced by spending [it] whereas knowledge grows when it is given away and shared with others]].

۷ـ اَلْمالُ تَنْقُصُهُ النَّفَقَهُ، وَالعِلْمُ یَـزْكُو عَلَی الإنْفاقِ.

۸. Hold on to wealth according to the extent of your need, and forward the rest for the day of your indigence.

۸ـ أمْسِكْ مِنَ المالِ بِقَدْرِ ضَرُورَتِكَ،وَ قَدِّمِ الفَضْلَ لِیَوْمِ فاقَتِكَ.

۹. Beware of reserving for yourself (or concealing) that which all the people have an

equal right to and turning a blind eye to what is manifest for the onlookers otherwise .it will surely be taken from you and given to someone else

۹ـ إیّاکَ والاِسْتیثارَ (الاِسْتِئثارَ)بِما لِلنّاسِ فیهِ أُسْوَةٌ، والتَّغابی عَمّا وَضَحَ لِلنّاظِرینَ فَإنَّهُ مَأْخُوذٌ مِنْکَ لِغَیْرِکَ.

The best wealth is that by .۱۰

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(which the freemen become enthralled.(۱

۱۰_ أَفْضَلُ المالِ مَا اسْتُرِقَّ بِهِ الأَحْرارُ.

.The best of all wealth is that by which men become enthralled .۱۱

۱۱_ أَفْضَلُ الأَمْوالِ مَا اسْتُرِقَّ بِهِ الرِّجالُ.

.The purest wealth is that which has been earned by its lawful means .۱۲

۱۲_ أَزْكَى المالِ مَا اكْتُسِبَ مِنْ حِلِّهِ.

.The most beneficial wealth is that by which the obligatory is fulfilled .۱۳

۱۳_ أَنْفَعُ المالِ ما قُضِىَ بِهِ الفَرْضُ.

.The purest wealth is that with which the Hereafter is bought .۱۴

۱۴_ أَزْكَى المالِ مَا اشْتُرِىَ بِهِ الآخِرَةُ.

.The best wealth is that which has been earned by its lawful means .۱۵

۱۵_ أَطْيَبُ الْمالِ مَا اكْتُسِبَ مِنْ حِلِّهِ.

.The best wealth is that which has the best effect upon you .۱۶

۱۶_ أَفْضَلُ الأَمْوالِ أَحْسَنُها آثَراً عَلَيْكَ.

.The best wealth is that by which the rights [of others] are fulfilled .۱۷

۱۷_ أَفْضَلُ الْمالِ ما قُضِيَتْ بِهِ الحُقُوقُ.

Verily your wealth is for the one who praises you in your lifetime and the one who .۱۸ .vilifies you after your death

۱۸_ إِنَّ مالَكَ لِحامِدِكَ فى حَياتِكَ، ولِذامِّكَ بَعْدَ وَفاتِكَ.

Verily a person comes to that which he has sent forward [of his good deeds] and .۱۹ .regrets [about] that which he has left behind

۱۹_ إنَّ المَرْءَ عَلى ما قَدَّمَ قادِمٌ، وعَلى ما خَلَّفَ نادِمٌ.

Verily Allah, the Glorified, has ordained the provisions of the poor in the wealth of .۲۰ the rich, so no poor person goes hungry but because of the withholding of the rich, .and Allah will question them about this

۲۰_ إنَّ اللّهَ سُبْحانَهُ فَرَضَ فى أمْوالِ الأغْنياءِ أقْواتَ الفُقَراءِ، فَما

Meaning the natural feeling of indebtedness a person feels when someone helps - ۱ .him, financially or otherwise

جاعَ فَقِيرٌ إلاّ بِما مَنَعَ غَنِيٌّ، واللّهُ سائِلُهُمْ عَنْ ذلِکَ.

Surely the person with the greatest regret on the Day of Resurrection will be the .۲۱ man who earns wealth without obeying [the commandments of] Allah, then a man inherits his wealth and spends it in obedience to Allah and through it enters Paradise .whereas the first one enters Hell because of it

۲۱_ إنَّ أعْظَمَ النّاسِ حَسْرَةً يَوْمَ القِيامَهِ، رَجُلٌ اکْتَسَبَ مالاً مِنْ غَيْرِ طاعَهِ اللّهِ، فَوَرَّثَهُ رَجُلاً أنْفَقَهُ فى طاعَهِ اللّهِ، فَدَخَلَ بِهِ الجَنَّهَ، ودَخَلَ بِهِ الأوَّلُ النّارَ.

Verily when a man dies people say: 'What has he left behind?' while the angels say: .۲۲ 'What has he sent forward?' Your forefathers are for Allah!(۱) Send some of your wealth forward, so that it may be a provision for you [in the Hereafter], and do not .leave all of it behind such that it becomes a [heavy] burden on you

۲۲_ إنَّ المَرْءَ إذا هَلَکَ قالَ النّاسُ: ما تَرَکَ؟ وقالَتِ المَلائِکَهُ ما قَدَّمَ؟ لِلّهِ آباؤُکُمْ، فَقَدِّمُوا بَعْضاً يَکُنْ لَکُمْ ذُخْراً، ولاتُخَلِّفُوا کُلاًّ فَيَکُونَ عَلَيْکُمْ کَلاًّ.

Verily the best wealth is that which earns praise and gratitude and brings about .۲۳ .reward and recompense

۲۳_ إنَّ خَيْرَ المالِ ما کَسَبَ ثَناءً وشُکْراً، وأوْجَبَ ثَواباً وأجْراً.

Verily the best wealth is that which bequeaths to you a provision [for the Hereafter] .۲۴ .and a legacy, and earns you praise and reward

۲۴_ إنَّ خَيْرَ الْمالِ ما أوْرَثَکَ ذُخْراً وذِکْراً، وأکْسَبَکَ حَمْداً وَأجْراً.

Indeed the best wealth is that by which the freeman is enthralled and [by which] .۲۵ reward

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The Arabs use this phrase to show reverence and respect for a person or persons -۱ .by connecting them to Allah

is earned.

٢٥_ إنَّ أَفْضَلَ الأَمْوالِ مَا اسْتُرِقَّ بِهِ حُرٌّ، واسْتُحِقَّ بِهِ أجْرٌ.

٢۶. Verily your wealth cannot fulfil the needs of all the people, so reserve it specifically for the followers of the truth.

٢۶_ إنَّ مالَكَ لايُغْنى جَميعَ النّاسِ، فَاخْصُصْ بِهِ أهْلَ الحَقِّ.

٢٧. Wealth is reckoning [in the Hereafter].

٢٧_ اَلمالُ حِسابٌ.

٢٨. Wealth is a borrowed loan [and will not remain with you forever].

٢٨_ اَلْمالُ عارِيَةٌ.

٢٩. Verily that which is in your possession has had an owner before you and will go to someone after you. You are only amassing [wealth] for one of two kinds of people: either the one who will use what you amassed in obedience to Allah, thereby becoming felicitous by that which made you wretched, or the one who will use what you amassed in disobedience to Allah, thereby becoming wretched by what you amassed, and neither of these two deserve to be preferred by you over yourself or of being carried by you on your back.

٢٩_ إنَّ الَّذى فى يَدَيْكَ قَدْ كانَ لَهُ أهْلٌ قَبْلَكَ، وهُوَ صائِرٌ إلى مَنْ بَعْدَكَ، وإنَّما أنْتَ جامِعٌ لأحَدِ رَجُلَيْنِ: إمّا رَجُل عَمِلَ فيما جَمَعْتَ بِطاعَةِ اللّهِ فَسَعِدَ بِما شَقيتَ بِهِ، أوْ رَجُل عَمِلَ فيما جَمَعْتَ بِمَعْصيَةِ اللّهِ فَشَقِىَ بِما جَمَعْتَ، ولَيْسَ أحَدُ هذَيْنِ أهْلاً أنْ تُؤْثِرَهُ عَلى نَفْسِكَ، ولاتَحْمِلَ لَهُ عَلى ظَهْرِكَ.

٣٠. Wealth is the plunder of calamities.

٣٠_ اَلْمالُ نَهْبُ الحَوادِثِ.

٣١. Wealth is a solace [and comfort] for the heir (or heirs).

٣١_ اَلْمالُ سُلْوَةُ الوارِثِ (الوُرّاثِ).

.Wealth strengthens one who [is weak and] lacks support .۳۲

۳۲_ اَلْمالُ یُقَوّی غَیْرَ الأَیِّدِ.

People .۳۳

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(serve wealth, wealth does not serve people.(۱)

۳۳_ اَلرِّجالُ تُفيدُ المالَ، اَلمالُ ما أفادَ الرِّجالَ.

.Wealth is the leader of the wicked .۳۴

۳۴_ اَلْمالُ يَعْسُوبُ الفُجّارِ.

.Wealth is the object of desires .۳۵

۳۵_ اَلْمالُ مادَّةُ الشَّهَواتِ.

.Wealth strengthens one's hopes .۳۶

۳۶_ اَلْمالُ يُقَوِّى الآمالَ.

.Wealth manifests the intrinsic natures of the people and their characters .۳۷

۳۷_ اَلْمالُ يُبْدِى جَواهِرَ الرِّجالِ وخَلائِقَها.

.Wealth corrupts the outcomes and extends the [false] hopes .۳۸

۳۸_ اَلْمالُ يُفْسِدُ المَ آلَ ويُوَسِّعُ الآمالَ.

.Wealth is the cause of trials and the plunder of calamities .۳۹

۳۹_ اَلْمالُ لِلْفِتَنِ سَبَبٌ، ولِلْحَوادِثِ سَلَبٌ.

.Wealth is the inviter of difficulty and the riding mount of hardship .۴۰

۴۰_ اَلْمالُ داعِيَهُ التَّعَبِ ومَطِيَّهُ النَّصَبِ.

.Wealth does not benefit you until it parts from you .۴۱

۴۱_ اَلْمالُلايَنْفَعُكَ حَتّى يُفارِقَكَ.

Verily only the wealth which you send ahead for your Hereafter is yours, while that .۴۲ .which you leave behind belongs to your heirs

۴۲_ إنَّما لَکَ مِنْ مالِکَ ما قَدَّمْتَهُ لآخِرَتِکَ، وَما أخَّرْتَهُ فَلِلْوارِثِ.

When you accumulate wealth, then you are [actually] a representative for another .۴۳ .person who will rejoice with it while you become miserable

۴۳_ إذا جَمَعْتَ المالَ فَأنْتَ فيهِ وَکيلٌ لِغَيْرِکَ يَسْعَدُ بِهِ وتَشْقى أنْتَ.

When you send forth your wealth for your Hereafter and leave [the affair of] your .۴۴ heirs in the hands of Allah, you will be felicitous by that which you have forwarded and .Allah will take good care of those whom you leave behind

۴۴_ إذا قَدَّمْتَ مالَکَ لآخِرَتِکَ واسْتَخْلَفْتَ اللّهَ سُبْحانَهُ عَلى مَنْ خَلَّفْتَهُ مِنْ بَعْدِکَ، سَعِدْتَ بِما قَدَّمْتَ وأحْسَنَ اللّهُ لَکَ الخَلافَهَ عَلى مَنْ خَلَّفْتَ.

It is .۴۵

.Or: People acquire wealth, wealth does not acquire [and win over] people -۱

.by overcoming [one's] fears that wealth is acquired

۴۵_ بِرُكُوبِ الأَهْوالِ تُكْتَسَبُ الأَمْوالُ.

.The affluence of this world is the poverty of the Hereafter .۴۶

۴۶_ ثَرْوَهُ الدُّنْيا فَقْرُ الآخِرَهِ.

.Abundance of wealth causes destruction, makes one rebellious and perishes .۴۷

۴۷_ ثَرْوَهُ المالِ تُرْدى،وَ تُطْغى، وتَفْنى.

Love of wealth is the cause of tribulations and love of leadership is the root of .۴۸ .tribulations

۴۸_ حُبُّ المالِ سَبَبُ الفِتَنِ وحُبُّ الرِّياسَهِ رَأسُ المِحَنِ.

.Love of wealth corrupts the [final] outcome .۴۹

۴۹_ حُبُّ المالِ يُفْسِدُ المَ آلَ.

.Love of wealth strengthens [false] hopes and corrupts actions .۵۰

۵۰_ حُبُّ المالِ يُقَوِّىَ الآمالَ، ويُفْسِدُ الأعْمالَ.

.Love of wealth weakens faith and corrupts certitude .۵۱

۵۱_ حُبُّ المالِ يُوهِنُ الدّينَ، ويُفْسِدُ اليَقينَ.

.The best of your wealth is that which safeguards your dignity .۵۲

۵۲_ خَيْرُ أمْوالِكَ ما وَقى عِرْضَكَ.

.The best wealth is that which enthrals a freeman .۵۳

۵۳_ خَيْرُ الأمْوالِ مَا اسْتَرَقَّ حُرّاً.

.The best wealth is that which helps one perform noble deeds .۵۴

۵۴_ خَيْرُ الأمْوالِ مَا أعانَ عَلَى المَكارِمِ.

.The best of your wealth is that which suffices you .۵۵

۵۵_ خَيْرُ أمْوالِكَ ما كَفاكَ.

Take from the most precious of your possessions and spend it on that for which .۵۶ .your Lord will elevate your lofty deeds

۵۶_ خُذُوا مِنْ كَرائِمِ أمْوالِكُم ما يَرْفَعُ بِهِ رَبُّكُمْ سَنِيَّ أعْمالِكُمْ.

.Many a person accumulates [wealth] for one who is not grateful to him .۵۷

۵۷_ رُبَّ جامِعٍ لِمَنْ لايَشْكُرُهُ.

.[The alms-tax of wealth is benefitting others [with it .۵۸

۵۸_ زَكاةُ المالِ الإفْضالُ.

.The worst [type of] wealth is that which earns censure .۵۹

۵۹_ شَرُّ الأمْوالِ ما أكْسَبَ المَذامَّ.

The worst wealth is that .۶۰

which does not benefit [and fulfil the need of] its owner.

۶۰ـ شَرُّ الأمْوالِ ما لَمْ يُغْنِ عَنْ صاحِبِهِ.

۶۱. The worst wealth is that from which nothing is spent in the way of Allah and the [obligatory] zakāt of which is not paid.

۶۱ـ شَرُّ المالِ مالَمْ يُنْفَقْ فى سَبيلِ اللّهِ مِنْهُ، ولَمْ تُؤَدَّ زَكاتُهُ.

۶۲. The worst wealth is that from which the right of Allah, the Glorified, is not given.

۶۲ـ شَرُّ الأمْوالِ ما لَمْ يَخْرُجْ مِنْهُ حَقُّ اللّهِ سُبْحانَهُ.

۶۳. The owner of wealth is faces difficulty and one who gains victory through evil [means] has [actually] been defeated.

۶۳ـ صاحِبُ المالِ مَتْعُوبٌ، والغالِبُ بِالشَّرِّ مَغْلُوبٌ.

۶۴. Little [wealth] that suffices is better than a lot which makes one insolent.

۶۴ـ قَليلٌ يَكْفى خَيْرٌ مِنْ كَثير يُطْغى.

۶۵. The little that saves [one from hellfire] is better than plenty that destroys.

۶۵ـ قَليلٌ يُنْجى خَيْرٌ مِنْ كَثير يُرْدى.

۶۶. Send forth some [of your wealth] as it will be [beneficial] for you [in the Hereafter], and do not leave all of it behind as this will become a burden for you.

۶۶ـ قَدِّمُوا بَعْضاً يَكُنْ لَكُمْ، ولاتُخَلِّفُوا كُلاًّ فَيَكُونَ عَلَيْكُمْ.

۶۷. How many a person accumulates that which he will leave behind.

۶۷ـ كَمْ مِنْ جامِع ما سَوْفَ يَتْرُكُهُ.

۶۸. How often it is that one who gets less, benefits while one who gets more, loses.

۶۸ـ كَمْ مِنْ مَنْقُوص رابِح ومَزيد خاسِــر.

.Increased wealth corrupts the hearts and gives rise to sins .۶۹

۶۹_ كَثْرَةُ المالِ تُفْسِدُ القُلُوبَ وتُنْشِئُ الذُّنُوبَ.

Be a [generous] donor with your [own] wealth while being cautious with the wealth .۷۰

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.of others

۷۰ــ کُنْ بِمالِکَ مُتَبَرِّعاً، وعَنْ مالِ غَیْرِکَ مُتَوَرِّعاً.

That portion of your wealth which teaches you a lesson and earns you gratitude .۷۱ .[will never go [to waste

۷۱ــ لَنْ یَذْهَبَ مِنْ مالِکَ ما وَعَظَکَ، وحازَ لَکَ الشُّکْرَ.

He who does not reform his [means of earning or spending] wealth has not earned .۷۲ .it

۷۲ــ لَمْ یَکْتَسِبْ مالاً مَنْ لَمْ یُصْلِحْهُ.

One who does not spend [his] wealth [in the way of Allah] has not been blessed with .۷۳ .wealth

۷۳ــ لَمْ یُرْزَقِ المالَ مَنْ لَمْ یُنْفِقْهُ.

That portion of your wealth which is used to safeguard your dignity has not gone .۷۴ .[[to waste

۷۴ــ لَمْ یَذْهَبْ مِنْ مالِکَ ما وَقی عِرْضَکَ.

.That part of your wealth which is used to fulfil your obligations has not been lost .۷۵

۷۵ــ لَمْ یَضَعْ مِنْ مالِکَ ما قَضی فَرْضَکَ.

A person does not give his wealth to the one who has no right to it, or his favour to .۷۶ one who is not deserving of it, but that Allah deprives him of their gratefulness and .their love, too, would be for others

۷۶ــ لَمْ یَضَعِ اِمْرُءٌ مالَهُ فی غَیْرِ حَقِّهِ أوْ مَعْرُوفَهُ فی غَیْرِ أهْلِهِ إلاّ حَرَمَهُ اللّهُ شُکْرَهُمْ وَکانَ لِغَیْرِهِ وُدَّهُمْ.

.[One who gives [generously from] his wealth makes [others] subservient [to him .۷۷

۷۷ــ مَنْ بَذَلَ مالَهُ اِسْتَعْبَدَ.

.One who earns his wealth from unlawful sources damages his Hereafter .۷۸

۷۸ـ مَنِ اكْتَسَبَ مالاً مِنْ غَيْرِ حِلِّهِ أضَرَّ بِ آخِرَتِهِ.

One who accumulates wealth so that he can benefit people [with it] is obeyed by .۷۹ them and one who accumulates [it] for

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himself is disregarded by them.

٧٩_ مَنْ جَمَعَ المالَ لِيَنْفَعَ بِهِ النّاسَ أطاعُوهُ ومَنْ جَمَعَ لِنَفْسِهِ أضاعُوهُ.

٨٠. One who considers wealth to be precious, regards people as insignificant.

٨٠_ مَنْ كَرُمَ عَلَيْهِ الْمالُ هانَتْ عَلَيْهِ الرِّجالُ.

٨١. Whoever spends his wealth in the way of Allah, He quickly replaces it [for him].

٨١_ مَنْ بَذَلَ فی ذاتِ اللّهِ مالَهُ عَجَّلَ لَهُ الخَلَفَ.

٨٢. Whoever withholds wealth from the one who praises him bequeaths it to one who does not praise him.

٨٢_ مَنْ مَنَعَ الْمالَ مَنْ يَحْمَدُهُ وَرَّثَهُ مَنْ لايَحْمَدُهُ.

٨٣. One who earns wealth from sources that are unlawful, spends it in the places that are unworthy [and inappropriate].

٨٣_ مَنْ يَكْتَسِبْ مالاً مِنْ غَيْرِ حِلِّهِ يَصْرِفْهُ فی غَيْرِ حَقِّهِ.

٨۴. One who does not let go [of his wealth] while he is praised will have to leave [it] while he is vilified.

٨۴_ مَنْ لَمْ يَدَعْ وهُوَ مَحْمُودٌ يَدَعْ وهُوَ مَذْمُومٌ.

٨۵. One who does not forward his wealth for his Hereafter while he is [sure to be] rewarded [for it], leaves it behind while he is sinful.

٨۵_ مَنْ لَمْ يُقَدِّمْ مالَهُ لآخِرَتِهِ وهُوَ مَأجُورٌ، خَلَّفَهُ وهُوَ مَأثُومٌ.

٨۶. One whose wealth is stripped away by disasters, gains from it the benefit of caution.

٨۶_ مَنْ سَلَبَتْهُ الحَوادِثُ مالَهُ، أفادَتْهُ الحَذَرُ.

٨٧. Never waste your wealth in other than what is good [and right].

۸۷_ لاتُضَيِّعَنَّ مالَكَ فی غَيْرِ مَعْرُوف.

Do not spend your wealth in sinful acts thereby coming before your Lord without .۸۸ .any [good] deed

۸۸_ لاتَصْرِفْ مالَكَ فِی المَعاصی، فَتَقْدَمَ عَلی رَبِّكَ بِلا عَمَل.

,Never leave behind anything from this world .۸۹

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for indeed you will [only] be leaving it for one of two types of people: either the man who uses it in obedience to Allah, so he becomes felicitous by that which made you wretched, or the man who uses it in disobeying Allah, in which case you will have been a helper for him in his disobedience, and neither of these two deserves to be preferred by you over yourself.

٨٩_ لاتُخْلِفَنَّ وَراءَک شَيْئاً مِنَ الدُّنْيا فَإِنَّک تُخَلِّفُهُ لأحَدِ رَجُلَيْنِ: إمّا رَجُل عَمِلَ فيهِ بِطاعَهِ اللّهِ فَسَعِدَ بِما شَقيتَ بِهِ، وإمّا رَجُل عَمِلَ فيهِ بِمَعْصيَهِ اللّهِ فَكُنْتَ عَوْناً لَهُ عَلَى المَعْصِيَهِ، ولَيْسَ أحَدُ هذَيْنِ حَقيقاً أنْ تُؤْثِرَهُ عَلى نَفْسِک.

٩٠. Love of wealth and praise do not go together.

٩٠_ لاتَجْتَمِعُ حُبُّ المالِ والثَّناءُ.

٩١. There is no pride in wealth except when accompanied with generosity.

٩١_ لافَخْرَ فى الْمالِ إلاّ مَعَ الجُودِ.

٩٢. Little that suffices is better than a lot which makes one insolent.

٩٢_ يَسيرٌ يَكْفى خَيْرٌ مِنْ كَثير يُطْغى.

٩٣. Worldly wealth and power turns the mistake of its owner into a proper act and the proper act of his opponent into a mistake.

٩٣_ اَلدَّوْلَهُ تَرُدُّ خَطاءَ صاحِبِها صَواباً وصَوابَ ضِدِّهِ خَطاءً.

Inclination

Inclination-الميل والأواء

١. Everything inclines towards its [own] kind.

١_ كُلُّ شَیْء يَميلُ إلى جِنْسِهِ.

٢. Every person inclines towards one who is like him.

٢_ كُلُّ أمْر يَميلُ إلى مِثْلِهِ.

.Every bird stays close to its [own] kind .۳

۳ــ كُلُّ طَيْرٍ يَأْوى إلى شَكْلِهِ.

Nobility And The Noble

النّبل والنبلاء-Nobility and the noble

Nobility is [attained] by adorning [oneself] with generosity and fulfilling [one's] . ۱ .promises

۱ــ اَلنُّبْلُ بِالتَّحَلِّی

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بِالجُودِ والوَفاءُ بِالْعُهُودِ.

.Verily nobility is nothing but the shunning of disgraceful actions .۲

۲ــ إنَّما النُّبْلُ اَلتَّبــرِّی عَنِ الْمَخازی.

The habits of the noble ones are: generosity, suppressing anger, forgiveness and .۳ .forbearance

۳ــ عادَةُ النُّبَلاءِ السَّخاءُ والْكَظْمُ والْعَفْوُ والْحِلْمُ.

.The symbol of nobility is doing good to people .۴

۴ــ عُنْوانُ النُّبْلِ الإحْسانُ إلَی النّاسِ.

.It is from nobility for a man to spend his wealth and safeguard his dignity .۵

۵ــ مِنْ النُّبْلِ أنْ يَبْذُلَ الرَّجُلُ مالَهُ ويَصُونَ عِرْضَهُ.

.Acting on the principle of justice is from the signs of nobility .۶

۶ــ مِنْ عَلاماتِ النُّبْلِ اَلْعَمَلُ بِسُنَّهِ الْعَدْلِ.

The nobility of a man is evinced by the paucity of his speech and his merit is .۷ .deduced from his abundant tolerance

۷ــ يُسْتَدَلُّ عَلی نُبْلِ الرَّجُلِ بِقِلَّهِ مَقالِهِ وعَلی تَفَضُّلِهِ بِكَثْرَهِ إحْتِمالِهِ.

Attentiveness

الإنتباه-Attentiveness

.Be a community that is cried out to so they wake up .۱

۱ــ كُونُوا قَوْماً صيحَ بِهِمْ فَانْتَــبَهُوا.

.Alertness of the eyes does not benefit while the hearts are negligent .۲

۲ــ إنْتِباهُ الْعُيُونِ لايَنْفَعُ مَعَ غَفْلَهِ الْقُلُوبِ.

?!Is there no one who will wake from his slumber before the time of his death .۳

۳_ ألا مُتَنَبِّهٌ مِنْ رَقْدَتِهِ قَبْلَ حِينِ مَنِيَّتِهِ.

Prophets, Messengers And Imams

الأنبياء والرسل والأئمه-Prophets, Messengers and Imams

Listen to your godly leader, keep your hearts open for him and listen [to him] if he .۱ calls out to you.

۱_ اِسْتَمِعُوا مِنْ رَبّانِيِّكُمْ وأَحْضِرُوهُ قُلُوبَكُمْ واسْمَعُوا إنْ هَتَفَ بِكُمْ.

Listen to (or accept) advice from the one who gifts it to you and preserve it in your .۲ minds.

۲_ اِسْمَعُوا (اِقْبَلُوا) النَّصِيْحَهَ مِمّنْ أهْداها إلَيْكُمْ واعْقِلُوها عَلى أنْفُسِكُمْ.

Messengers .۳

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of Allah, the Glorified, are interpreters of the truth and intermediaries between the .Creator and the creation

٣ـ رُسُلُ اللّهِ سُبْحانَهُ تَراجِمَهُ الْحَقِّ والسُّفَراءُ بَيْنَ الْخالِقِ وَالْخَلْقِ.

.The Messengers of Allah have a clear elucidation for every [divine] command .۴

۴ـ لِرُسُلِ اللّهِ فى كُلِّ حُكْم تَبْيينٌ.

Success, Prosperity And Salvation

النّجاح والنّجاه والنجح-Success, prosperity and salvation

.The most successful of you are the most truthful among you .۱

۱ـ أنْجَحُكُمْ أصْدَقُكُمْ.

The person who attains his objective the most is one who has intelligence and is .۲ .mild-mannered

۲ـ أدْرَكُ النّاسِ لِحاجَتِهِ ذُو الْعَقْلِ الْمُتَرَفِّقُ.

If you seek of prosperity, then reject negligence and diversion, and espouse .۳ .diligence and effort

۳ـ إنْ كُنْتُمْ لِلنَّجاهِ طالِبِينَ فَارْفَضُوا الْغَفْلَهَ واللَّهْوَ والْزَمُوا الاِجْتِهادَ والْجِدَّ.

.The bane of success is laziness .۴

۴ـ آفَهُ النُّجْحِ اَلْكَسَلُ.

.At times success may be attained .۵

۵ـ قَدْ يُنالُ النُّجْحُ.

.The healing of a wound may at times lead to disability .۶

۶ـ قَدْ يُعْيِى إنْدِمالُ الْجُرْحِ.

How close is success to one who is quick to release [and send forth his provisions for the Hereafter]. .۷

۷_ ما أقْرَبَ النَّجاحَ مِمَّنْ عَجَّلَ السَّراحَ.

The basis of salvation is espousing faith and [having] true certitude. .۸

۸_ مِلاکُ النَّجاهِ لُزُومُ الإیمانِ وصِدْقُ الإیقانِ.

None is successful in attaining salvation but the one who fulfils the requirements of faith. .۹

۹_ لا یَفُوزُ بِالنَّجاهِ إلاّ مَنْ قامَ بِشَرائِطِ الإیمانِ.

There is no salvation for one who has no faith. .۱۰

۱۰_ لانَجاهَ لِمَنْ لاإیمانَ لَهُ.

He from whose evil people are not safe, is not saved from [the punishment of] Allah, the Glorified. .۱۱

۱۱_ لا یَنْجُو مِنَ اللّهِ سُبْحانَهُ مَنْ لا یَنْجُوالنّاسُ مِنْ

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شَــرِّهِ.

There is salvation in three things: espousing truth, shunning falsehood and working .۱۲ .hard

۱۲ــ ثَلاثٌ فِيهِنَّ النَّجاهُ: لُزُومُ الْحَقِّ، وتَجَنُّبُ الْباطِلِ ورُ كُوبُ الجِدِّ.

!?How can one who flees from Allah be saved .۱۳

۱۳ــ كَيْفَ يَنْجُو مِنَ اللّهِ هارِبُهُ؟!

Helping And Seeking Help

النجد والاِستنجاد-Help and seeking help

.One who seeks help from the lowly is abased .۱

۱ــ مَنِ اسْتَنْجَدَ ذَليلاًذَلَّ.

.One who does not help [others] is not helped .۲

۲ــ مَنْ لَمْ يُنْجِدْ لَمْ يُنْجَدْ.

Secret Conversation

المناجاه-Secret conversation

There is no good in secret conversation except for two people: the articulating .۱ .[scholar or the cautious listener [who can keep secrets

۱ــ لاخَيْــرَ فِى الْمُناجاهِ إلاّ لِرَجُلَيْنِ:عالِم ناطِق، أوْ مُسْتَمِع واع.

Remorse And Regret

الندم والندامه-Remorse and regret

.Remorse is one of the two [forms of] repentance .۱

۱ــ اَلنَّدَمُ أحَدُ التَوْبَتَيْنِ.

.Be remorseful about the evil that you have done and do not regret the good act that you have performed ۲

۲ـ اِنْدَمْ عَلى ما أسَأْتَ ولاتَنْدَمْ عَلى مَعْرُوف صَنَعْتَ.

.Remorse is [a form of] repentance ۳

۳ـ اَلنَّدَمُ اِسْتِغْفارٌ.

.Being remorseful for a misdeed causes it to be wiped off ۴

۴ـ اَلنَّدَمُ عَلَى الْخَطِيئَهِ يَمْحُوها.

.Being remorseful for a misdeed is [a form of] repentance ۵

۵ـ اَلنَّدَمُ عَلَى الخَطِيئَهِ اِسْتِغْفارٌ.

.Being remorseful for [committing] a sin prevents one from returning to it ۶

۶ـ اَلنَّدَمُ عَلَى الذَّنْبِ يَمْنَعُ مِنْ مُعاوَدَتِهِ.

.Remorsefulness of the heart covers up the sin and purges the wrongdoing ۷

۷ـ نَدَمُ الْقَلْبِ يُكَفِّرُ الذَّنْبَ ويُمَحِّصُ الجَرِيرَهَ.

The Remorseful

The remorseful-النادم

.Blessed is every remorseful one who regrets his mistake and makes up for his past error ۱

۱ـ طُوبى لِكُلِّ نادِم عَلى زَلَّتِهِ مُسْتَدْرِك فارِطَ عَثْرَتِهِ.

One ۲

.who is remorseful has repented

۲ــ مَنْ نَدِمَ فَقَدْ تابَ.

Warning

Warning-الإنذار

.Warning is vindication .۱

۱ــ اَلاِنْذارُ إعْذارٌ.

Dispute

Dispute-المنازعه

.Do not argue with a vile person for he will be bold [and disrespectful] with you .۱

۱ــ لاتُلاحِ الدَّنِيَّ فَيَجْتَرِئَ عَلَيْكَ.

Do not dispute with the fools and do not be infatuated with women, for indeed this .۲ .degrades the intelligent ones

۲ــ لاتُنازِعِ السُّفَهاءَ ولاتَسْتَهْتِرْ بِالنِّساءِ فَإنَّ ذلِكَ يُزْرى بِالْعُقَلاءِ.

.Disputing with the ignoble ones disgraces the [status of the] eminent ones .۳

۳ــ مُنازَعهُ السَّفَلِ تَشينُ السّادَهَ.

The Home

The home-المنزل

.A beautiful home is one of the two Paradises .۱

۱ــ اَلمَنْزِلُ البَهِيُّ أحَدُ الْجَنَّتَيْنِ.

.One whose space is restricted, his comfort is less .۲

۲_ مَنْ ضاقَتْ ساحَتُهُ قَلَّتْ راحَتُهُ.

Avoid [building homes in] places of negligence and wickedness and [places where] .۳ there is a paucity of supporters for the obedience of Allah.

۳_ اِحْذَرْ مَنازِلَ الْغَفْلَهِ والْجَفاءِ وقِلَّهَ الأعْوانِ عَلى طاعَهِ اللّهِ.

How many a builder has built that which he does not reside in .۴

۴_ كَمْ مِنْ بان مالا يَسْكُنُهُ.

Remaining Pure And Free From Sin

التَّنزّه والنزاهه-Remaining pure and free from sin

Remaining free from sins is the worship of the penitents .۱

۱_ التَّنَـزُّهُ عَنِ المعاصى عِبادَهُ التَّوابِيْنَ.

Keeping away from sin is the essence of astuteness .۲

۲_ اَلنَّزاهَهُ عَيْنُ الظَّرْفِ.

Remaining free from sin is the beginning of nobility .۳

۳_ اَلتَّنَـزُّهُ أوَّلُ النُّبْلِ.

Keeping away from sin is the sign of chastity .۴

۴_ اَلنَّزاهَهُ آيَهُ العِفَّهِ.

Keeping away from sin is one of the traits of the immaculate souls .۵

۵_ اَلنَّزاهَهُ مِنْ شِيَمِ النُّفُوسِ الطّاهِرَهِ.

Be free from sin and you will be pious .۶

۶_ كُنْ

مُتَنَزِّهاً تَكُنْ تَقِيّاً.

Outing

Outing-النُزهه

.Sometimes an outing may turn into a bitter experience .١

١ــ رُبَّ نُزْهَه عادَتْ نُغْصَهً.

.An outing may turn into an agony .٢

٢ــ قَدْ تَنْقَلِبُ النُّــزْهَهُ غُصَّهً.

The Devotee

The devotee-المُتَنَسِّك

.A person may be a devotee while he [actually] has no religion .١

١ــ رُبَّ مُتَنَسِّك ولادينَ لَهُ.

Women

Women-النِّساء

.Women are the greater of the two temptations .١

١ــ اَلنِّساءُ أعْظَمُ الفِتْنَــتَيْنِ.

Women are [like] meat on the butcher's block, except that which is protected [and .٢
.[defended

٢ــ اَلنِّساءُ لَحْمٌ عَلى وَضَم إلاّ ما ذُبَّ عَنْهُ.

.Beware of evil women, and be on your guard [even] from the good among them .٣

٣ــ اِتَّقُوا شِرارَ النِّساءِ، وكــُونُوا مِنْ خِيارِهِنَّ عَلى حَذَر.

۴. Beware of excessive infatuation with women and being tempted (or deceived) by the pleasures of this world, for indeed the one who is infatuated with women faces trials and the one who is tempted by the pleasures [of this world] is abased.

۴_ إيّاكَ وكَثْرَةَ الْوَلَهِ بالنِّساءِ، والإغْراءَ(الاِغْتِرارَ) بِلَذّاتِ الدُّنيا، فَإنَّ الْوَلَهَ بِالنِّساءِ مُمْتَحَنٌ، والغَرِيَّ بِاللَّذّاتِ مُمْتَهَنٌ.

۵. Beware of consulting with women, for indeed their opinions are inclined towards immaturity and their decisions are infirm; and restrain their gazes [by keeping them behind the veil], for your veiling them is better than being suspicions about them, and their coming out [in public] is not worse than your letting one who cannot be trusted enter their abode; and if you are able to ensure that they do not get acquainted with anybody other than you then do it.

۵_ إيّاكَ ومُشاوَرَهَ النِّساءِ، فَإنَّ رَأْيَهُنَّ إلى أفَن،

وعَزْمَهُنَّ إلى وَهَنٍ، وَاكْفُفْ عَلَيْهِنَّ مِنْ أبْصارِهِنَّ، فَحِجابُكَ لَهُنَّ خَيْرٌ مِنَ الارْتِيابِ بِهِنَّ، ولَيْسَ خُرُوجُهُنَّ بِشَرٍّ مِنْ إدْخالِكَ مَنْ لايُوثَقُ بِهِ عَلَيْهِنَّ، وإنِ اسْتَطَعْتَ أنْ لا يَعْرِفْنَ (لا يَعْرِفَهُنَّ) غَيْرَكَ فَافْعَلْ.

.۶ [Verily women are [only] concerned about the ornaments of this world and [creating mischief herein.

۶_ إنَّ النِّساءَ هَمُّهُنَّ زِينَةُ الْحَياةِ الدُّنيا والْفَسادُ فِيها.

.۷ .Being infatuated with women is the trait of the foolish

۷_ اَلاِسْتِهْتارُ بِالنِّساءِ شِيمَةُ النَّوْكى.

.۸ If you see something suspicious from your women, then assign to them a guard who will watch over the old and young [among the family, and not for the women in particular as this will cause them unease], and beware not to continuously scold them for this will incite them to commit sins and make it easy for them to bear the scolding .[[as they will become accustomed to it

۸_ إنْ رَأَيْتَ مِنْ نِسائِكَ ريبَةً، فاجْعَلْ لَهُنَّ النَّكِيرَ عَلَى الكَبِيرِ والصَّغِيرِ وإيّاكَ أنْ تُكَرِّرَ الْعَتْبَ، فَإنَّ ذلِكَ يُغْرِى بِالذَّنْبِ، ويُهَوِّنُ العَتْبَ.

.۹ .The best of traits for women is the worst of traits for men

۹_ خَيْرُ خِصالِ النِّساءِ شَرُّ خِصالِ الرِّجالِ.

.۱۰ .Obedience to women is the height of ignorance

۱۰_ طاعَةُ النِّساءِ غايَةُ الْجَهْلِ.

.۱۱ .Obedience to women degrades the noble ones and destroys the intelligent ones

۱۱_ طاعَةُ النِّساءِ تُزْرِى بِالنُّبَلاءِ وتُرْدِى الْعُقَلاءَ.

.۱۲ .Obedience to women is the trait of the foolish

۱۲_ طاعَةُ النِّساءِ شِيمَةُ الحَمْقى.

.۱۳ .Whoever [constantly] delights in women, his mind gets corrupted

۱۳ـ مَنِ اسْتَمْتَعَ بِالنِّساءِ فَسَدَ عَقْلُهُ.

۱۴. People! Verily women are deficient in faith, lacking in intellect and deficient in shares. As

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for their deficiency in faith, it is their abstention from prayers and fasting during their menstrual periods, and as for their deficiency in shares, it is due to their inheritance being half of what is inherited by men, and as for their lacking in intellect, it is because the testimony of two women equals the testimony of one man; so beware of the evil .women and be on your guard [even] from those of them who are good

۱۴ـ مَعاشِرَ النّاسِ،إنَّ النِّساءَ نَواقِصُ الإيمانِ، نَواقِصُ العُقُولِ، نَواقِصُ الحُظُوظِ، فَأمّا نَقْصُ إيمانِهِنَّ فَقُعُودُهُنَّ فی أيّامِ الْحَيْضِ عَنِ الصَّلاةِ، والصِّيامِ، وأمّا نُقْصانُ حُظُوظِهِنَّ فَمَوارِيثُهُنَّ عَلی نِصْفِ مَوارِيثِ الرِّجالِ، وأمّا نُقْصانُ عُقُولِهِنَّ، فَشَهادَةُ اِمْرَأتَيْنِ كَشَهادَةِ رَجُلٍ، فَاتَّقُوا شِرارَ النِّساءِ، وكُونُوا مِنْ خِيارِهِنَّ عَلی حَذَر.

.Do not obey women in good [actions] such that they expect [your obedience] in evil .۱۵

۱۵ـ لاتُطِيعُوا النِّساءَ فِي المَعْرُوفِ حَتّی لا يَطْمَعْنَ فِی الْمُنْكَرِ.

Never be frequently alone with women, for they will become weary of you and you .۱۶ will also become weary of them, and leave a part of yourself and your mind to tarry .[away] from them

۱۶ـ لاتُـكَثِّرَنَّ الْخَلْوَةَ بِالنِّساءِ فَيَمْلَلْنَكَ وَتَمَلَّهُنَّ واسْتَبْقِ مِنْ نَفْسِكَ وَعَقْلِكَ بِالإبْطاءِ عَنْهُنَّ.

Let women not bear your burden and [try to] be independent from them as much .۱۷ as possible, for indeed they put many obligations [on you] and are ungrateful for .[many of your] favours

۱۷ـ لاتَحْمِلُوا النِّساءَ أثْقالَكُمْ، واسْتَغْنُوا عَنْهُنَّ مَا اسْتَطَعْتُمْ، فَإنَّهُنَّ يُكْثِرْنَ الإمْتِنانَ، ويَكْفُرْنَ الإحْسانَ.

The woman is wholly evil, and more evil than her is the fact that man cannot .۱۸

.do without her

١٨_ اَلمَرْأَهُ شَــرٌّ كُلُّها وشَــرٌّ مِنْها أَنَّهُ لاب ُــدَّ مِنْها.

.A woman is a scorpion whose sting is sweet .١٩

١٩_ اَلْمَرْأَهُ عَقْرَبٌ حُلْوَهُ اللَّسْعَهِ (اللَّسَبَهِ).

Verily a woman is only [considered] a plaything, so whoever takes her should cover .٢٠ .her

٢٠_ إنَّما الْمَرأَهُ لُعْبَهٌ فَمَنِ اتَّخَذَها فَلْيُغَطِّها.

Guarding the woman [from people and places that would harm her chastity] is .٢١ .better for her condition and more lasting for her beauty

٢١_ صِيانَهُ الْمَرأهِ أَنْعَمُ لِحالِها وأَدْوَمُ لِجَمالِها.

Do not give a woman the responsibility that she cannot bear for indeed a woman is .٢٢ .[[like] a sweet basil and not a strong ruler [who can govern the people

٢٢_ لاتُمَلِّكِ الْمَرْأَهَ ما جاوَزَ نَفْسَها، فَإِنَّ المَرْأَهَ رَيْحانَهٌ، ولَيْسَتْ بِقَهْرِمانَه.

Forgetting Allah

نسيان اللّه–Forgetting Allah

.Whoever forgets Allah, He makes him forget himself .١

١_ مَنْ نَسِيَ اللّهَ أَنْساهُ نَفْسَهُ.

.Forgetting [Allah] is darkness and loss .٢

٢_ النِّسْيانُ ظُلْمَهٌ وفَقْدٌ.

One who forgets [Allah,] the Glorified, Allah makes him forget himself and blinds his .٣ .heart

٣_ مَنْ نَسِيَ سُبْحانَهُ أَنْساهُ اللّهُ نَفْسَهُ وأَعْمى قَلْبَهُ.

Sincere Advice

Sincere advice-النُّصْح والنصيحه

.Sincere advice reaps affection .۱

۱_ اَلنُّصْحُ يُثْمِرُ الْمَحَبَّهَ.

.Giving sincere advice is a characteristic of the noble ones .۲

۲_ اَلنَّصِيحَهُ مِنْ أخْلاقِ الْكِرامِ.

.Sometimes advice is given by one who is not sincere .۳

۳_ رُبَّما نَصَحَ غَيْرُ النّاصِحِ.

.At times one from whom sincere advice is sought, deceives .۴

۴_ رُبَّما غَشَّ الْمُسْتَنْصَحُ.

Blessed is the one who follows the adviser who guides him and keeps away from .۵ .the misguided person who leads him to destruction

۵_ طُوبى لِمَنْ أطاعَ ناصِحاً يَهْديهِ وتَجَنَّبَ غاوِياً يُرْدِيهِ.

He who seeks .۶

.advice from his enemies is indeed ignorant

۶_ قَدْ جَهِلَ مَنِ اسْتَنْصَحَ أعْدائَهُ.

You have been advised so take the advice, you have been shown [the truth] so see .۷ .[it], and you have been guided aright so accept the guidance

۷_ قَدْ نُصِحْتُمْ فَانْتَصِحُوا وبُصِّرْتُمْ فَأبْصِرُوا وأُرْشِدْتُمْ فاسْتَرْشِدُوا.

You have been guided if you seek guidance and have been admonished if you seek .۸ .admonishment and have been advised if you seek advice

۸_ قَدْ دُلِلْتُمْ إنِ اسْتَدْلَلْتُمْ وَوُعِظْتُمْ إنِ اتَّعَظْتُمْ ونُصِحْتُمْ إنِ انْتَصَحْتُمْ.

How can one who takes pleasure in [acts that bring] disgrace benefit from sincere .۹ !?advice

۹_ كَيْفَ يَنْتَفِعُ بِالنَّصِيحَهِ مَنْ يَلْتَذُّ بِالفَضِيحَهِ؟!

One who trades with you by [giving you] advice has indeed made your profit .۱۰ .abound

۱۰_ مَنْ تاجَرَکَ بِالنُّصْحِ فَقَدْ أجْزَلَ لَکَ الرِّبْحَ.

.One who trades with you in advice is your partner in profit .۱۱

۱۱_ مَنْ تاجَرَکَ فِی النُّصْحِ كانَ شَرِيكَکَ فِی الرِّبْحِ.

One of the best forms of advice is disclosing the ugly traits [of a person to him so .۱۲ .[that he may change

۱۲_ مِنْ أحْسَنِ النَّصيحَهِ الإبانَهُ عَنِ الْقَبِيحَهِ.

.Being sincere [in giving advice] is from the best [teachings] of religion .۱۳

۱۳_ مِنْ أحْسَنِ الدّينِ النُّصْحُ.

.Pointing [people] towards reconciliation is the best advice .۱۴

۱۴ـ مِنْ أفْضَلِ النُّصْحِ اَلإشارَهُ بِالصُّلْحِ.

.The bitterness of sincere advice is more beneficial than the sweetness of deceit .۱۵

۱۵ـ مَرارَهُ النُّصْحِ أنْفَعُ مِنْ حَلاوَهِ الغِـشِّ.

Your sincere adviser is concerned about you, shows kindness to you, considers .۱۶ your outcomes and rectifies of your shortcomings; so in obedience to him lies your development and in opposition to

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him, your corruption.

۱۶_ مُناصِحُکَ مُشْفِقٌ عَلَیْکَ مُحْسِنٌ إلَیْکَ ناظِرٌ فی عَواقِبِکَ مُسْتَدْرِکٌ فَوارِطَکَ فَفِی طاعَتِهِ رَشادُکَ وفی مُخالَفَتِهِ فَسادُکَ.

۱۷. Your advice [when given] in front of other people is [considered] a rebuke.

۱۷_ نُصْحُکَ بَیْنَ الْمَلاءِ تَقْرِیعٌ.

۱۸. Never reject the [advice of a] sincere adviser and never assume the one who counsels you to be a deceiver.

۱۸_ لاتَرُدَّنَّ عَلَی النَّصِیحِ ولاتَسْتَغِشَّنَّ الْمُشِیرَ.

۱۹. Do not take advice from one who has lost his senses and do not trust one who has an ignoble background, for indeed the one who has lost his senses deceives while he thinks he is offering good advice, and one who has an ignoble background corrupts while he thinks he is rectifying.

۱۹_ لاتَنْتَصِحْ بِمَنْ فاتَهُ الْعَقْلُ ولاتَثِقْ بِمَنْ خانَهُ الأصْلُ فَإنَّ مَنْ فاتَهُ الْعَقْلُ یَغُشُّ مِنْ حَیْثُ یَنْصَحُ ومَنْ خانَهُ الأصْلُ یُفْسِدُ مِنْ حَیْثُ یُصْلِحُ.

۲۰. There is no sincerity like [giving] sincere advice.

۲۰_ لاإخْلاصَ کَالنُّصْحِ.

۲۱. There is no admonisher more effective than sincere advice.

۲۱_ لاواعِظَ أبْلَغُ مِنَ النُّصْحِ.

۲۲. There is no good in a community that does not sincerely advise [each other] and does not love sincere advisers.

۲۲_ لاخَیْرَ فی قَوْمٍ لَیْسُوا بِناصِحینَ ولا یُحِبُّونَ النّاصِحینَ.

۲۳. The wicked one does not sincerely advise anyone except out of desire or fear, so when the desire or fear disappears, he returns to his true nature.

۲۳_ لا یَنْصَحُ اللَّئِیمُ أحَداً إلاّ عَنْ رَغْبَه أوْ رَهْبَه فَإذا زالَتِ الرَّغْبَهُ والرَّهْبَهُ عادَ إلی جَوْهَرِهِ.

People, accept advice from the one who advises you and receive it from the one .۲۴ who carries it to

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you with obedience, and know that Allah, the Glorified, has not praised but the most attentive of hearts to wise counsel and only those people who are quickest in responding to the truth; and know that the greater struggle is the struggle against one's self, so occupy yourself with struggling against your selves and you will be felicitous, reject idle talk and you will be safe, increase in your remembrance of Allah and you will gain, [and] be brothers to each other, O servants of Allah, and you will be [prosperous with the everlasting bounty [of Allah.

۲۴_ يا أيُّها النّاسُ اِقْبَلُوا النَّصيحَةَ مِمَّنْ نَصَحَكُمْ وتَلَقَّوْها بِالطّاعَةِ مِمَّنْ حَمَلَها إلَيْكُمْ، واعْلَمُوا أنَّ اللّهَ سُبْحانَهُ لَمْ يَمْدَحْ مِنَ القُلُوبِ إلاّ أوْعاها لِلْحِكْمَةِ، ومِنَ النّاسِ إلاّ أسْرَعَهُمْ إلَى الْحَقِّ إجابَةً، واعْلَمُوا أنَّ الْجِهادَ الأكْبَرِ جِهادُ النَّفْسِ، فَاشْتَغِلُوا بِجِهادِ أنْفُسِكُمْ تَسْعَدُوا، وارْفَضُوا القالَ والقيلَ تَسْلَمُوا، وأكْثِرُوا ذِكْرَ اللّهِ تَغْنَمُوا، وَكُونُوا عِبادَ اللّهِ إخْواناً تَسْعَدُوا لَدَيْهِ بِالنَّعِيمِ المُقِيمِ.

۲۵. There is no advice like warning [against evil].

۲۵_ لانُصْحَ كَالتَّحْذِيرِ.

۲۶. One who disobeys his sincere adviser has assisted his adversary.

۲۶_ مَنْ عَصى نَصِيحَهُ نَصَرَ ضِدَّهُ.

۲۷. One who turns towards the sincere adviser turns away from evil.

۲۷_ مَنْ أقْبَلَ عَلَى النَّصِيحِ أعْرَضَ عَنِ القَبِيحِ.

۲۸. One who considers the sincere adviser to be a deceiver is engulfed by evil.

۲۸_ مَنِ اسْتَغَشَّ النَّصِيحَ غَشِيَهُ القَبِيحُ.

۲۹. One who shuns the advice of a sincere adviser is burnt by the evil schemes of the one who harbours enmity against him.

۲۹_ مَنْ أعْرَضَ عَنْ نَصِيحَةِ النّاصِحِ أُحْرِقَ بِمَكِيدَةِ الكاشِحِ.

۳۰. Whoever opposes [good] advice,

.perishes

۳۰_ مَنْ خالَفَ النُّصْحَ هَلَكَ.

At times the [only] benefit a sincere adviser gains [for his advice] is suspicion [about .۳۱ .[his motives

۳۱_ قَدْ يَسْتَفِيدُ الظِّنَّـهَ النّاصِحُ.

.The one from whom [good] advice is sought may at times deceive .۳۲

۳۲_ قَدْ يَغُشُّ الْمُسْتَنْصِحُ.

.At times one who is not a sincere adviser may give good advice .۳۳

۳۳_ قَدْ يَنْصَحُ غَيْرُ النّاصِحِ.

?How can one who deceives himself give sincere advice to others .۳۴

۳۴_ كَيْفَ يَنْصَحُ غَيْرَهُ مَنْ يَغُشُّ نَفْسَهُ؟!

Sometimes the reliable advisor may betray [you] and the one who is [deemed] .۳۵ .disloyal may give good advice

۳۵_ لَرُبَّما خانَ النَّصِيحُ المُؤْتَمَنُ ونَصَحَ المُسْتَخانُ.

.Whoever gives you sincere advice has indeed helped you .۳۶

۳۶_ مَنْ نَصَحَكَ فَقَدْ أنْجَدَكَ.

.Do not deceive the one who seeks advice from you .۳۷

۳۷_ مَنِ اسْتَنْصَحَكَ فَلا تَغُشَّهُ.

.One who gives you sincere advice has shown concern for you .۳۸

۳۸_ مَنْ نَصَحَكَ أشْفَقَ عَلَيْكَ.

.He who deems the sincere adviser to be a deceiver, considers evil to be good .۳۹

۳۹_ مَنِ اسْتَغَشَّ النَّصِيحَ اِسْتَحْسَنَ القَبِيحَ.

.One who accepts [good] advice remains safe from disgrace .۴۰

۴۰_ مَنْ قَبِلَ النَّصيحَهَ أمِنَ مِنَ الفَضِيحَهِ.

.Sincere advice reaps affection .۴۱

۴۱_ النَّصِيحَهُ تُثْمِرُ الْوُدَّ.

Supporting The Truth

نُصره الحق-Supporting the truth

If you must be fanatical, then be fanatical in assisting the truth and aiding the .۱ .aggrieved

۱_ إنْ كُنْتُمْ لامُحالَهَ مُتَعَصَّبينَ فَتَعَصَّبُوا لِنُصْرَهِ الْحَقِّ وإغاثَهِ الْمَلْهُوفِ.

If you had not turned away from assisting the truth, you would not have felt .۲ .weakness in overpowering falsehood

۲_ لَوْ لَمْ تَتَخاذَلُوا عَنْ نُصْرَهِ الْحَقِّ لَمْ تَهِنُوا عَنْ تَوْهِينِ الْباطِلِ.

One who assists the truth shall be .۳

.successful

۳ـ مَنْ نَصَرَ الْحَقَّ أفْلَحَ.

Assist Allah with your heart, your tongue and your hand, for indeed Allah, the .۴ Glorified, has guaranteed assistance to one who assists Him.

۴ـ اُنْصُرِ اللّهَ بِقَلْبِکَ ولِسانِکَ ويَدِکَ فَإنَّ اللّهَ سُبْحانَهُ قَدْ تَکَفَّلَ بِنُصْرَهِ مَنْ يَنْصُرُهُ.

One who neglects to assist his friend is awoken by the footsteps of his [advancing] .۵ enemy.

۵ـ مَنْ نامَ عَنْ نُصْرَهِ وَلِيِّهِ اِنْتَـبَهَ بِوَطْأَهِ عَدُوِّهِ.

He who sharpens the spearhead of anger for the sake of Allah acquires the strength .۶ to defeat the stalwarts of falsehood.

۶ـ مَنْ أحَدَّ سِنانَ الْغَضَبِ لِلّهِ سُبْحانَهُ قَوِیَ عَلی أشِدّاءِ الْباطِلِ.

.One who seeks assistance through patience will not be deprived of victory .۷

۷ـ لَمْ يَعْدَمِ النَّصْرَ مَنِ انْتَصَرَ بِالصَّبْرِ.

Supporting Falsehood

Supporting falsehood-نصره الباطل

.One who assists falsehood faces loss .۱

۱ـ مَنْ نَصَرَ الباطِلَ خَسِرَ.

Seeking Support

Seeking support-الاِنْتصار

.Whoever seeks support from the enemies of Allah deserves to be forsaken .۱

۱ـ مَنِ انْتَصَرَ بِأعْداءِ اللّهِ اِسْتَحَقَّ الْخِذْلانَ.

.Whoever seeks support from Allah attains a glorious victory .٢

٢ـ مَنْ إنْتَصَرَ بِاللّهِ عَزَّ نَصْـرُهُ.

One Whose Supporter Is Allah

من كان اللّه نصيره-One whose supporter is Allah

One whose helper is Allah gains victory over his enemy and gains [in Him] the . ١ support [like that] of a [large] group.

١ـ مَنْ يَكُنِ اللّهُ نَصِيرَهُ يَغْلِبُ خَصْمَهُ ويَكُنْ لَهُ حِزْباً.

Seeking Justice

الاِنتصاف-Seeking justice

.The virtuous one does not seek justice from the vicious .١

١ـ لا يَنْتَصِفُ الْبَرُّ مِنَ الفاجِرِ.

.A scholar does not seek justice from an ignorant person .٢

٢ـ لا يَنْـتَصِفُ عالِمٌ مِنْ جاهِل.

.The noble person does not seek justice from the wicked .٣

٣ـ لا يَنْـتَصِفُ الكَريمُ مِنَ

اللَّئِيمِ.

Justice can never be sought from the foolish one except by being forbearing with .۴
.him

۴_ لا يُنْـتَصَفُ مِنْ سَفِيه قَطُّ إلاّ بِالحِلْمِ عَنْهُ.

Equity

الإنصاف-Equity

.Equity is [a source of] comfort, evil is [a sign of] impudence .۱

۱_ اَلإنْصافُ راحَةٌ، اَلشَّرُ وَقاحَةٌ.

.Equity is a symbol of nobility .۲

۲_ اَلإنْصافُ عُنْوانُ النُّبْلِ.

.Equity is a trait of the honourable ones .۳

۳_ اَلإنْصافُ شيمَةُ الأشْرافِ.

.Equity is the most superior of merits .۴

۴_ اَلإنْصافُ أفْضَلُ الْفَضائِلِ.

.Equity removes differences and brings about harmony .۵

۵ _ اَلإنْصافُ يَرْفَعُ الخِلافَ ويُوجِبُ الاِيتلافَ.

.Being equitable with others is like being just [while] in authority .۶

۶__ اَلإنْصافُ مِنَ النَّفْسِ كَالْعَدْلِ فِى الإمـْرَهِ.

.Indeed the greatest reward is the reward of [justice and] equity .۷

۷_ إنَّ أعْظَمَ المَثُوبَهِ مَثُوبَهُ الإنْصافِ.

.Equity is the best of traits .٨

٨ _ اَلإنْصافُ أفْضَلُ الشِّيَمِ.

.Equity causes love to last .٩

٩ _ اَلإنْصافُ يَسْتَدِيمُ الْمَحَبَّةَ.

.Equity unites the hearts .١٠

١٠ _ اَلإنْصافُ يَألِفُ (يُؤَلِّفُ) الْقُلُوبَ.

.[Verily if you show fairness to others, Allah will bring you closer [to Him .١١

١١_ إنَّكَ إنْ أنْصَفْتَ مِنْ نَفْسِكَ أزْلَفَكَ اللّهُ.

.Through fairness relationships last .١٢

١٢_ بِالنَّصَفَهِ تَدُومُ الْوُصْلَهُ.

Three types of people never seek justice from three other types: the intelligent .١٣ person from the fool, the virtuous from the vicious, and the noble one from the .wicked

١٣_ ثَلاثَهٌ لا يَنْتَصِفُونَ مِنْ ثَلاثَه أبَداً: اَلْعاقِلُ مِنَ الأحْمَقِ، والْبَـرُّ مِنَ الْفاجِرِ، والْكَرِيمُ مِنَ اللَّئِيمِ.

.It is on equity that affection is established .١۴

١۴_ عَلَى الإنْصافِ تَرْسُخُ الْمَوَدَّهُ.

Treat all the [other] people with equity but treat the believers with altruism [and .١۵ .[prefer them over yourself

١۵_ عامِلْ

سائِرَ النّاسِ بِالإنْصافِ وعامِلِ الْمُؤْمِنِينَ بِالإيثارِ.

The height of equity is for a person to be equitable with himself .۱۶.

۱۶ـ غايَهُ الإنْصافِ أنْ يُنْصِفَ الْمَرْءُ نَفْسَهُ.

Whoever is equitable [to others] will be shown fairness .۱۷.

۱۷ـ مَنْ أنْصَفَ أُنْصِفَ.

One who is not equitable is not associated with [by others] .۱۸.

۱۸ـ مَنْ عُدِمَ إنْصافُهُ لَمْ يُصْحَبْ.

Whoever does not show fairness, Allah takes away [his power and] ability from .۱۹ him.

۱۹ـ مَنْ مَنَعَ الإنْصافَ سَلَبَهُ اللّهُ الإمْكانَ.

One whose equity increases, [all the] people bear witness to his justice .۲۰.

۲۰ـ مَنْ كَثُرَ إنْصافُهُ تَشاهَدَتِ النُّفُوسُ بِتَعْدِيلِهِ.

Whoever adorns himself with equity attains the [lofty] ranks of honour .۲۱.

۲۱ـ مَنْ تَحَلّى بِالإنْصافِ بَلَغَ مَراتِبَ الإشْرافِ.

One who does not show fairness to you out of his [sense of] shame will not be fair .۲۲ with you because of his religion.

۲۲ـ مَنْ لَمْ يُنْصِفْکَ مِنْهُ حَياؤُهُ لَمْ يُنْصِفْکَ مِنْهُ دينُهُ.

With equity brotherhood lasts .۲۳.

۲۳ـ مَعَ الإنْصافِ تَدُومُ الأُخُوَّهُ.

Equity is the ornament of [power and] authority .۲۴.

۲۴ـ اَلإنْصافُ زَيْنُ الإمْرَهِ.

The Equitable

اَلمُنْصِفُ-The equitable

.The equitable person has many friends and intimates .۱

۱_ اَلمُنْصِفُ كَثِيرُ الأوْلِياءِ والأوِدّاءِ.

The most equitable of people is one who shows fairness himself, without being .۲ .compelled to do so by any authority

۲_ أنْصَفُ النّاسِ مَنْ أنْصَفَ مِنْ نَفْسِهِ مِنْ غَيْرِ حاكِم عَلَيْهِ.

Indeed it is from the merit of a man to be fair with others, and to do good to the one .۳ .who does him evil

۳_ إنَّ مِنْ فَضْلِ الرَّجُلِ أنْ يُنْصِفَ مِنْ نَفْسِهِ، ويُحْسِنَ إلى مَنْ أساءَ إلَيْهِ.

The equitable person is noble whereas the .۴

.oppressor is wicked

۴ــ اَلمُنْصِفُ كَرِيمٌ، اَلظّالِمُ لَئِيمٌ.

The Viewed

المَنظر-The viewed

۱. There is no good in that which is viewed except when accompanied with a good (source of information [or good elocution].(۱)

۱ــ لاخَيْــرَ فِى المَنْظَرِ إلاّ مَعَ حُسْنِ المَخْبَرِ.

Being Systematic In Work

النَّظمُ فى العمل-Being systematic in work

۱. Assign for each one of your servants work that you hold him responsible for, as indeed this is more appropriate to ensure that they do not depend upon one another .in your service

۱ــ إجْعَلْ لِكُلِّ إنْسان مِنْ خَدَمِكَ عَمَلاً تَأْخُذُهُ بِهِ فَإنَّ ذلِكَ أحْرى أنْ لا يَتَواكَلُوا فى خِدْمَتِكَ.

Blessing

النِّعْمَه-Blessing

۱. Blessing is linked to gratitude and gratitude is linked to increase [in blessings], and these two are linked together in one chain, for increase [in blessings] from Allah, the .Glorified, will never cease until the gratitude of the thankful one ceases

۱ــ اَلنِّعْمَةُ مَوْصُولَةٌ بِالشُّكْرِ، والشُّكْرُ مَوْصُولٌ بِالْمَزِيـدِ، وهُمـا مَقْرُونـانِ فى قَرَن، فَلَنْ يَنْقَطِعَ المَزِيـدَ مِنَ اللّهِ سُبْحانَهُ حَتّى يَنْقَطِعَ الشُّكْرُ مِنَ الشّاكِرِ.

۲. Seek good out of every blessing that Allah has bestowed upon you and do not waste .any favour of Allah over you

۲ــ اِسْتَصْلِحْ كُلَّ نِعْمَه أنْعَمَها اللّهُ عَلَيْكَ، وَلاتُضِعْ نِعْمَةً مِنْ نِعَمِ اللّهِ عِنْدَكَ.

.Let the effect of that which Allah, the Glorified, has blessed you with be seen on you .۳

۳ــ ولْــيُرَ عَلَيْکَ أثَرُ ما أنْعَمَ اللّهُ سُبْحانَهُ بِهِ عَلَيْکَ.

Seek the perfection of Allah’s blessing upon you through patience in obedience to .۴ Him and preserving that which He has commanded you to preserve [and act upon] of .His book

۴ــ اِسْتَتِمُّوا نِعَمَ

p: ۸۷۰

.Or: There is no good in the viewable exterior except when the interior is [also] good -۱

اللّهِ عَلَيْكَمْ بِالصَّبْرِ عَلى طاعَتِهِ، والْمُحافَظَهِ عَلى مَا اسْتَحْفَظَكَمْ مِنْ كتابِهِ.

Beware of the slipping away of blessings, for not everything that runs away comes .۵ .back

۵_ اِحْذَرُوا نِفارَ النِّعَمِ فَما كُلُّ شارِد بِمَرْدُود.

Indeed, one of the blessings is affluence, but good health is better than affluence, .۶ .and the God-wariness of the heart is [even] better than good health

۶_ الا وإنَّ مِنَ النِّعَمِ سَعَهُ الْمالِ، وأفْضَلُ مِنْ سَعَهِ المالِ صِحَّهُ الْبَدَنِ، وأفْضَلُ مِنْ صِحَّهِ الْبَدَنِ تَقْوَى الْقَلْبِ.

The best things that Allah, the Glorified, has blessed his servants with are: . ۷ .knowledge, intelligence, power and justice

۷_ أفْضَلُ ما مَنَّ اللّهُ سُبْحانَهُ بِهِ عَلى عِبادِهِ: عِلْمٌ، وعَقْلٌ، ومُلْكٌ وَعَدْلٌ.

The person who is in the best condition of all people is he who makes present . ۸ blessings last by being grateful for them and gets those that are lost restored through .patience

۸_ أحْسَنُ النّاسِ حالاً فِى النِّعَمِ مَنِ اسْتَدامَ حاضِرَها بِالشُّكْرِ وارْتَجَعَ فائِتَها بِالصَّبْرِ.

The least that you must do for Allah, the Most High, is ensure that you do not use His .۹ .blessings as a means of disobeying [and sinning against] Him

۹_ أقَلُّ ما يَلْزَمُكُمْ لِلّهِ تَعالى أنْ لاتَسْتَعِينُوا بِنِعَمِهِ عَلى مَعاصِيهِ.

Verily Allah, the Glorified, has certain selected servants upon whom He bestows .۱۰ blessings for the benefit of the people, causing these [blessings] to remain in their possession as long as they grant them [to the people], but if they withhold them [from .the people], He takes away these blessings from them and transfers them to others

۱۰_ إنَّ لِلّهِ سُبْحانَهُ عِباداً

يَخْتَصُّهُمْ بِالنِّعَمِ لِمَنافِعِ الْعِبادِ، يُقِرُّ ها فِى أيْدِيهِمْ ما بَذَلُوها فَإذا مَنَعُوها نَزَعَها مِنْهُمْ وحَوَّلَها إلى غَيْرِهِمْ.

١١. Verily Allah, the Most High, bestows the blessing of benevolence in [times of] ease and the blessing of purification [in times] of hardship.

١١_ إنَّ لِلّهِ تَعالى فِى السَّـرّاءِ نِعْمَةَ الإفْضالِ، وفِى الضَّـرّاءِ نِعْمَةَ التَّطْهِيرِ.

١٢. Blessings last through gratitude.

١٢_ اَلنِّـعَمُ تَدُومُ بِالشُّكْرِ.

١٣. If you are able to ensure that there is no [other] benefactor between you and Allah then do so.

١٣_ إنِ اسْتَطَعْتَ أنْ لا يَكُونَ بَيْنَكَ وَبَيْنَ اللّهِ ذُو نِعْمه فَافْعَلْ.

١٤. The only way that the value of blessings can be known is by suffering their contraries.

١٤_ إنَّما يُعْرَفُ قَدْرُ النِّعَمِ بِمُقاساةِ ضِدِّها.

١٥. When you see Allah continuously sending blessings upon you despite your sins, [then [know that] it is a means of driving you [towards greater punishment].

١٥_ إذا رَأيْتَ اللّهَ سُبْحانَهُ يُتابِـعُ عَلَيْكَ النِّـعَمَ مَعَ المَعاصى فَهُوَ اسْتِدْراجٌ لَكَ.

١٦. When a blessing comes down to you then receive it with gratitude.

١٦_ إذا نَزَلَتْ بِكَ النِّعْمَهُ فَاجْعَلْ قِراها الشُّكْرَ.

١٧. When you see your Lord sending continuous blessings upon you, then be careful.

١٧_ إذا رَأيْتَ رَبَّكَ يُتابِـعُ عَلَيْكَ النِّعَمَ فَاحْذَرْهُ.

١٨. By the befalling of calamities blessings become roiled.

١٨_ بِعَوارِضِ الآفاتِ تَتَكَدَّرُ النِّعَمُ.

Many a blessed person is gradually being driven [towards punishment] by those .۱۹ .blessings

۱۹_ رُبَّ مُنْعَم عَلَيْهِ مُسْتَدْرَج بِالنُّعْمى.

.The alms-tax of blessings is doing good to others .۲۰

۲۰_ زَكاهُ النِّعَمِ اِصْطِناعُ الْمَعْرُوفِ.

.The adornment of blessings is keeping ties with [one's] near relatives .۲۱

۲۱_ زَيْنُ النِّعَمِ صِلَهُ الرَّحِمِ.

[The cessation of blessings is [caused .۲۲

by withholding the rights of Allah from them and falling short in showing gratitude for .them

۲۲ــ زَوالُ النِّعَمِ بِمَنْعِ حُقُوقِ اللّهِ مِنْها والتَّقْصِيرِ فى شُكْرِها.

.The cause of cessation of a blessing is ingratitude .۲۳

۲۳ــ سَبَبُ زَوالِ النِّعْمَهِ اَلْكُفْرانُ.

.In every blessing there is a reward .۲۴

۲۴ــ فى كُلِّ نِعْمَه أجْرٌ.

.Every bounty of this world is [headed towards] destruction .۲۵

۲۵ــ كُلُّ نَعِيمِ الدُّنْيا ثُبُورٌ.

Every blessing from which good is done [to others] is indeed safe from being taken .۲۶ .away and is protected from vicissitudes

۲۶ــ كُلُّ نِعْمَه أُنِيلَ مِنْها المَعْرُوفُ فَإنَّها مَأْمُونَهُ السَّلَبِ مُحَصَّنَهٌ مِنَ الغِيَــرِ.

Whenever the blessing of an ignorant person becomes good, his ugliness in it . ۲۷ .increases

۲۷ــ كُلَّما حَسُنَتْ نِعْمَهُ الجاهِلِ إزْدادَ قُبْحاً فيها.

.Let the effect of what Allah has blessed you with be visible on you .۲۸

۲۸ــ لِيُرَ عَلَيْكَ أثَرُ ما أنْعَمَ اللّهُ بِهِ عَلَيْكَ.

Nothing has the ability to make blessings last like showing gratitude for them and .۲۹ .[nothing beautifies them like granting them [to others

۲۹ــ لَنْ يَقْدِرَ أحَدٌ أنْ يَسْتَدِيمَ النِّــعَمَ بِمِثْلِ شُكْرِها ولا يَزِينَها بِمِثْلِ بَذْلِها.

.Whoever enumerates his favours [on others] effaces his munificence .۳۰

۳۰_ مَنْ عَدَّدَ نِعَمَهُ مَحَقَ كَرَمَهُ.

.One who takes the help of a blessing [in order] to sin is indeed an ingrate .۳۱

۳۱_ مَنِ اسْتَعانَ بِالنِّعْمَهِ عَلَى المَعْصِيَهِ فَهُوَ الكَفُورُ.

The one upon whom the blessings of Allah are abundant, the people's needs . ۳۲ towards him also abound (so if he fulfils with it what Allah, the Glorified, has made obligatory for him, then he makes it last, and if he refuses what

.(Allah, the Glorified, has made obligatory from it, then he has exposed it to cessation

۳۲_ مَنْ كَثُرَتْ نِعَمُ اللّهِ عَلَيْهِ كَثُرَتْ حوائِجُ النّاسِ إلَيْهِ(فَإنْ قامَ فيها بِما أوْجَبَ اللّهُ سُبْحانَهُ عَلَيْهِ فَقَدْ عَرَّضَها لِلدَّوامِ وإنْ مَنَعَ ما أوْجَبَ اللّهُ سُبْحانَهُ فيها فَقَدْ عَرَّضَها لِلزَّوالِ).

Whoever extends his hand to bestow favours [to others] has protected his [own] .۳۳ .blessing from cessation

۳۳_ مَنْ بَسَطَ يَدَهُ بِالإنْعامِ حَصَّنَ نِعْمَتَهُ مِنَ الانْصِرامِ.

It is incumbent upon the one whom Allah has munificently blessed to be generous .۳۴ .in granting favours to the people

۳۴_ مَنْ أوْسَعَ اللّهُ عَلَيْهِ نِعْمَةً (نِعَمَهُ) وَجبَ عَلَيْهِ أنْ يُوَسِّعَ النّاسَ إنْعاماً.

.[A truthful friend is one of the blessings [of Allah .۳۵

۳۵_ مِنَ النِّـعَمِ اَلصَّدِيقُ الصَّدُوقُ.

.Being adorned with generosity and chastity is one of the most perfect blessings .۳۶

۳۶_ مِنْ كَمالِ النِّعْمَهِ التَّحَلّی بِالسَّخاءِ والتَّعَفُّفِ.

.Nothing safeguards blessings like granting them to others .۳۷

۳۷_ ما حُصِّنَتِ النِّـعَمُ بِمِثْلِ الإنْعامِ بِها.

.Nothing guards blessings like gratitude .۳۸

۳۸_ ما حُرِسَتِ النِّـعَمُ بِمِثْلِ الشُّكْرِ.

How great are the blessings of Allah, the Glorified, in this world, yet how small they .۳۹ .are in comparison to the blessings of the Hereafter

۳۹_ ما أعْظَمَ نِعَمَ اللّهِ سُبْحانَهُ فِی الدُّنيا وما أصْغَرَها فی نِعَمِ الآخِرَهِ.

!How close bounty is to woe .۴۰

۴۰_ ما أَقْرَبَ النَّعِيمَ مِنَ البُؤْسِ.

Allah has not bestowed any blessing on a servant who then does injustice with it .۴۱ .but that he becomes deserving of it being taken away from him by Allah

۴۱_ ما أَنْعَمَ اللّهُ عَلى عَبْد نِعْمَةً فَظَلَمَ فِيها إلاّ كانَ حَقِيقاً أَنْ يُزِيلَها عَنْهُ.

The blessings .۴۲

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of the ignorant are like a garden on a cesspit.

۴۲_ نِعَمُ الجُهّالِ كَرَوْضَه عَلى مَزْبَلَه.

۴۳. The blessing that is not appreciated is like the evil that is not forgiven.

۴۳_ نِعْمَةٌ لاتُشْكَرُ كَسَيِّئَه لاتُغْفَرُ.

۴۴. The blessings of Allah, the Most High, are greater than can be appreciated, except with the help of Allah, and the sins of mankind are greater than can be forgiven, except what Allah pardons [out of His mercy].

۴۴_ نِعَمُ اللّهُ سُبْحانَهُ أكْثَرُ مِنْ أنْ تُشْكَرَ إلاّ ما أعانَ اللّهُ عَلَيْهِ وذُنُوبُ ابْنِ آدَمَ أكْثَرُ مِنْ أنْ تُغْفَرَ إلاّ ما عَفَا اللّهُ عَنْهُ.

۴۵. We ask Allah, the Glorified, for the completion of His favours [upon us] and for the ability to hold on to His rope.

۴۵_ نَسْأَلُ اللّهَ سُبْحانَهُ لِمِنَّتِهِ تَماماً وبِحَبْلِهِ اِعْتِصاماً.

۴۶. Do not waste any of the blessings that Allah, the Glorified, has blessed you with, and let the effect of what He has blessed you with be visible on you.

۴۶_ لاتُضِعْ نِعْمَةً مِنْ نِعَمِ اللّهِ سُبْحانَهُ عِنْدَكَ ولْيُرَ عَلَيْكَ أثَرَ ما أنْعَمَ اللّهُ بِهِ عَلَيْكَ.

۴۷. Blessings are not guarded but by gratitude.

۴۷_ لاتُحاطُ النِّـعَمُ إلاّ بِالشُّكْرِ.

۴۸. Son of Adam, when you see Allah, the Glorified, continuously sending you His blessings then beware of Him, and secure the blessings by being grateful for them.

۴۸_ يَاابْنَ آدَمَ إذا رَأَيْتَ اللّهَ سُبْحانَهُ يُتابِـعُ عَلَيْكَ نِعَمَهُ فَاحْذَرْهُ وحَصِّنَ النِّـعَمَ بِشُكْرِها.

۴۹. The least that is owed to the one who bestows blessings is that no sin should be committed with his blessing.

۴۹_ أقَلُّ ما يَجِبُ لِلْمُنْعِمِ أنْ لا يُعْصى بِنِعْمَتِهِ.

.۵۰

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.Verily the inability to commit sins is a blessing

۵۰_ إنَّ مِنَ النِّعْمَهِ تَعَذُّرُ المَعاصِی.

Trouble

التنغیص-Trouble

.To the extent of happiness there is trouble .۱

۱_ بِقَدْرِ السُّرُورِ اَلتَّنْغیصُ.

.There is no pleasure with trouble .۲

۲_ لالَذَّهَ بِتَنْغِیص.

Aversion

النفره-Aversion

.Everything is averse to its opposite .۱

۱_ کُلُّ شَیْء یَنْفُرُ مِنْ ضِدِّهِ.

Turn away from the path of mutual aversion and abandon the crowns of . ۲ .boastfulness

۲_ عَرِّجُوا عَنْ طَریقِ المُنافَرَهِ وضَعُوا تیجانَ الْمُفاخَرَه.

The Soul And Holding It To Account

النفس ومحاسبتها-The soul and holding it to account

.The noble soul is not affected by misfortunes .۱

۱_ اَلنَفْسُ الْکَریمَهُ لاتُؤَثِّرُ فِیهَا النَّکِباتُ.

The honourable soul does not find it difficult to [spend wealth in order to] acquire .۲ .provisions

۲_ اَلنَّفْسُ الشَّريفَهُ لاتَثْقُلُ عَلَيْهَا المَؤُناتُ.

.The ignoble soul does not separate from [its] vile attributes .۳

۳_ اَلنَّفْسُ الدَّنِيَّهُ لاتَنْفَکُّ عَنِ الدَّنائاتِ.

A person's upbraiding of his own soul is evidence of the gravity of his intellect and .۴ .the symbol of his abundant merit

۴_ إزْراءُ الرَّجُلِ عَلی نَفْسِهِ بُرْهانُ رَزانَهِ عَقْلِهِ وعُنْوانُ وُفُورِ فَضْلِهِ.

Souls are free but the hands of the intellects hold their reins and protect them from .۵ .[wretchedness and] misfortune

۵_ اَلنُّفُوسُ طَلِقَهٌ لکِنْ أیْدِی العُقُولِ تُمْسِکُ أعِنَّتَها عَنِ النُّحُوسِ.

One who is pleased with himself is cheated and one who is overconfident is faced .۶ .with affliction

۶_ اَلرَّاضِی عَنْ نَفْسِهِ مَغْبُونٌ والواثِقُ بِها مَفْتُونٌ.

The one who is pleased with himself cannot see his own faults but if he were to .۷ know the merits of others, he would cover up (and feel ashamed of) the faults and .flaws that are in him

۷_ اَلرَّاضِی

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عَنْ نَفْسِهِ مَسْتُورٌ عَنْهُ عَيْبُهُ، ولَوْ عَرَفَ فَضْلَ غَيْرِهِ كَساهُ (لَساءَهُ) ما بِهِ مِنَ النَّقْصِ والخُسْرانِ.

The refractory, alluring soul flatters as the hypocrite flatters and feigns the attribute .۸ of an assenting friend, until such a time when it deceives and gains mastery, then it dominates as an enemy would dominate and dictates as the tyrant would dictate, .thereby taking one into the places of evil

۸_ اَلنَّفْسُ الأمّارَهُ المُسَوِّلَهُ تَتَمَلَّقُ تَمَلُّقَ الْمُنافِقِ، وتَتَصَنَّعُ بِشيمَهِ الصَّدِيقِ المُوافِقِ، حَتّى إذا خَدَعتْ وتَمَكَّنَتْ تَسَلَّطَتْ تَسَلُّطَ العَدُوِّ، وَتَحَكَّمَتْ تَحَكُّمَ الْعُتُوِّ، فَأَوْرَدَتْ مَوارِدَ السُّوءِ.

.Honour your soul as long as it aids you in the obedience of Allah .۹

۹_ أَكْرِمْ نَفْسَكَ ما أعانَتْكَ عَلى طاعَهِ اللّهِ.

Humiliate your soul as long as it makes you recalcitrant in the disobedience of .۱۰ .Allah

۱۰_ أهِنْ نَفْسَكَ ما جَمَحَتْ بِكَ إلى مَعاصِى اللّهِ.

Have fear of Allah in your soul, wrest away the control that Satan has over you, .۱۱ turn your attention towards the Hereafter and make [the pleasure of] Allah the object .of your striving

۱۱_ إتَّقِ اللّهَ فى نَفْسِكَ، وَنازِعِ الشَّيْطانَ قِيادَكَ، وَاصْرِفْ إلَى الآخِرَهِ وَجْهَكَ، واجْعَلْ لِلّهِ جِدَّكَ.

Ennoble your soul from every vile quality, even if it drives you to your desires, for .۱۲ .indeed you will never be able to compensate for what you have lost of your soul

۱۲_ أَكْرِمْ نَفْسَكَ عَنْ كُلِّ دَنِيَّهٍ وَإنْ ساقَتْكَ إلى الرَّغائِبِ فَإنَّكَ لَنْ تَعْتاضَ عَمّا تَبْذُلُ مِنْ نَفْسِكَ عِوَضاً.

Make yourself a guardian over your soul and reserve a portion of this world for .۱۳ .your Hereafter

۱۳_ اِجْعَلْ مِنْ نَفْسِكَ

عَلى نَفْسِکَ رَقِيباً واجْعَلْ لآخِرَتِکَ مِنْ دُنْياکَ نَصِيْباً.

Move closer to your soul by retracting from it (I mean that you should move .۱۴ towards your loftier and higher self which has been adapted from the light of your intellect and acts as a barrier between you and the inclinations of your base nature; and by retracting I mean you should retract from the soul that commands to evil and .(shakes hands with defiance

۱۴ـ أقْبِلْ عَلى نَفْسِکَ بِالإدْبارِ عَنْها (أعْنِی أنْ تُقْبِلَ عَلى نَفْسِکَ الفاضِلَهِ المُقْتَبِسَهِ مِنْ نُورِ عَقْلِکَ الْحائِلَهِ بَيْنَکَ وبَيْنَ دَواعِی طَبْعِکَ، وأعْنِی بِالإدْبارِ اَلإدْبارَ عَنْ نَفْسِکَ الأمّارَهِ بِالسُّوءِ اَلمُصافِحَهِ بِيَدِ الْعُتُوِّ).

.Restrain your soul from lustful desires and you will remain safe from calamities .۱۵

۱۵ـ اِمْنَعْ نَفْسَکَ مِنَ الشَّهَواتِ تَسْلَمْ مِنَ الآفاتِ.

Be equitable yourself before equity is sought from you, for indeed that is loftier for .۱۶ .your status and more deserving of the pleasure of your Lord

۱۶ـ أنْصِفْ مِنْ نَفْسِکَ قَبْلَ أنْ يُنْتَصَفَ مِنْکَ، فَإنَّ ذلِکَ أجَلُّ لِقَدَرِکَ،

وَأجْدَرُ بِرِضا رَبِّکَ.

.Gain control over your souls by your continuous struggle against it .۱۷

۱۷ـ اِمْلِکُوا أنْفُسَکُمْ بِدَوامِ جِهادِها.

Occupy yourselves with [acts of] obedience [to Allah], and your tongues with the .۱۸ remembrance [of Allah], and your hearts with acceptance [of His will] in what you love .and hate

۱۸ـ اِشْغَلُوا أنْفُسَکُمْ بِالطّاعَهِ، وألْسِنَتَکُمْ بِالذِّکْرِ، وقُلُوبَکُمْ بِالرِّضا فِيما أحْبَبْتُمْ وکَرِهْتُمْ.

Restrain these souls for indeed they are very desirous, and if you follow them, they .۱۹ .will lead you towards the worst evil

۱۹ـ اِقْمَعُوا هذِهِ النُّفُوسَ، فَإنَّها طُلَعَهٌ إنْ تُطِيعُوها تَزِغْ بِکُمْ إلى شَرِّ

غايَه.

.Knowledge about oneself is the more beneficial of the two types of knowledge .۲۰

۲۰_ اَلمَعْرِفَهُ بِالنَّفْسِ أنْفَعُ المَعْرِفَتَيْنِ.

Beware of being pleased with yourself thereby increasing the number of those .۲۱ .who are displeased with you

۲۱_ إيّاکَ أنْ تَرْضى عَنْ نَفْسِکَ فَيَکْثُرَ السّاخِطُ عَلَيْکَ.

.Beware of overconfidence for this is one of the biggest traps of Satan .۲۲

۲۲_ إيّاکَ والثِّقَهَ بِنَفْسِکَ فَإنَّ ذلِکَ مِنْ أکْبَرِ مَصائِدِ الشَّيْطانِ.

Indeed there is no price for your souls other than Paradise, so do not sell them .۲۳ .except [in return] for it

۲۳_ ألا إنَّهُ لَيْسَ لأنْفُسِکُمْ ثَمَنٌ إلاّ الْجَنَّهُ، فَلاتَبيعُوها إلاّ بِها.

.The greatest affliction is poverty of the soul .۲۴

۲۴_ أکْبَرُ الْبَلاءِ فَقْرُ النَّفْسِ.

He who is controlled by lustful desires and enslaved by (worldly) aspirations has .۲۵ .degraded his soul

۲۵_ أزْرى بِنَفْسِهِ مَنْ مَلَکَتْهُ الشَّهْوَهُ، واسْتَعْبَدَتْهُ المَطامِعُ.

.The strongest of people is one who has the greatest command over his soul .۲۶

۲۶_ أقْوَى النّاسِ أعْظَمُهُمْ سُلْطاناً عَلى نَفْسِهِ.

.The weakest of people is one who is unable to reform his soul .۲۷

۲۷_ أعْجَزُ النّاسِ مَن عَجَزَ عَنْ إصْلاحِ نَفْسِهِ.

The person with the greatest control over his soul is the one who subdues his .۲۸

anger and kills off his lustful desire.

۲۸_ أعْظَمُ النّاسِ سُلْطاناً عَلى نَفْسِهِ مَنْ قَمَعَ غَضَبَهُ وأماتَ شَهْوَتَهُ.

۲۹. Verily when souls are in harmony they become close [with one another].

۲۹_ إنَّ النُّفُوسَ إذا تَناسَبَتْ اِيتَلَفَتْ.

۳۰. Verily your souls have [great] value, so do not sell them except for Paradise.

۳۰_ إنَّ لأنْفُسِكُمْ أثْماناً، فَلا تَبيعُوها إلاّ بِالْجَنَّهِ.

۳۱. Indeed the one who sells his soul for anything

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.other than Paradise suffers great tribulation

۳۱ـ إنَّ مَنْ باعَ نَفْسَهُ بِغَيْرِ الْجَنَّهِ، فَقَدْ عَظُمَتْ عَلَيْهِ الْمِحْنَهُ.

Verily these souls are very desirous, if you obey them they will lead you to the .۳۲ .depths of evil

۳۲ـ إنَّ هذِهِ النُّفُوسَ طُلَعَهٌ، إنْ تُطيعُوها تَنْزِعْ بِكُمْ إلى شَرِّ غايَه.

Verily obeying the self and following its vain desires is the root of every tribulation .۳۳ .and the cornerstone of every aberrance

۳۳ـ إنَّ طاعَهَ النَّفْسِ ومُتابَعَهَ أهْوِيَتِها أُسُّ كُلِّ مِحْنَه ورَأْسُ كُلِّ غَوايَه.

Verily the soul has far-reaching desires and continues to be inclined towards .۳۴ .disobedience in its desires

۳۴ـ إنَّ النَّفْسَ أبْعَدُ شَيْء مَنْـزَعاً، وإنَّها لاتَزالُ تَنْزِعُ إلى مَعْصِيَه في هَوىً.

Verily this soul commands towards evil so one who neglects it [and does not .۳۵ .discipline it] is indomitably driven by it towards sins

۳۵ـ إنَّ هذِهِ النَّفْسَ لأمـّارَهٌ بِالسُّوْءِ فَمَنْ أهْمَلَها جَمَحَتْ بِهِ إلَى الْمَ آثِمِ.

Verily your soul is a deceiver; if you trust it, Satan will lead you to commit forbidden .۳۶ .acts

۳۶ـ إنَّ نَفْسَکَ لَخَدُوعٌ، إنْ تَثِقْ بِها يَقْتَدْکَ الشَّيْطانُ إلَى ارْتِکابِ الْمَحارِمَ.

Verily the soul commands towards evil and indecency, so whoever trusts it, it .۳۷ deceives him and whoever has confidence in it, it destroys him and whoever is .pleased with it, it makes him enter the worst of places

۳۷ـ إنَّ النَّفْسَ لأمّارَهٌ بِالسُّوءِ والفَحْشاءِ، فَمَنِ ائْتَمَنَها خانَتْهُ، ومَنِ اسْتَنامَ إلَيْها أهْلَكَتْهُ، ومَنْ رَضِيَ عَنْها أوْرَدَتْهُ شَرَّ المَوارِدِ.

Verily the true believer does not enter his evening and morning but that he .۳۸ distrusts his soul, so he continues to belittle [and

.find fault with] it and seeks more [good] for it

۳۸_ إنَّ المُؤْمِنَ لا يُمْسى ولايُصْبِـحُ إلاّ ونَفْسُهُ ظَنُونٌ عِنْدَهُ، فَلايَزالُ زارِياً عَلَيْها، ومُسْتَزِيداً لَها.

Verily the soul is a valuable gem, whoever guards it elevates it and whoever does .۳۹ .not preserve it abases it

۳۹_ إنَّ النَّفْسَ لَجَوْهَرَةٌ ثَمِيْنَةٌ مَنْ صانَها رَفَعَها ومَنِ ابْتَذَلَها وَضَعَها.

Verily the soul that seeks short-lived desires will surely perish in its quest and will .۴۰ .[be wretched in its place of return [in the Hereafter

۴۰_ إنَّ النَّفْسَ الَّتى تَطْلُبُ الرَّغائِبَ الفانِيَهَ لَتَهْلِكُ فى طَلَبِها، وتَشْقى فى مُنْقَلَبِها.

Verily the soul that struggles to acquire the everlasting desires will surely achieve .۴۱ .[its goal and will be felicitous in its place of return [in the Hereafter

۴۱_ إنَّ النَّفْسَ الَّتى تَجْهَدُ فِى اقْتِناءِ الرَّغائِبِ الْباقِيِهِ لَتُدْرِكُ طَلَبَها، وَتَسْعَدُ فى مُنْقَلَبِها.

Verily the soul is like the camel that likes to eat bitter grass, and the ear does not .۴۲ retain much of what it hears, so do not cut off your understanding by being importunate with your soul because for each part of the body there is [need for] .repose

۴۲_ إنَّ النَّفْسَ حَمِضَةٌ، والأُذُنَ مَجّاجَةٌ، فَلا تَجُبَّ فَهْمَكَ بِالإلْحاحِ عَلى قَلْبِكَ، فَإنَّ لِكُلِّ عُضْوٍ مِنَ البَدَنِ اِسْتِراحَةً.

Verily your soul is your riding mount, if you make it carry more than it can bear, you .۴۳ .will kill it and if you treat it with kindness, you will save it

۴۳_ إنَّ نَفْسَكَ مَطِيَّتُكَ، إنْ أجْهَدْ تَها قَتَلْتَها، وإنْ رَفَقْتَ بِها أبْقَيْتَها.

Verily if you contravene this division [and allotment of specific .۴۴

times for specific deeds] then the supererogatory acts you perform do not take the place of the obligatory that you have neglected.

۴۴_ إنَّکَ إنْ أخْلَلْتَها بِشَیْء مِنْ هذا التَّقْسِیمِ فَلا تَقُومُ نَوافِلُ تَکْتَسِبُها بِفَرائِضَ تُضَیِّعُها.

۴۵. Being preoccupied with disciplining the soul is better [for you].

۴۵_ اَلاِشْتِغالُ بِتَهْذیبِ النَّفْسِ أصْلَحُ.

۴۶. Overconfidence [in oneself] is one of the strongest opportunities for Satan.

۴۶_ اَلثِّقَةُ بِالنَّفْسِ مِنْ أوْثَقِ فُرَصِ الشَّیْطانِ.

۴۷. Redressing the corruption of one’s soul is the most beneficial accomplishment.

۴۷_ اِسْتِدْراکُ فَسادِ النَّفْسِ مِنْ أنْفَعِ التَّحْقِیقِ.

۴۸. Your preoccupation with your own flaws is sufficient to keep [the] shame [of searching for others faults] away from you.

۴۸_ إشْتِغالُکَ بِمَعائِبِ نَفْسِکَ یَکْفِیکَ العارُ.

۴۹. If you do not restrain your soul from many of the things that you love out of fear of its displeasure, then vain desires will drive you towards a lot of harm.

۴۹_ إنْ لَمْ تَرْدَعْ نَفْسَکَ عَنْ کَثِیر مِمّا تُحِبُّ مَخافَهَ مَکْرُوهِهِ سَمَتْ بِکَ الأهْـواءُ إلی کَثِیر مِنَ الضَّرَرِ.

۵۰. Verily if you give your [carnal] soul control over yourself, you will corrupt your Hereafter and put you into unending affliction and incessant wretchedness.

۵۰_ إنَّکَ إنْ مَلَّکْتَ نَفْسَکَ قِیادَکَ، أفْسَدْتَ مَعادَکَ، وأوْرَدَتْکَ بَلاءً لا یَنْـتَهی، وشَقاءً لایَنْقَضی.

۵۱. Verily if you obey your [carnal] souls, they will lead you towards the worst end.

۵۱_ إنَّکُمْ إنْ أطَعْتُمْ أنْفُسَکُمْ نَزَعَتْ بِکُمْ إلی شَرِّ غایَه.

۵۲. Indeed you are just like the one who stabs himself in order to kill the one who is sitting behind him.

۵۲_ إنَّما أنْتَ كَالطّاعِنِ نَفْسَهُ لِيَقْتُلَ رِدْفَهُ.

When you make your soul .۵۳

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obey Allah you have honoured it, and if you allow it to disobey Him you have humiliated it.

۵۳_ إذا أخَذْتَ نَفْسَکَ بِطاعَهِ اللّهِ أکْرَمْتَها، وإنِ ابْتَذَلْتَها (بَذَلْتَها) فی مَعاصیهِ أهَنْتَ_َها.

۵۴. When your soul becomes obstinate with you then be obstinate with it and it will be humble to you, and deceive your soul with regards to yourself, it will yield to you.

۵۴_ إذا صَعُبَتْ عَلَیْکَ نَفْسُکَ فَاصْعُبْ لَها تَذِلُّ لَکَ وخادِعْ نَفْسَکَ عَنْ نَفْسِکَ تَنْقَدْ لَکَ.

۵۵. When you desire the uprightness of your soul then you should adopt moderation, contentment and the reduction of [your] wants.

۵۵_ إذا رَغِبْتَ فی صَلاحِ نَفْسِکَ فَعَلَیْکَ بِالاِقْتِصادِ، والقُنُوعِ، وَالتَّقَلُّلِ.

۵۶. Uprightness of the soul is [attained] through struggle.

۵۶_ بِالْمُجاهَدَهِ صَلاحُ النَّفْسِ.

۵۷. Take it upon yourselves to discipline your souls and turn them away from their harmful habits.

۵۷_ تَوَلَّوْا مِنْ أنْفُسِکُمْ تَأْدِیبَها واعْدِلُوا بِها عَنْ ضَرارَهِ عاداتِها.

۵۸. Demand from your soul [the performance of] that which it obligatory upon it and you will be safe from the demands of others, scrutinize it and you will have no need for the scrutiny of others.

۵۸_ تَقاضَ نَفْسَکَ بِما یَجِبُ عَلَیْها تَأمَنْ تَقاضِیَ غَیْرِکَ لَکَ،وَاسْتَقْصِعَلَیْها تَغْنَ عَنِ اسْتِقْصاءِ غَیْرِکَ.

۵۹. He (a) said about the one whom he was censuring: His [lower] self dominates him by means of that which he assumes, and he cannot overpower it with what he is certain of. He has made his vain desire his master and he obeys it in all his affairs.

۵۹_ وقالَ فی حَقِّ مَنْ ذَمَّهُ: تَغْلِبُهُ نَفْسُهُ عَلی ما یَظُنُّ، ولا

يَغْلِبُها عَلى ما يَشْتَيْقِنُ، قَدْ جَعَلَ هَواهُ أمِيرَهُ، وأطاعَهُ فِى سائِرِ أمُورِهِ.

٦٠. Try yourself in the obedience of Allah through patience in performing obligatory acts and perseverance in performing supererogatory acts and duties.

٦٠_ جَرِّبْ نَفْسَكَ فى طاعَةِ اللّهِ بِالصَّبْرِ عَلى أداءِ الفَرائِضِ والدُّؤُبِ فِى إقامَةِ النَّوافِلِ والوَظائِفِ.

٦١. Hold yourselves to account [for your deeds] and you will be safe from the fear of Allah and will attain what you desire [from that which is] with Him.

٦١_ حاسِبُوا أنْفُسَكُمْ تَأْمَنُوا مِنَ اللّهِ الرَّهَبَ، وتُدْرِكُوا عِنْدَهُ الرَّغَبَ.

٦٢. Hold yourself to account for your [own] soul for indeed other souls have someone else who will hold them to account.

٦٢_ حاسِبْ نَفْسَكَ لِنَفْسِكَ فَإنَّ غَيْرَها مِنَ الأنْفُسِ لَها حَسيبٌ غَيْرُكَ.

٦٣. Hold your souls to account before they are held to account and weigh them before they are weighed.

٦٣_ حاسِبُوا أنْفُسَكُمْ قَبْلَ أنْ تُحاسَبُوا ووازِنُوها قَبْلَ أنْ تُوازَنُوا.

٦٤. Hold your souls to account for their deeds and seek from them the fulfilment of what is obligatory on them and their taking from the evanescent for the eternal; and gather provisions and make preparations before you are resurrected [on the Day of Reckoning].

٦٤_ حاسِبُوا أنْفُسَكُمْ بِأعْمالِها، وطالِبُوها بِأداءِ الْمَفْرُوضِ عَلَيْها، وَالأخْذِ مِنْ فَنائِها لِبَقائِها، وتَزَوَّدُوا وتَأهَّبُوا قَبْلَ أنْ تُبْعَثُوا.

٦٥. Beautify your souls with chastity and keep away from wastefulness and extravagance.

٦٥_ حَلُّوا أنْفُسَكُمْ بِالْعَفافِ، وتَجَنَّبُوا التَّبْذِيرَ وَالإسْرافَ.

٦٦. The best souls are the purest among them.

٦٦_ خَيْرُ النُّفُوسِ أزْكاها.

Take [good deeds] from yourself for your soul [in the Hereafter], gather provisions .۶۷
today for your tomorrow, benefit

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from the slumber (or respite) of time and seize the opportunity [to do good while you can].

۶۷_ خُذْ مِنْ نَفْسِکَ لِنَفْسِکَ، وَتَزَوَّدْ مِنْ یَوْمِکَ لِغَدِکَ، واغْتَنِمْ غَفْوَ (عَفْوَ) الزَّمانِ، وانْتَهِزْ فُرْصَةَ الإمْکانِ.

۶۸. Deceive your heart into worshipping and be gentle with it (or do not compel it), and engage it [in worship] when it is free and lively, except for what has been prescribed [as obligatory, for indeed that must be fulfilled [in any case].

۶۸_ خادِعْ نَفْسَکَ عَنِ الْعِبادَةِ، وارْفُقْ بِها (وَلاتَقْهَرْها)، وَخُذْ عَفْوَها، وَنِشاطَها، إلاّ ماکانَ مَکْتُوباً مِنَ الْفَرِیضَهِ، فَإنَّهُ لابُدَّ مِنْ أدائِها.

۶۹. Take from your bodies and bestow them generously to your souls, and strive to free yourselves before your ransoms are blocked.

۶۹_ خُذُوا مِنْ أجْسادِکُمْ تَجُودُوا بِها عَلی أنْفُسِکُمْ واسْعَوْا فی فِکاکِ رِقابِکُمْ قَبْلَ أنْ تُغْلَقَ رَهائِنُها.

۷۰. Oppose your [carnal] soul and you will become upright, mingle with scholars and you will learn.

۷۰_ خالِفْ نَفْسَکَ تَسْتَقِمْ وخالِطِ الْعُلَماءَ تَعْلَمْ.

۷۱. Serving the soul means protecting it from [unlawful] pleasures and acquisitions, training it with knowledge and wisdom and making it strive in performing acts of worship and obedience, for in this lies the salvation for the soul.

۷۱_ خِدْمَهُ النَّفْسِ صِیانَتُها عَنِ اللَّذّاتِ، والمُقْتَنَیاتِ، ورِیاضَتُها بِالعُلُومِ والحِکَمِ، واجْتِهادُها (إجْهادُها) بِالعِباداتِ والطّاعاتِ، وَفِی ذلِکَ نَجاهُ النَّفْسِ.

۷۲. The cure of the soul is abstaining from vain desires and abstinence from the pleasures of this world.

۷۲_ دَواءُ النَّفْسِ الصَّوْمُ عَنِ الهَوی والْحِمْیَهُ عَنْ لَذّاتِ الدُّنیا.

۷۳. The highest peaks [of success] are not attained but by those who espouse discipline and hard work.

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ذِرْوَهُ الغاياتِ لا يَنالُها إلاّ ذَوُو التَّهْذِيبِ والمُجاهِداتِ.

Have humility in your soul and honour in your faith; preserve your Hereafter and .۷۴ .be open-handed with your worldly possessions

۷۴_ ذِلَّ فی نَفْسِکَ وعِزَّ فی دِینِکَ وصُنْ آخِرَتَکَ وابْذُلْ دُنْیاکَ.

Humble your souls by abandoning [bad] habits, lead them towards performing acts .۷۵ of obedience [and worship], make them bear the burdens of [others'] liabilities, .beautify them through noble deeds, and protect them from the filth of sins

۷۵_ ذَلِّلوا أنْفُسَكُمْ بِتَرْكِ العاداتِ، وقُودُوها إلى فِعْلِ الطّاعاتِ، وَحَمِّلُوها أعْباءَ المَغارِمِ، وحَلُّوها بِفِعْلِ المَكارِمِ، وصُونُوها عَنْ دَنَسِ الْمَ آثِمِ.

Humble your soul through obedience and adorn it with contentment; reduce your .۷۶ .wants and be moderate in your earning

۷۶_ ذَلِّلْ نَفْسَکَ بِالطّاعَهِ، وحَلِّها بِالقَناعَهِ، وَخَفِّضْ فِی الطَّلَبِ، وَأجْمِلْ فِی الْمُکْتَسَبِ.

May Allah have mercy on the person who holds back the reins of his soul from acts .۷۷ .of disobedience to Allah and steers it towards the obedience of Allah by its reins

۷۷_ رَحِمَ اللّهُ امْرَءاً اَلْجَمَ نَفْسَهُ عَنْ مَعاصِی اللّهِ بِلِجامِها، وقادَها إلى طاعَهِ اللّهِ بِزِمامِها.

May Allah have mercy on the person who subdues the inclinations of his soul .۷۸ towards vain desires thereby protecting it, and steers it towards the obedience of .Allah by its reins

۷۸_ رَحِمَ اللّهُ امْرَءاً قَمَعَ نَوازِعَ نَفْسِهِ إلَى الهَوی فَصانَها، وقادَها إلی طاعَهِ اللّهِ بِعِنانِها.

.Deterring the soul from vain desire is the greater Jihad .۷۹

۷۹_ رَدْعُ النَّفْسِ عَنِ الهَوی اَلْجِهادُ الأكْبَرِ.

.Deterring the soul from vain desire is the Jihad that is beneficial .۸۰

۸۰_ رَدْعُ النَّفْسِ عَنِ الهَوی هُوَ الْجِهادُ

النَّافِعِ.

.Deterring the soul from the vanities of this world is the fruit of reason .٨١

٨١ـ رَدْعُ النَّفْسِ عَنْ زَخارِفِ الدُّنْيا ثَمَرَةُ الْعَقْلِ.

.Deterring the soul from the temptation of vain desire is the fruit of nobility .٨٢

٨٢ـ رَدْعُ النَّفْسِ عَنْ تَسْوِيلِ الْهَوى ثَمَرَةُ النُّبْلِ.

Turn your soul away when faced with lustful desires and make it steadfast on the .٨٣
.book of Allah when faced with doubts

٨٣ـ رُدَّ عَنْ نَفْسِكَ عِنْدَ الشَّهَواتِ وأَقِمْها عَلى كِتابِ اللّهِ عِنْدَ الشُّبَهاتِ.

Restraining the soul and struggling against its vain desires raises one’s ranks and .٨٤
.multiplies the good deeds

٨٤ـ رَدْعُ النَّفْسِ وجِهادُها عَنْ أَهْوِيَتِها يَرْفَعُ الدَّرَجاتِ ويُضاعِفُ الْحَسَناتِ.

.Your satisfaction with yourself is an indication of the corruption of your mind .٨٥

٨٥ـ رِضاكَ عَنْ نَفْسِكَ مِنْ فَسادِ عَقْلِكَ.

The person’s satisfaction with himself is [always] accompanied by the displeasure .٨٦
.of his Lord

٨٦ـ رِضَا العَبْدِ عَنْ نَفسِهِ مَقْرُونٌ بِسَخَطِ رَبِّهِ

.A man’s satisfaction with himself is evidence of his feeble-mindedness .٨٧

٨٧ـ رِضَا الْمَرْءِ عَنْ نَفْسِهِ بُرْهانُ سَخافَهِ عَقْلِهِ.

.Turning away from [the pleasures of] this world is the means of reforming the soul .٨٨

٨٨ـ سَبَبُ صَلاحِ النَّفْسِ العُزُوفُ عَنِ الدُّنيا.

Governing one’s soul is the best [form of] administration and the eminency of .٨٩

.knowledge is the most honourable pre-eminence

۸۹_ سِياسَهُ النَّفْسِ أفْضَلُ سِياسَه ورِياسَهُ الْعِلْمِ أشْرَفُ رِياسَه.

.The worst indigence is poverty of the soul .۹۰

۹۰_ شَرُّ الْفَقْرِ فَقْرُ النَّفْسِ.

.The worst thing is being pleased with oneself .۹۱

۹۱_ شَرُّ الأُمُورِ الرِّضا عَنِ النَّفْسِ.

.The uprightness of the soul is [in] reduced greed .۹۲

۹۲_ صَلاحُ النَّفْسِ قِلَّهُ الطَّمَعِ.

Reformation of the soul is .۹۳

[achieved by] struggling against vain desires.

٩٣_ صَلاحُ النَّفْسِ مُجاهَدَةُ الْهَوى.

٩٤. The misguidance of souls is between the impulses of lust and anger.

٩٤_ ضَلالُ النُّفُوسِ بَيْنَ دَواعِى الشَّهْوَةِ والغَضَبِ.

٩٥. The fruit of self-appraisal is reformation of the soul.

٩٥_ ثَمَرَةُ الْمُحاسَبَةِ صَلاحُ النَّفْسِ.

٩٦. Weigh your souls before they are weighed and hold them to account before they are held to account, and breathe before the throat is constricted, and follow submissively before you are driven by force.

٩٦_ زِنُوا أنْفُسَكُمْ قَبْلَ أنْ تُوازَنُوا (تُوزَنُوا) وَحاسِبُوها قَبْلَ أنْ تُحاسَبُوا، وَتَنَفَّسُوا مِنْ (قَبْلَ)ضِيقِ الخَناقِ (وانْقادُوا)قَبْلَ عُنْفِ السِّياقِ.

٩٧. Restrict your souls by holding them accountable and control them by opposition [to their whims].

٩٧_ قَيِّدُوا أنْفُسَكُمْ بِالْمُحاسَبَةِ وأمْلِكُوها بِالْمُخالَفَةِ.

٩٨. One who holds himself to account, gains.

٩٨_ مَنْ حاسَبَ نَفْسَهُ رَبِـحَ.

٩٩. One who holds himself to account becomes felicitous.

٩٩_ مَنْ حاسَبَ نَفْسَهُ سَعِدَ.

١٠٠. One who undertakes to hold his soul to account is safe from flattery [and deceit].

١٠٠_ مَنْ تَعاهَدَ نَفْسَهُ بِالمُحاسَبَةِ أمِنَ فِيها الْمُداهَنَةَ.

١٠١. One who holds himself to account becomes aware of his faults and realizes his sins so he seeks forgiveness for his sins and tries to correct his faults.

۱۰۱_ مَنْ حاسَبَ نَفْسَهُ وَقَفَ عَلى عُيُوبِهِ وأحاطَ بِذُنُوبِهِ واسْتَقالَ الذُّنُوبَ وأصْلَحَ العُيُوبَ.

Blessed is the one who has in his soul that which keeps him preoccupied from the .۱۰۲ people [faults of other].

۱۰۲_ طُوبى لِمَنْ كانَ لَهُ مِنْ نَفْسِهِ شُغْلٌ شاغِلٌ عَنِ النّاسِ.

Blessed is the one who strives to free his soul before the shortness of breath and .۱۰۳ the severity of despair [at the time

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.[of death

۱۰۳ــ طُوبى لِمَنْ سَعى فى فَكاكِ نَفْسِهِ قَبْلَ ضِيقِ الأنْفاسِ وشِدَّهِ الإبْلاسِ.

Blessed is he who considers himself as low, gains honour through his obedience .۱۰۴ .[to Allah] and becomes free from want through his contentment

۱۰۴ــ طُوبى لِمَنْ ذَلَّ فى نَفْسِهِ وعَزَّ بِطاعَتِهِ وغَنِىَ بِقَناعَتِهِ.

Blessed is the one who has in his soul that which keeps him preoccupied [from .۱۰۵ others] and the people are at ease from him, and who acts in obedience to Allah, the .Glorified

۱۰۵ــ طُوبى لِمَنْ كانَ لَهُ مِنْ نَفْسِهِ شُغْلٌ شاغِلٌ، والنّاسُ مِنْهُ فى راحَه، وعَمِلَ بِطاعَهِ اللّهِ سُبْحانَهُ.

.Blessed be the soul that fulfils its duty to its Lord .۱۰۶

۱۰۶ــ طُوبى لِنَفْس أدَّتْ إلى رَبِّها فَرْضَها.

.Purify your souls from the filth of lustful desires and you will attain lofty stations .۱۰۷

۱۰۷ــ طَهِّرُوا أنْفُسَكُمْ مِنْ دَنَسِ الشَّهَواتِ تُدْرِكُوا رَفِيعَ الدَّرَجاتِ.

.Whoever disobeys Allah and obeys Satan has oppressed his soul .۱۰۸

۱۰۸ــ ظَلَمَ نَفْسَهُ مَنْ عَصَى اللّهَ وأطاعَ الشَّيْطانَ.

Whoever is satisfied with the temporary abode in place of the everlasting abode .۱۰۹ .has oppressed himself

۱۰۹ــ ظَلَمَ نَفْسَهُ مَنْ رَضِىَ بِدارِ الْفَناءِ عِوَضاً عَنْ دارِ الْبَقاءِ.

Accustom your soul to virtue, for indeed it will make that which is spoken about .۱۱۰ .you good and will make your reward great

۱۱۰ــ عَوِّدْنَفْسَکَ الْجَمیلَ فَإنَّهُ یُجْمِلُ عَنْکَ الأُحْدُوثَهَ ویُجْزِلُ لَکَ الْمَثُوبَهَ.

Accustom yourself to being engrossed in remembrance [of Allah] and repentance, .۱۱۱

.for indeed this will wipe out your sin and make your reward great

۱۱۱_ عَوِّدْ نَفْسَکَ الِاسْتِهْتارَ بِالذِّکْرِ وَالِاسْتِغْفارِ فَإنَّهُ یَمْحُو عَنْکَ الْحَوْبَهَ وَیُعَظِّمْ لَکَ الْمَثُوبَهَ.

Habituate yourself to [performing] noble .۱۱۲

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deeds and bearing the burden of [others'] liabilities, [for through this] your soul will become honourable, your Hereafter will thrive and those who praise you will increase.

۱۱۲_ عَوِّدْ نَفْسَکَ فِعْلَ الْمَکارِمِ وتَحَمُّلَ أعْباءِ الْمَغارِمِ تَشْرُفْ نَفْسُکَ وَتُعْمَرْ آخِرَتُکَ ویَکْثُرْ حامِدُوکَ.

۱۱۳. Habituate yourself to good intention and virtuous purpose, you will attain success in your aspirations (or endeavours).

۱۱۳_ عَوِّدْ نَفْسَکَ حُسْنَ النِّـیَّهِ وجَمِیلَ الْمَقْصَدِ تُدْرِکْ فی مَباغیکَ (مَساعِیکَ) النَّجاحَ.

۱۱۴. Habituate yourself to forbearance and eschewing importunity, [and as a result] righteousness will adhere to you.

۱۱۴_ عَوِّدْنَفْسَکَ السَّماحَ وتَجَنُّبَ الإلْحاحِ یَلْزَمْکَ الصَّلاحُ.

۱۱۵. I am amazed at the one who knows himself, how can he feel at ease in the temporary abode [of this world]?!

۱۱۵ _ عَجِبْتُ لِمَنْ عَرَفَ نَفْسَهُ کَیْفَ یَأْنَسُ بِدارِ الْفَناءِ.

۱۱۶. I am amazed at the one who searches for the thing he has lost while he has lost his own soul and does not seek it!

۱۱۶_ عَجِبْتُ لِمَنْ یَنْشُدُ ضالَّتَهُ وقَدْ أضَلَّ نَفْسَهُ فَلا یَطْلُبُها.

۱۱۷. I am amazed at the one who oppresses his own soul, how can he be fair to others?!

۱۱۷_ عَجِبْتُ لِمَنْ یَظْلِمُ نَفْسَهُ کَیْفَ یُنْصِفُ غَیْرَهُ.

۱۱۸. I am amazed at the one who is ignorant about himself, how can he know his Lord?!

۱۱۸_ عَجِبْتُ لِمَنْ یَجْهَلُ نَفْسَهُ کَیْفَ یَعْرِفُ رَبَّهُ.

۱۱۹. Compel your souls to abandon acts of disobedience and it will become easier for you to lead them towards acts of obedience [and worship].

١١٩_ غالِبُوا أَنْفُسَكَمْ عَلى تَرْكِ المَعاصِی تَسْهُلْ عَلَيْكَمْ مَقادَتُها عَلَى الطّاعاتِ.

Compel your souls to abandon bad habits and you will overcome .١٢٠

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.them; fight against your vain desires and you will gain control over them

۱۲۰_ غالِبُوا أنْفُسَكُمْ عَلی تَرْكِ العاداتِ تَغْلِبُوها وجاهِدُوا أهْوائَكُمْ تَمْلِكُوها.

.Perfection of righteousness is in struggling against the [carnal] soul .۱۲۱

۱۲۱_ فی مُجاهَدَهِ النَّفْسِ كَمالُ الصَّلاحِ.

.The guidance of the soul is in opposing it .۱۲۲

۱۲۲_ فی خِلافِ النَّفْسِ رُشْدُها.

.The misguidance of the soul is in obedience to it .۱۲۳

۱۲۳_ فی طاعَهِ النَّفْسِ غَيُّها.

.The corruption of the soul is [caused by] vain desire .۱۲۴

۱۲۴_ فَسادُ النَّفْسِ أَلْهَوی.

Your power over your soul is the best power and your authority over it is the best .۱۲۵ .authority

۱۲۵_ قُدْرَتُكَ عَلی نَفْسِكَ أفْضَلُ القُدْرَهِ وإمْرَتُكَ عَلَيْها خَيْرُ الإمْرَهِ.

!?How can one who is not content with little have the ability to reform himself .۱۲۶

۱۲۶_ كَيْفَ يَسْتَطيعُ صَلاحَ نَفْسِهِ مَنْ لايَقْنَعُ بِالقَليلِ؟!

Being preoccupied with one’s soul is enough to keep a person distracted from the .۱۲۷ .people

۱۲۷_ كَفی بِالمَرْءِ شُغْلاً بِنَفْسِهِ عَنِ النّاسِ.

At the time when you are most confident in your soul be equally cautious (or .۱۲۸ .fearful) of its deception

۱۲۸_ كُنْ أوْثَقَ ما تَكُونُ بِنَفْسِكَ أحْذَرَ (أخْوَفَ) ما تَكُونُ مِنْ خِداعِها.

Be the guardian of your soul, and do with your possessions that which you would .۱۲۹ (like others to do with it.(۱

۱۲۹_ كُنْ وَصِيَّ نَفْسِكَ وافْعَلْ فى مالِكَ ما تُحِبُّ أنْ يَفْعَلَهُ فيهِ غَيْرُكَ.

Hold yourself to account and struggle against your evil nature, and beware of .۱۳۰ .blaming your sins on your Lord

۱۳۰_ كُنْ مُؤاخِذاً نَفْسَكَ مُغالِباً سُوءَ طَبْعِكَ وإيّاكَ أنْ تَحمِلَ ذُنُوبَكَ عَلى رَبِّكَ.

Be a preventer and a forbidder for yourself [from .۱۳۱

Meaning give charity from it during your lifetime and do not leave this for others to -۱ .do after your death

evil], and a suppressor and a subjugator for your wealth (or outburst) during zeal (or anger).

۱۳۱ـ كُنْ لِنَفْسِكَ مانِعاً رادِعاً ولِثَرْوَتِكَ (وَلِنَزْوَتِكَ) عِنْدَ الحَمِيَّهِ (الحَفِيظَهِ) واقِماً قامِعاً.

۱۳۲. The souls have certain evil natures [and characteristics] and wisdom forbids [one from] them.

۱۳۲ـ لِلنُّفُوسِ طَبائِـعُ سُوء والحِكْمَهُ تَنْهى عَنْها.

۱۳۳. There is no price for your souls except Paradise, so do not sell them for anything but it.

۱۳۳ـ لَيْسَ لأنْفُسِكُمْ ثَمَنٌ إلاّ الجَنَّهُ فَلاتَبيعُوها إلاّ بِها.

۱۳۴. There is no expectation [of goodness] from the one who wrongs his own soul.

۱۳۴ـ لَيْسَ مَنْ أساءَ إلى نَفْسِهِ بِذى مَأْمُول.

۱۳۵. There is none on the face of this earth more honoured in the sight of Allah, the Glorified, than the soul that is obedient to His commands.

۱۳۵ـ لَيْسَ عَلى وَجْهِ الأرْضِ أكْرَمُ عَلَى اللّهِ سُبْحانَهُ مِنَ النَّفْسِ المُطِيعَهِ لأمْرِهِ.

۱۳۶. One who considers himself to be more [important or powerful than others] becomes less.

۱۳۶ـ مَنْ تَكَبَّرَ بِنَفْسِهِ قَلَّ.

۱۳۷. One who humbles himself is honoured.

۱۳۷ـ مَنْ حَقَّرَ نَفْسَهُ عُظِّمَ.

۱۳۸. One who reforms his soul gains mastery over it.

۱۳۸ـ مَنْ أصْلَحَ نَفْسَهُ مَلَكَها.

۱۳۹. One who neglects his soul destroys it.

١٣٩_ مَنْ أهْمَلَ نَفْسَهُ أهْلَكَها.

١٤٠. One who honours his [carnal] soul is abased by it.

١٤٠_ مَنْ أكْرَمَ نَفْسَهُ أهانَتْهُ.

١٤١. Whoever trusts his [carnal] soul is betrayed by it.

١٤١_ مَنْ وَثِقَ بِنَفْسِهِ خانَتْهُ.

١٤٢. Whoever neglects his soul incurs loss.

١٤٢_ مَنْ أهْمَلَ نَفْسَهُ خَسِرَ.

١٤٣. One who knows himself divests himself [of all worldly desires].

١٤٣_ مَنْ عَرَفَ نَفْسَهُ تَجَرَّدَ.

١٤٤. Whoever obeys his soul kills it.

١٤٤_ مَنْ أطاعَ نَفْسَهُ قَـتَلَها.

١٤٥. Whoever disobeys his soul

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has awarded it.

۱۴۵_ مَنْ عَصى نَفْسَهُ وَصَلَها.

۱۴۶. One who is ignorant of his soul neglects it.

۱۴۶_ مَنْ جَهِـلَ نَفْسَهُ أهْمَلَها.

۱۴۷. Whoever considers himself to be great is humiliated.

۱۴۷_ مَنْ عَظَّمَ نَفْسَهُ حُقِّرَ.

۱۴۸. Whoever protects his soul [from evil] is revered.

۱۴۸_ مَنْ صانَ نَفْسَهُ وُقِّرَ.

۱۴۹. Whoever controls his [carnal] soul, his affair [and status] is elevated.

۱۴۹_ مَنْ مَلَکَ نَفْسَهُ عَلا أمْرُهُ.

۱۵۰. Whoever is controlled by his [carnal] soul, his status is lowered.

۱۵۰_ مَنْ مَلَکَتْهُ نَفْسُهُ ذَلَّ قَدْرُهُ.

۱۵۱. Whoever loathes his [carnal] soul is loved by Allah.

۱۵۱_ مَنْ مَقَتَ نَفْسَهُ أحَبَّهُ اللّهُ.

۱۵۲. Whoever abases his [carnal] soul is honoured by Allah.

۱۵۲_ مَنْ أهانَ نَفْسَهُ أكْرَمَهُ اللّهُ.

۱۵۳. Whoever knows himself knows his Lord.

۱۵۳_ مَنْ عَرَفَ نَفْسَهُ عَرَفَ رَبَّهُ.

۱۵۴. Whoever knows himself, his matter becomes sublime.

۱۵۴_ مَنْ عَرَفَ نَفْسَهُ جَلَّ أمْرُهُ.

.One who deceives himself cannot [sincerely] advise others .۱۵۵

۱۵۵ـ مَنْ غَشَّ نَفْسَهُ لَمْ يَنْصَحْ غَيْرَهُ.

One who governs [and trains] his soul has [truly] comprehended [the art of] . ۱۵۶
.administration

۱۵۶ـ مَنْ ساسَ نَفْسَهُ أدْرَكَ السِّياسَةَ.

.Whoever takes care of his soul with vigilance, remains safe .۱۵۷

۱۵۷ـ مَنْ تَعاهَدَ نَفْسَهُ بِالحَذَرِ أمِنَ.

.One who fears for his soul does not oppress others .۱۵۸

۱۵۸ـ مَنْ أشْفَقَ عَلى نَفْسِهِ لَمْ يَظْلِمْ غَيْرَهُ.

.Whoever wrongs his [own] soul, no goodness is expected from him .۱۵۹

۱۵۹ـ مَنْ أساءَ إلى نَفْسِهِ لَمْ يُتَوَقَّعْ مِنْهُ جَمِيلٌ.

.Whoever protects himself from asking others becomes exalted .۱۶۰

۱۶۰ـ مَنْ صانَ نَفْسَهُ عَنِ المَسائِلِ جَلَّ.

.One whose soul is noble, his affection [and compassion] increases .۱۶۱

۱۶۱ـ مَنْ شَرُفَتْ نَفْسُهُ كَثُرَتْ عَواطِفُهُ.

,One who does not govern [and train] his own soul .۱۶۲

.destroys it

۱۶۲_ مَنْ لَمْ يَسُسْ نَفْسَهُ أضاعَها.

.Whoever is displeased with himself pleases his Lord .۱۶۳

۱۶۳_ مَنْ سَخِطَ عَلی نَفْسِهِ أرْضی رَبَّهُ.

.Whoever is pleased with himself angers his Lord .۱۶۴

۱۶۴_ مَنْ رَضِیَ عَنْ نَفْسِهِ أسْخَطَ رَبَّهُ.

Whoever is able to gain control over his [carnal] self has attained the highest .۱۶۵ .degree of strength

۱۶۵_ مَنْ قَوِیَ عَلی نَفْسِهِ تَناهی فِی القُوَّهِ.

.Whoever struggles with his soul in order to reform it, becomes felicitous .۱۶۶

۱۶۶_ مَنْ أجْهَدَ نَفْسَهُ فی إصْلاحِها سَعِدَ.

Whoever neglects his soul [as it indulges] in its pleasures becomes wretched and .۱۶۷ .[distanced [from the mercy of Allah

۱۶۷_ مَنْ أهْمَلَ نَفْسَهُ فی لَذّاتِها شَقِیَ وبَعُدَ.

One who does not struggle against his [carnal] soul in his young age does not .۱۶۸ .become noble in is old age

۱۶۸_ مَنْ لَمْ یُجْهِدْ نَفْسَهُ فی صِغَرِهِ لَمْ یَنْبُلْ فی کِبَرِهِ.

.Whoever continually disciplines his soul derives [great] benefit .۱۶۹

۱۶۹_ مَنِ اسْتَدامَ رِیاضَهَ نَفْسِهِ اِنْتَفَعَ.

.Whoever is pleased with himself, many are angry with him .۱۷۰

۱۷۰_ مَنْ رَضِیَ عَنْ نَفْسِهِ کَثُرَ السّاخِطُ عَلَیْهِ.

Whoever indulges his soul in that which it loves, its wretchedness in that which it .۱۷۱ .does not love gets prolonged

۱۷۱_ مَنْ سامَحَ نَفْسَهُ فيما تُحِبُّ طالَ شَقاؤُها فيما لاتُحِبُّ.

Whoever preoccupies himself with that which is not necessary, lets the matters .۱۷۲ .that are obligatory slip by

۱۷۲_ مَنْ شَغَلَ نَفْسَهُ بِما لايَجِبْ ضَيَّعَ مِنْ أمْرِهِ ما يَجِبُ.

Whoever holds himself accountable preserves his standing and the outcomes of .۱۷۳ .his affair are praised

۱۷۳_ مَنْ واخَذَ نَفْسَهُ صانَ قَدْرَهُ وحُمِدَ عَواقِبُ أمْرِهِ.

.Whoever neglects his soul corrupts his affair .۱۷۴

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مَنْ أهْمَلَ نَفْسَهُ أفْسَدَ أمْرَهُ.

۱۷۵. Whoever commands you to reform yourself is most deserving of your obedience.

۱۷۵_ مَنْ أمَرَکَ بِإصْلاحِ نَفْسِکَ فَهُوَ أحَقُّ مَنْ تُطيعُهُ.

۱۷۶. Whoever scrutinizes himself remains safe from the scrutiny of others.

۱۷۶_ مَنِ اسْتَقْصى عَلى نَفْسِهِ أمِنَ اسْتِقْصاءَ غَيْرِهِ عَلَيْهِ.

۱۷۷. Whoever oppresses himself is more oppressive to others.

۱۷۷_ مَنْ ظَلَمَ نَفْسَهُ كانَ لِغَيْرِهِ أظْلَمَ.

۱۷۸. Whoever is great in his own eyes is low in the sight of Allah.

۱۷۸_ مَنْ كانَ عِنْدَ نَفْسِهِ عَظِيماً كانَ عِنْدَ اللّهِ حَقِيراً.

۱۷۹. One who is ignorant about himself is more ignorant about others.

۱۷۹_ مَنْ جَهِلَ نَفْسَهُ كانَ بِغَيْرِ نَفْسِهِ أجْهَلَ.

۱۸۰. Whoever is miserly with himself is more miserly with others.

۱۸۰_ مَنْ بَخِلَ عَلى نَفْسِهِ كانَ عَلى غَيرِهِ أبْخَلَ.

۱۸۱. One whose soul is honourable endeavours to purify it from the lowliness of worldly pursuits.

۱۸۱_ مَنْ شَرُفَتْ نَفْسُهُ نَزَّهَها عَنْ دَناءَةِ الْمَطالِبِ.

۱۸۲. One who knows the value of his soul does not abase it with transient things.

۱۸۲_ مَنْ عَرَفَ قَدْرَ نَفْسِهِ لَمْ يُهِنْها بِالفانِياتِ.

۱۸۳. Whoever troubles himself with that which does not benefit him gets caught in that which harms him.

۱۸۳_ مَنْ أتْعَبَ نَفْسَهُ فيما لايَنْفَعُهُ وَقَعَ فيما يَضُرُّهُ.

.One whose soul is content is assisted by it to become pure and remain chaste .۱۸۴

۱۸۴_ مَنْ قَنِعَتْ نَفْسُهُ أعانَتْهُ عَلَى النَّزاهَهِ والعَفافِ.

.One whose soul is noble finds it easy to give generously and help others .۱۸۵

۱۸۵_ مَنْ كَرُمَتْ نَفْسُهُ اِسْتَهانَ بِالبَذْلِ والإسْعافِ.

.One who considers his soul to be honourable does not abase it by sinning .۱۸۶

۱۸۶_ مَنْ كَرُمَتْ عَلَيْهِ نَفْسُهُ لَمْ يُهِنْها بِالمَعْصِيَه.

One whose .۱۸۷

soul is vigilant and careful has protectors from Allah watching over him.

۱۸۷_ مَنْ كانَ لَهُ مِنْ نَفْسِهِ يَقْظَةٌ كانَ عَلَيْهِ مِنَ اللّهِ حَفَظَةٌ.

۱۸۸. One who knows himself understands others better.

۱۸۸_ مَنْ عَرَفَ نَفْسَهُ فَهُوَ لِغَيْرِهِ أعْرَفُ.

۱۸۹. One who considers his soul to be honourable, his [lustful] desires become insignificant to him.

۱۸۹_ مَنْ كَرُمَتْ عَلَيْهِ نَفْسُهُ هانَتْ عَلَيْهِ شَهْوَتُهُ.

۱۹۰. One who is lenient with his soul in that which he loves is troubled by it in that which he hates.

۱۹۰_ مَنْ سامَحَ نَفْسَهُ فيما يُحِبُّ أتْعَبَهُ فيما يَكْرَهُ.

۱۹۱. Whoever accuses himself has indeed overpowered Satan.

۱۹۱_ مَنِ اتَّهَمَ نَفْسَهُ فَقَدْ غالَبَ الشَّيْطانَ.

۱۹۲. Whoever opposes his [carnal] soul has indeed defeated Satan.

۱۹۲_ مَنْ خالَفَ نَفْسَهُ فَقَد غَلَبَ الشَّيْطانَ.

۱۹۳. Whoever obeys his soul in its lustful desires has indeed helped to destroy it.

۱۹۳_ مَنْ أطاعَ نَفْسَهُ فى شَهَواتِها فَقَدْ أعانَها عَلى هُلْكِها.

۱۹۴. Whoever is pleased with himself, his flaws become known.

۱۹۴_ مَنْ رَضِىَ عَنْ نَفْسِهِ ظَهَرَتْ عَلَيْهِ المَعائِبُ.

۱۹۵. Whoever reprimands his soul for [its] faults, it is deterred from many of the sins.

۱۹۵_ مَنْ وَبَّخَ نَفْسَهُ عَلَى العُيُوبِ اِرْتَعَدَتْ عَنْ كَثيرِ الذُّنُوبِ.

۱۹۶. One who has in his soul a restrainer [from evil], has a protector over him from

.Allah

۱۹۶_ مَنْ كانَ لَهُ مِنْ نَفْسِهِ زاجِرٌ كانَ عَلَيْهِ مِنَ اللّهِ حافِظٌ.

Whoever knows himself has indeed attained the highest goal of every cognizance .۱۹۷
.and knowledge

۱۹۷_ مَنْ عَرَفَ نَفْسَهُ فَقَدِ انْتَهى إلى غايَهِ كُلِّ مَعْرِفَه وعِلْم.

.One who does not discipline [and purify] his soul, will not benefit from the intellect .۱۹۸

۱۹۸_ مَنْ لَمْ يُهَذِّبْ نَفْسَهُ لَمْ

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يَنْتَفِعْ بِالعَقْلِ.

.Whoever does not benefit from his [own] soul, people do not benefit from him .١٩٩

١٩٩_ مَنْ لَمْ يَنْتَفِعْ بِنَفْسِهِ لَمْ يَنْتَفِعْ بِهِ النّاسُ.

One who does not humble himself in his own eyes will not be elevated in the sight .٢٠٠ .of others

٢٠٠_ مَنْ لَمْ يَتَّضِعْ عِنْدَ نَفْسِهِ لَمْ يَرْتَفِعْ عِنْدَ غَيْرِهِ.

.One who does not reform himself cannot reform others .٢٠١

٢٠١_ مَنْ لَمْ يُصْلِحْ نَفْسَهُ لَمْ يُصْلِحْ غَيْرَهُ.

One whom Allah does not help [to fight] against his [carnal] soul will not benefit .٢٠٢ .from the advice of the adviser

٢٠٢_ مَنْ لَمْ يُعِنْهُ اللّٰهُ عَلى نَفْسِهِ لَمْ يَنْتَفِعْ بِمَوْعِظَهِ واعِظ.

One who leaves his [carnal] soul free [to do as it wills] will be taken by it to the .٢٠٣ .[paths of darkness [and evil

٢٠٣_ مَنْ رَخَّصَ لِنَفْسِهِ ذَهَبَتْ بِهِ فى مَذاهِبِ الظُّلْمَهِ.

Whoever deals leniently with [and flatters] his soul, it makes him rush towards .٢٠٤ .forbidden sins

٢٠٤_ مَنْ داهَنَ نَفْسَهُ هَجَمَتْ بِهِ عَلَى المَعاصِى المُحَرَّمَهِ.

Whoever does not set right his soul by reforming it, his malady becomes worse .٢٠٥ .[and curing it becomes impossible, and he will not find any physician [who can treat it

٢٠٥_ مَنْ لَمْ يَتَدارَكْ نَفْسَهُ بِإصْلاحِها أعْضَلَ داؤُهُ وأعْيى شِفاؤُهُ وعَدِمَ الطَّبيبَ.

One whose grief over his soul is prolonged in this world, Allah will give him delight .٢٠٦ .[on the Day of Resurrection and put him in the Eternal Abode [in Paradise

٢٠٦ـ مَنْ طالَ حُزْنُهُ عَلى نَفْسِهِ فِي الدُّنيا أقَــرَّ اللّٰهُ عَيْنَهُ يَوْمَ القِيامَهِ وأحَلَّهُ دارَ المُقامَهِ.

٢٠٧. Whoever preoccupies himself with other than his [own] soul falters

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in the darkness and becomes entangled in [a web of] destruction.

۲۰۷ـ مَنْ شَغَلَ نَفْسَهُ بِغَيْرِ نَفْسِهِ تَحَيَّرَ فِى الظُّلُماتِ وارْتَبَکَ فِى الهَلَكاتِ.

۲۰۸. One who does not know himself is distanced from the path of salvation and stumbles in misguidance and ignorance.

۲۰۸ـ مَنْ لَمْ يَعْرِفْ نَفْسَهُ بَعُدَ عَنْ سَبيلِ النَّجاهِ وخَبَطَ فِي الضَّلالِ وَالجَهالاتِ.

۲۰۹. One who advises [and admonishes] himself is worthy of giving advice to others.

۲۰۹ـ مَنْ نَصَحَ نَفْسَهُ كانَ جَديراً بِنُصْحِ غَيْرِهِ.

۲۱۰. One who deceives himself is more deceitful with others.

۲۱۰ـ مَنْ غَشَّ نَفْسَهُ كانَ أغَشَّ لِغَيْرِهِ.

۲۱۱. One whose soul is honourable, his dissension and disagreement [with the people] is reduced.

۲۱۱ـ مَنْ كَرُمَتْ نَفْسُهُ قَلَّ شِقاقُهُ وخِلافُهُ.

۲۱۲. Whoever blames his soul, reforms it.

۲۱۲ـ مَنْ ذَمَّ نَفْسَهُ أصْلَحَها.

۲۱۳. Whoever praises his soul, slays it.

۲۱۳ـ مَنْ مَدَحَ نَفْسَها ذَبَحَها.

۲۱۴. One whose soul is honourable, this world becomes insignificant in his eyes.

۲۱۴ـ مَنْ كَرُمَتْ نَفْسُهُ صَغُرَتِ الدُّنيا فى عَيْنِهِ.

۲۱۵. Whoever sells his soul for other than the bliss of Paradise has indeed oppressed it.

۲۱۵ـ مَنْ باعَ نَفْسَهُ بِغَيْرِ نَعِيمِ الجَنَّهِ فَقَدْ ظَلَمَها.

۲۱۶. One who does not discipline his soul is disgraced by [its] bad habits.

۲۱۶_ مَنْ لَمْ يُهَذِّبْ نَفْسَهُ فَضَحَهُ سُوءُ العادَهِ.

.One who thinks good of his [own] soul has indeed done more harm to it .۲۱۷

۲۱۷_ مَنْ ظَنَّ بِنَفْسِهِ خَيْراً فَقَدْ أوْسَعَها ضَيْراً.

.Being obedient [to Allah] is from the nobility of the soul .۲۱۸

۲۱۸_ مِنْ كَرَمِ النَّفْسِ العَمَلُ بِالطّاعَهِ.

.Being obedient [to Allah] is from the God-wariness of the soul .۲۱۹

۲۱۹_ مِنْ تَقْوَى النَّفْسِ العَمَلُ بِالطّاعَهِ.

Hastening towards obedience [of Allah] is .۲۲۰

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.a merit of the soul

۲۲۰_ مِنْ فَضيلَهِ النَّفْسِ المُسارَعَهُ إلَی الطّاعَهِ.

.Being satisfied at all times is a sign of an honourable soul .۲۲۱

۲۲۱_ مِنْ عِزِّ النَّفْسِ لُزُومُ القَناعَهِ.

.None abases his [carnal] soul but the intelligent one .۲۲۲

۲۲۲_ ما حَقَّرَ نَفْسَهُ إلاّ عاقِلٌ.

None considers himself to be imperfect [and disparages his carnal soul] but the .۲۲۳ .perfect one

۲۲۳_ ما نَقَّصَ نَفْسَهُ إلاّ کامِلٌ.

.One who sincerely advises others does not deceive himself .۲۲۴

۲۲۴_ ما أغَشَّ نَفْسَهُ مَنْ یَنْصَحُ غَیْرَهُ.

![How blind is the covetous soul to the terrible [and painful] end [it will face .۲۲۵

۲۲۵_ ما أعْمَی النَّفْسَ الطّامِعَهَ عَنِ العُقْبَی الفاجِعَهِ.

mankind, what has made you pleased with the destruction of your soul? Is there .۲۲۶ no cure from your ailment and no awakening from your slumber?! Do you not feel ?compassion for yourself as you have mercy on others

۲۲۶_ ما آنَسَکَ أیُّهَا الإنْسانُ بِهَلَکَهِ نَفْسِکَ أما مِنْ دائِکَ بُلُولٌ أمْ لَیْسَ لَکَ مِنْ نَوْمَتِکَ یَقْظَهٌ أما تَرْحَمُ مِنْ نَفْسِکَ ما تُرْحَمُ مِنْ غَیْرِکَ.

No servant considers his soul to be honourable but that the world becomes lowly .۲۲۷ .[and insignificant] in his eyes

۲۲۷_ ما کَرُمَتْ عَلی عَبْد نَفْسُهُ إلاّ هانَتِ الدُّنیا فی عَیْنِهِ.

.Cognizance of the self is the most beneficial of all [types of] knowledge .۲۲۸

۲۲۸_ مَعْرِفَةُ النَّفْسِ أنْفَعُ المَعارِفِ.

.Your [carnal] soul is the closest of all your enemies .۲۲۹

۲۲۹_ نَفْسُکَ أقْرَبُ أعْدائِکَ إلَيْکَ.

Purify your soul of every lowly trait even if it drives you towards the things that .۲۳۰ .you desire

۲۳۰_ نَزِّهْ نَفْسَکَ عَنْ کُلِّ دَنِيَّه، وإنْ ساقَتْکَ إلَی الرَّغائِبِ.

Introspection turns .۲۳۱

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.one's attention to self-reformation

۲۳۱_ نَظَرُ النَّفْسِ لِلنَّفْسِ العِنايَهُ بِصَلاحِ النَّفْسِ.

.One who is successful in knowing himself has achieved the greatest success .۲۳۲

۲۳۲_ نالَ الفَوْزَ الأكْبَرَ مَنْ ظَفِرَ بِمَعْرِفَهِ النَّفْسِ.

Purify your souls from the filth of [forbidden] pleasures and the evil consequences .۲۳۳
.of lustful desires

۲۳۳_ نَزِّهُو ا أنْفُسَكُمْ عَنْ دَنَسِ اللَّذّاتِ وتَبِعاتِ الشَّهَواتِ.

Your [carnal] soul is a hostile enemy and an aggressive adversary, if you are .۲۳۴
.unmindful of it, it will kill you

۲۳۴_ نَفْسُکَ عَدُوٌّ مُحارِبٌ، وضِدٌّ مُواثِبٌ إنْ غَفَلْتَ عَنْها قَتَلَتْکَ.

Lower yourself from your [rightful] position and people will raise you higher than .۲۳۵
.your rightful position

۲۳۵_ نَزِّلْ نَفْسَکَ دُونَ مَنْزِلَتِها تُنَزِّلْکَ النّاسُ فَوْقَ مَنْزِلَتِکَ.

.The souls of the virtuous are averse to the souls of the wicked .۲۳۶

۲۳۶_ نُفُوسُ الأبْرارِ نافِرَهٌ مِنْ نُفُوسِ الأشْرارِ.

Purify your soul from every vileness and make an effort to perform every noble .۲۳۷
.deed, you will become free from sins and will achieve noble qualities

۲۳۷_ نَزِّهْ عَنْ كُلِّ دَنِيَّه نَفْسَکَ، وابْذُلْ فِی المَكارِمِ جُهْدَکَ، تَخْلُصْ مِنَ المَـآثِمِ، وتُحْرِزِ المَكارِمَ.

.The souls of the virtuous are repulsed by the actions of the wicked .۲۳۸

۲۳۸_ نُفُوسُ الأبْرارِ تَأْبی أفْعالَ الفُجّارِ.

The one who is pleased with himself and relies on that which his soul has made .۲۳۹
.decorous for him, is destroyed

۲۳۹_ هَلَكَ مَنْ رَضِيَ عَنْ نَفْسِهِ، ووَثِقَ بِما تُسَوِّلُهُ لَهُ.

.The ardent desire of the soul for [forbidden] pleasures misguides and destroys .۲۴۰

۲۴۰_ وُلُوعُ النَّفْسِ بِاللَّذّاتِ يُغْوِى ويُرْدى.

Maintain your self-respect by keeping away from jokes, funny narrations and .۲۴۱ .useless speech

۲۴۱_ وَقِّرُوا أنْفُسَكُمْ عَنِ الفُكاهاتِ، ومَضاحِكِ الحِكاياتِ،

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وَمَحالِ التُّرَّهاتِ.

Safeguard yourself from the fire whose fuel is men and stones by advancing .۲۴۲ .towards obedience to Allah, eschewing His disobedience and seeking His pleasure

۲۴۲_ وَقِّ نَفْسَکَ ناراً وَقُودُهَا النّاسُ والحِجارَهُ بِمُبادَرَتِکَ إلى طاعَهِ اللّهِ، وتَجَنُّبِکَ مَعاصِیَهُ، وتَوَخّیکَ رِضاهُ.

Do not sanction for yourself that [action] which you would disapprove of from .۲۴۳ .others

۲۴۳_ لاتَسْتَحْسِنْ مِنْ نَفْسِکَ مامِنْ غَیْرِکَ تَسْتَنْکِرُهُ.

.Do not permit yourself to engage in any evil speech or action .۲۴۴

۲۴۴_ لاتُرَخِّصْ لِنَفْسِکَ فی شَیْء مِنْ سَیِّءِ الأقْوالِ والأفْعالِ.

.Do not have fear of injustice from your Lord but fear the injustice of yourselves .۲۴۵

۲۴۵_ لا تَخافُوا ظُلْمَ رَبِّکُمْ ولکِنْ خافُوا ظُلْمَ أنْفُسِکُمْ.

.Do not be lenient with your [carnal] soul when it entices you .۲۴۶

۲۴۶_ لاتَحْلُمْ عَنْ نَفْسِکَ إذا هِیَ أغْوَتْکَ.

.Do not defy your soul when it guides you to the right path .۲۴۷

۲۴۷_ لاتَعْصِ نَفْسَکَ إذا هِیَ أرْشَدَتْکَ.

Do not let your soul be devoid of a thought that increases your wisdom and a .۲۴۸ .[lesson that safeguards you [from sin

۲۴۸_ لاتُخلِ نَفْسَکَ مِنْ فِکْرَه تَزیدُکَ حِکْمَهً وعِبْرَه تُفیدُکَ عِصْمَهً.

.Never seek the obedience of others while your [own] soul refuses to obey you .۲۴۹

۲۴۹_ لاتَطْلُبَنَّ طاعَهَ غَیْرِکَ وطاعَهُ نَفْسِکَ عَلَیْکَ مُمْتَنِعَهٌ.

Do not be ignorant of yourself for indeed the one who is ignorant about himself is .۲۵۰

.ignorant about everything

۲۵۰_ لاتَجْهَلْ نَفْسَکَ فَإنَّ الجاهِلَ مَعْرِفَهَ نَفْسِهِ جاهِلٌ بِکُلِّ شَیْء.

Do not abandon struggle in reforming yourself, for indeed nothing but diligence .۲۵۱ .[will assist you [to achieve this

۲۵۱_ لاتَتْرُکِ الِاجْتِهادَ فی إصْلاحِ نَفْسِکَ فَإنَّهُ لایُعْینُکَ إلاّ الجِدُّ.

Never declare war against .۲۵۲

Allah for there is no power that can protect you from His wrath and you can never be .free from need for His mercy

۲۵۲_ لاتَنْصِبَنَّ نَفْسَکَ لِحَرْبِ اللّهِ فَلایَدَ لَکَ بِنَقْمَتِهِ ولاغِنی بِکَ عَنْ رَحْمَتِهِ.

Do not permit yourself to submit to vain desires or to prefer the pleasures of this .۲۵۳ world such that your faith gets corrupted and cannot be reformed and your soul loses .and does not gain

۲۵۳_ لاتُرَخِّصْ لِنَفْسِکَ فی مُطاوَعَهِ الهَوی وإیثارِ لَذّاتِ الدُّنیا فَیَفْسُدَ دینُکَ ولایَصْلُحَ وتَخْسَرَ نَفْسُکَ ولا تَرْبَحَ.

Do not surrender yourself to the deception of covetousness and do not respond to .۲۵۴ .the call of greed, for indeed these two [traits] reap wretchedness and disgrace

۲۵۴_ لاتُمَلِّکْ نَفْسَکَ بِغُرُورِ الطَّمَعِ ولاتُجِبْ دَواعِیَ الشَّرَهِ فَإنَّهُما یَکْسِبانِکَ الشَّقاءَ والذُّلَّ.

One who cannot control his [carnal] soul is not safe from [the wrath and . ۲۵۵ (punishment of] Allah.(۱)

۲۵۵_ لایَسْلَمُ عَلَی اللّهِ مَنْ لایَمْلِکُ نَفْسَهُ.

.A person has no enemy worse than his [own carnal] soul .۲۵۶

۲۵۶_ لاعَدُوَّ أعْدی عَلَی المَرْءِ مِنْ نَفْسِهِ.

.The soul does not become devoid of hope until it comes upon death .۲۵۷

۲۵۷_ لاتَخْلُو النَّفْسُ مِنَ الأمَلِ حَتّی تَدْخُلَ فِی الأجَلِ.

There is none stronger than he who overpowers his soul thereby gaining mastery .۲۵۸ .over it

۲۵۸_ لاقَوِیَ أقْوی مِمَّنْ قَوِیَ عَلی نَفْسِهِ فَمَلَکَها.

There is no one more powerless than he who neglects his soul thereby destroying .۲۵۹ .it

۲۵۹_ لاعاجِزَ أعْجَزُ مِمَّنْ أهْمَلَ نَفْسَهُ فَأهْلَکَها.

.It behoves the one who knows himself to espouse contentment and chastity .۲۶۰

۲۶۰_ يَنْبَغى لِمَنْ عَرَفَ نَفْسَهُ أنْ يَلْزَمَ القَناعَةَ والعِفَّةَ.

It behoves the .۲۶۱

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.Or: One who cannot control his [carnal] soul does not submit to Allah -۱

one who knows the honour [and value] of his soul to purify it from the lowliness of this world.

۲۶۱_ يَنْبَغى لِمَنْ عَلِمَ شَرَفَ نَفْسِهِ أنْ يُنَزِّهَها عَنْ دَنائَهِ الدُّنيا.

۲۶۲. It behoves the one who knows himself not to separate [himself] from sadness and caution.

۲۶۲_ يَنْبَغى لِمَنْ عَرَفَ نَفْسَهُ أنْ يُفارِقَهُ الحُزْنُ والحَذَرُ.

۲۶۳. It behoves a man to guard his soul, watch over his heart and protect his tongue.

۲۶۳_ يَنْبَغى أنْ يَكُونَ الرَّجُلُ مُهَيْمِناً عَلى نَفْسِهِ، مُراقِباً قَلْبَهُ حافِظاً لِسانَهُ.

۲۶۴. It behoves the one who wants to reform himself and protect his religion to avoid mingling with people who seek [the wealth and pleasures of] this world.

۲۶۴_ يَنْبَغى لِمَنْ أرادَ صَلاحَ نَفْسِهِ وإحْرازَ دينِهِ أنْ يَجْتَنِبَ مُخالَطَهَ أبْناءِالدُّنْيا.

۲۶۵. It behoves the one who knows himself not to be separated from caution and regret out of fear of falling into error.

۲۶۵_ يَنْبَغى لِمَنْ عَرَفَ نَفْسَهُ أنْ لايُفارِقَهُ الحَذَرُ وَالنَّدَمُ خَوْفاً أنْ تَزِلَّ بِهِ القَدَمُ.

۲۶۶. How befitting it is for a person to have a fixed time, when he is not distracted by anything, in which he holds his soul to account and looks at what he has earned for and against it in its night-time and daytime.

۲۶۶_ ما أحَقَّ الإنْسانَ أنْ تَكُونَ لَهُ ساعَهٌ لايَشْغَلُهُ عَنْها شاغِلٌ يُحاسِبُ فيها نَفْسَهُ فَيَنْظُرَ فيمَا اكْتَسَبَ لَها وعَلَيْها فى لَيْلِها ونَهارِها.

۲۶۷. None is enviable except the one whose endeavour is [to purify] his soul and who does not neglect to regularly hold it to account, demand answers from it and struggle against it.

۲۶۷_ مَا المَغْبُوطُ

إلاّ مَنْ كانَتْ هِمَّتُهُ نَفْسَهُ لايُغِبُّها عَنْ مُحاسَبَتِها وَمُطالَبَتِها ومُجاهَدَتِها.

A person’s rebuking [and finding fault with] his own soul is evidence of the .۲۶۸ soundness of his intellect and the symbol of his abundant merit.

۲۶۸_ إزْراءُ الرَّجُلِ عَلى نَفْسِهِ بُرهانُ رَزانَةِ عَقْلِهِ، وعُنْوانُ وُفُورُ فَضْلِهِ.

The greatest mastery is mastery over the soul .۲۶۹

۲۶۹_ أعْظَمُ مِلْك مِلْكُ النَّفْسِ.

Control the passion of your soul, the intensity of your rage, the power of your .۲۷۰ hand and the sharpness of your tongue, and guard against all these by delaying the initiation of any action and refraining from using force until your rage subsides and you recover your senses.

۲۷۰_ اِمْلِكْ حَمِيَّةَ نَفْسِكَ، وسَوْرَةَ غَضَبِكَ، وَسَطْوَةَ يَدِكَ، وغَرْبَ لِسانِكَ، واحْتَرِسْ في ذلِكَ كُلِّهِ بِتَأخِيرِ البادِرَهِ، وكَفِّ السَّطْوَهِ، حَتّى يَسْكُنَ غَضَبُكَ، ويَثُوبَ إلَيْكَ عَقْلُكَ.

Take control over your vain desires and the distress of your soul, for indeed the .۲۷۱ distress of the soul lies in acting equitably in [both] the things which it loves and [in those which it] hates.

۲۷۱_ اِمْلِكْ عَلَيْكَ هَواكَ وشَجى نَفْسِكَ، فَإنَّ شَجَى النَّفْسِ اَلإنْصافُ مِنْها فيما أحَبَّتْ وكَرِهَتْ.

The one who keeps his soul steadfast against the temptations of worldly .۲۷۲ pleasures is a master [over it] and the one who neglects it is destroyed.

۲۷۲_ ضابِطُ نَفْسِهِ عَنْ دَواعِي اللَّذّاتِ مالِكٌ وَمُهْمِلُها هالِكٌ.

Self-restraint during times of anger saves one from situations that lead to harm .۲۷۳

۲۷۳_ ضَبْطُ النَّفْسِ عِنْدَ حادِثِ الغَضَبِ يُؤْمِنُ مَواقِعَ العَطَبِ.

Self-restraint during desire and fear is from the most excellent etiquette .۲۷۴

۲۷۴_ ضَبْطُ النَّفْسِ عِنْدَ الرَّغَبِ والرَّهَبِ مِنْ أفْضَلِ

الأدَبِ.

۲۷۵. Every person who relies on himself [instead of Allah] is thrown [into destruction].

۲۷۵_ کُلُّ مُعْتَمَد عَلی نَفْسِهِ مُلْقیً.

۲۷۶. Whoever is deceived by his soul is delivered by it to places of destruction.

۲۷۶_ مَنِ اغْتَرَّ بِنَفْسِهِ أسْلَمَتْهُ إلَی المَعاطِبِ.

Giving And Withholding Charity

الإنْفاق والإمساک-Giving and withholding charity

۱. Beware of withholding [charity], for indeed you are [only] a treasurer for someone else in that which you withhold from what is in excess of your daily requirement.

۱_ إیّاکَ والإمْساکَ فَإنَّ ما أمْسَکْتَهُ فَوْقَ قُوتِ یَوْمِکَ کُنْتَ فیهِ خازِناً لِغَیْرِکَ.

۲. If you spend your wealth for the sake of Allah, then [know that] indeed Allah is quick in recompense.

۲_ إنْ تَبْذُلوا أمْوالَکُمْ فی جَنْبِ اللّهِ فَإنَّ اللّهَ مُسْرِعُ الخَلَفَ.

۳. When you are blessed with sustenance then give charity.

۳_ إذا رُزِقْتَ فَأنْفِقْ.

۴. When you are blessed with sustenance then give generously.

۴_ إذا رُزِقْتَ فَأوْسِعْ.

۵. Your garments are more lasting for you when worn by others rather than yourself.

۵_ ثِیابُکَ عَلی غَیْرِکَ أبْقی لَکَ مِنْها عَلَیْکَ.

۶. A dirham that benefits [others] is better than a dinar(۱) that throws one into ruin.

۶_ دِرْهَمٌ یَنْفَعُ خَیْرٌ مِنْ دینار یَصْرَعُ.

٧. The dirham of a poor man is purer in the sight of Allah than the dinar of the rich.

٧_ دِرْهَمُ الفَقيرِ أزْكى عِنْدَ اللّهِ مِنْ دينارِ الغَنِىِّ.

٨. Many a thing that is little grows and develops much more than that which is plenty.

٨_ رُبَّ يَسير أنْمى مِنْ كَثير.

٩. Little that belongs to you is better than plenty that belongs to others.

٩_ قَلِيلٌ لَکَ خَيْرٌ مِنْ کَثير لِغَيْرِکَ.

١٠. Nobody gains anything

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١- The dirham is a silver coin and the dinar is a gold coin (which is typically valued as ten times as much as the dirham).

.from his worldly life except that which he spends on others

١٠ـ لَيْسَ لأَحَد مِنْ دُنْياهُ إلاّ ما أنْفَقَهُ عَلى أُخْراهُ.

١١. (١)One who gives with a short arm is given with a long arm.)

١١ـ مَنْ يُعْطِ باليَدِ القَصيرَهِ يُعْطَ بِاليَدِ الطَّويلَهِ.

١٢. Verily you are more in need of giving charity from what you have earned than acquiring what you accumulate.

١٢ـ إنَّكُمْ إلى إنْفاقِ مَا اكْتَسَبْتُمْ أحْوَجُ مِنْكُمْ إلَى اكْتِسابِ ما تَجْمَعُونَ.

Hypocrisy

النِّفاق-Hypocrisy

١. Beware of hypocrisy, for indeed the two-faced person is not eminent in the sight of Allah.

١ـ إيّاكَ والنِّفاقَ فَإنَّ ذَا الوَجْهَيْنِ لايَكُونُ وَجيهاً عِنْدَ اللّهِ.

٢. Hypocrisy is the brother of polytheism.

٢ـ اَلنِّفاقُ أخُوالشِّرْكِ.

٣. Hypocrisy is a disgraceful character.

٣ـ اَلنِّفاقُ شَيْنُ الأخْلاقِ.

٤. Hypocrisy is the twin of disbelief.

٤ـ اَلنِّفاقُ تَوْأَمُ الكُفْرِ.

٥. Hypocrisy corrupts [one’s] faith.

٥ـ اَلنِّفاقُ يُفْسِدُ الإيمانَ.

٦. Hypocrisy is from the andirons of ignominy.

۶_ اَلنِّفاقُ مِنْ أثافِی الذَّلِّ.

.Hypocrisy is founded on falsehood .۷

۷_ اَلنِّفاقُ مَبْنِیٌّ عَلَی المَیْنِ.

How reprehensible it is for a human being to have a sick interior and a beautiful .۸ .exterior

۸_ ما أقْبَحَ بِالإنْسانِ باطِناً عَلیلاً وظاهِراً جَمیلاً.

The Hypocrite

المنافق–The Hypocrite

.A hypocrite's tongue pleases but his heart causes harm .۱

۱_ اَلمُنافِقُ لِسانُهُ یَسُرُّ وقَلْبُهُ یَضُرُّ.

.A hypocrite's words are beautiful but his actions are a painful malady .۲

۲_ اَلمُنافِقُ قَوْلُهُ جَمِیلٌ وفِعْلُهُ الدّاءُ الدّخِیلُ.

.The hypocrite is a shameless, foolish, wretched sycophant .۳

۳_ اَلمُنافِقُ وَقِحٌ غَبِیٌّ مُتَمَلِّقٌ شَقِیٌّ.

.The hypocrite flatters himself but maligns others .۴

۴_ اَلمُنافِقُ لِنَفْسِهِ مُداهِنٌ وَعَلَی النّاسِ طاعِنٌ.

The most obvious of hypocrite among the people is one who enjoins obedience [to .۵ Allah] but

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Sayyid Raḍi (r) has explained the meaning of this aphorism thus: it means the - ۱ human being gets much reward for the little charity that he gives. For the entire

explanation refer to the commentary of Nahj al-Balāgha, Hikma no. ٢٣٢

.does not act upon it himself, and forbids sin but does not refrain from it himself

۵ــ أظْهَرُ النّاسِ نِفاقاً مَنْ أمَرَ بِالطّاعَةِ ولَمْ يَعْمَلْ بِها، ونَهى عَنِ المَعْصِيَهِ ولَمْ يَنْتَهِ عَنْها.

Be cautious of the hypocrites for indeed they are misguided and misguide others, .۶ they have erred and make others err, their hearts are diseased while their outward .appearance looks pure

۶ــ اِحْذَرُوا أهْلَ النِّفاقِ، فَإنَّهُمْ الضّالُّونَ المُضِلُّونَ، الزّالُّونَ المُزِلُّونَ، قُلُوبُهُمْ دَوِيَّهٌ، وَصِحافُهُمْ نَقِيَّهٌ.

.[The hypocrite is sceptical [and puts others in doubt .۷

۷ــ اَلمُنافِقُ مُريبٌ.

.The hypocrite is sly, harmful and suspicious .۸

۸ــ اَلمُنافِقُ مَكُورٌ مُضِرٌّ، مُرْتابٌ.

I fear for you from every eloquent speaker who is a hypocrite at heart, he says .۹ .[what you know [to be good] but does what you dislike [and know to be bad

۹ــ إنّی أخافُ عَلَيْكُمْ كُلَّ عَليمِ اللِّسانِ مُنافِقِ الجِنانِ، يَقُولُ ماتَعْلَمُونَ وَيَفْعَلُ ما تُنْكِرونَ.

He (‘a) described the hypocrites thus: they are jealous of [those in] comfort, .۱۰ intensify [the] distress [of the distressed] and destroy hopes [of the hopeful]. Their fallen victims are lying on every path, they have means to approach every heart and .they have false tears for every [occasion of] grief

۱۰ــ وقالَ ــ عَلَيْهِ السّلامُ ــ فی وَصْفِ المنافِقينَ: حَسَدُ الرَّخاءِ ومُؤَكِّدُوا البَلاءِ، ومُقْنِطُوا الرَّجاءِ، لَهُمْ بِكُلِّ طَريق صَريعٌ، وإلی كُلِّ قَلْبِ شَفيعٌ، وَلِكُلِّ شَجْو دُمُوعٌ.

It is the habit of hypocrites to change their character [depending on their . ۱۱ .[circumstances

۱۱ــ عادَهُ المُنافِقينَ تَهْزيعُ الأخْلاقِ.

He (‘a) said about the hypocrites: They have indeed prepared for every truth a .۱۲

falsehood, and for

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every straight thing something crooked, and for every living thing a killer, and for .every [closed] door a key, and for every night a lamp

١٢ــ وقـالَ ــ عَلَيْهِ السّـلامُ ــ فی ذِکْرِ المُنـافِقینَ: قَـدْ أعَـدُّوا لِکُـلِّ حَقّ باطِلاً ـ ولِکُلِّ قائِم مائِلاً ولِکُلِّ حَیّ قاتِلاً ولِکُلِّ باب مِفْتاحاً ولِکُلِّ لَیْل صَباحاً.

.[Every hypocrite is a sceptic [who puts doubts in the minds of the people .١٣

١٣ــ کُلُّ مُنافِق مُریبٌ.

.One whose hypocrisy abounds, his sincerity will not be recognized .١۴

١۴ــ مَنْ کَثُرَ نِفاقُهُ لَمْ یُعْرَفْ وِفاقُهُ.

How repulsive is it for a human being to agree externally while being hypocritical .١۵ .internally

١۵ــ ما أقْبَحَ بِالإنْسانِ ظاهِراً مُوافِقاً وباطِناً مُنافِقاً.

.How repulsive it is for a human being to be two-faced .١۶

١۶ــ ما أقْبَحَ بِالإنْسانِ أنْ یَکُونَ ذا وَجْهَیْنِ.

The example of the hypocrite is that of a colocynth, its leaves are green but its .١٧ .taste is bitter

١٧ــ مَثَلُ المُنافِقِ کَالحَنْظَلَهِ الخَضِرَهِ أوْراقُها اَلمُرِّ مَذاقُها.

The hypocrisy of a person stems from the inferiority [and humiliation] he finds .١٨ .within himself

١٨ــ نِفاقُ المَرْءِ مِنْ ذُلّ یَجِدُهُ فی نَفْسِهِ.

About the hypocrites [he (’a) said]: They are the congregation of Satan and the .١٩ dwellers of hellfire. These are the party of Satan, and indeed it is the party of Satan .who are the losers

١٩ــ فی ذِکْرِ المُنافِقینَ: هُمْ لُمَّهُ الشَّیْطانِ وحُمَّهُ النِّیرانِ أُولئِکَ حِزْبُ الشَّیْطانِ اَلا إنَّ حِزْبَ الشَّیْطانِ هُمُ الخاسِرُونَ.

They walk stealthily and tread slowly, hiding behind trees. Their words are [like] a .۲۰
[cure but their actions are incurable diseases. They exchange praise [with each other

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and come near each other through (or are careful of) reward. They obtain what they covet by means of despair. When they talk they create doubts, they dissemble in their speech and when they speak they delude (or distort).

۲۰ـ يَمْشُونَ الخِفاءَ ويَدِبُّونَ الضَّرّاءَ قَوْلُهُمُ الـدَّواءُ وفِعْلُهُمُ الدّاءُ العَياءُ يَتَقارَضُونَ الثَّناءَ ويَتَقارَبُونَ (يتراقبون) الجَزاءَ يَتَوَصَّلُونَ إلَى الطَّمَعِ بِالْيَأْسِ وَيَقُولُونَ فَيُشَبِّهُونَ يُنافِقُونَ فِى المَقالِ ويَقُولُونَ فَيُوهِمُونَ (فَيُمَوِّهُونَ).

۲۱. The [person who is] most severe in his hypocrisy is one who enjoins obedience but does not act upon it himself, and forbids sin but does not refrain from it himself.

۲۱ـ أشَدُّ النّاسِ نِفاقاً مَنْ أمَرَ بِالطّاعَهِ ولَمْ يَعْمَلْ بِها، ونَهى عَنِ المَعْصِيَهِ ولَمْ يَنْتَهِ عَنْها.

Deficiency

Deficiency-المنقصه

۱. It suffices as a deficiency for a man to consider himself as great.

۱ـ كَفى بِالْمَرْءِ مَنْقَصَهً أنْ يُعَظِّمَ نَفْسَهُ.

The Deficient

The Deficient-المنقوص

۱. The deficient one is he whose faults are hidden from him.

۱ـ اَلمَنْقُوصُ مَسْتُورٌ عَنْهُ عَيْبُهُ.

Revenge

Revenge-الاِنتقام

۱. Rushing to take revenge is from the traits of the wicked.

۱ـ ألْمُبادَرَهُ إلَى الاِنْتِقامِ مِنْ شِيَمِ اللِّئامِ.

۲. The most revolting act of a powerful person is revenge.

۲ـ أقْبَحُ أفْعالِ المُقْتَدِرِ اَلاِنْتِقامُ.

.Evil retribution [and revenge] is from the vileness of victory .۳

۳ـ سُوءُ العُقُوبَهِ مِنْ لُؤْمِ الظَّفَرِ.

One who punishes the guilty [instead of forgiving him], his merit [and kindness] gets .۴ .corrupted

۴ـ مَنْ عاقَبَ المُذْنِبَ فَسَدَ فَضْلُهُ.

Whoever takes revenge on the wrongdoer nullifies his merit in this world and loses .۵ .the reward of the Hereafter

۵ـ مَنِ انْتَقَمَ مِنَ الجانی أبْطَلَ فَضْلَهُ فِی الدُّنْیا وفاتَهُ ثَوابُ الآخِرَهِ.

Being hasty .۶

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.in taking revenge is from the traits of the wicked

۶ــ مُعاجَلَهُ الاِنْتِقامِ مِنْ شِيَمِ اللِّئامِ.

Divine Wrath

النّقم-Divine wrath

How is it that you are not kept awake by the [fear of] Allah's punishments that befall .۱ you by night while you lie in the way of Allah's wrath because of your disobedience to !?Him

۱ــ كَيْفَ لايُوقِظُكَ بَياتُ نِقَمِ اللّهِ وقَدْ تَوَرَّطْتَ بِمَعاصِيهِ مَدارِجَ سَطَواتِهِ؟!

How close is the punishment of Allah to the oppressors (or the unjust) and . ۲ !wrongdoers

۲ــ ما أقْرَبَ النَّقِمَهَ مِنْ أهْلِ البَغْيِ(الظُّلْمِ) والعُدْوانِ.

The Defaulters, The Iniquitous And The Transgressors

الناكثون والقاسطون والمارقون- The Defaulters, The Iniquitous And The Transgressors

Indeed Allah has commanded me to fight against those who revolt and break . ۱ pledges and create strife on the earth. As for the defaulters, I have fought them and as for the iniquitous, I have struggled against them and as for the transgressors, I have vanquished them. As for the Satan of the pit, I have dealt with him with an overpowering scream, until I heard the restless beating of his heart and the trembling .of his chest

۱ــ اَلاـ وقَدْ أمَرَنِیَ اللّهُ بِقِتالِ أهْلِ النَّكْثِ، والبَغْيِ، والفَسادِ فِی الأرْضِ، فَأمَّا النّاكِثُونَ فَقَدْ قاتَلْتُ، وأمَّا القاسِطُونَ فَقَدْ جاهَدْتُ، وأمَّا المارِقَهُ فَقَدْ دَوَّخْتُ، وأمّا شَيْطانُ الرَّدْهَهِ فَإنّی كُفيتُهُ بِصَعْقَه سَمِعْتُ لَها وَجيبَ قَلْبِهِ، وَرَجَّهَ صَدْرِهِ.

Marriages

المناكح-Marraiges

.One who marries many women is engulfed by embarrassments .١

١ـ مَنْ أكْثَرَ المَناكِحَ غَشِيَتْهُ الفَضائِحُ.

Talebearing

Talebearing-النميمه

Beware of talebearing, for indeed it plants [the seed of] rancour and distances one .١ .from Allah and the people

١ـ إيّاكَ والنَّمِيمَهَ، فَإنَّها تَزْرَعُ

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الضَّغِينَه، وتُبَعِّدُ عَنِ اللّهِ وَالنّاسِ.

.The worst [type of] truthful speech is gossip .۲

۲_ أسْوَءُ الصِّدْقِ النَّمِيمَهُ.

.Talebearing is the characteristic of a traitor .۳

۳_ اَلنَّمِيمَهُ شيمَهُ المارِقِ.

.Talebearing is an offense [and a sin] that cannot be forgotten .۴

۴_ اَلنَّمِيمَهُ ذَنْبٌ لايُنْسى.

.The worst trait is talebearing .۵

۵_ بِئْسَ الشِّيمَهُ النَّميمَهُ.

One who seeks to slander [others] by talebearing is fought by the near one and .۶ .[hated by the one who is far [from him

۶_ مَنْ سَعى بِالنَّميمَهِ حارَبَهُ القَرِيبُ ومَقَتَهُ البَعيدُ.

.One who narrates to you [about others] narrates [to others] about you .۷

۷_ مَنْ نَقَلَ إلَيْکَ نَقَلَ عَنْکَ.

Do not be quick in accepting the words of a talebearer, even if he resembles the .۸ good advisers, for indeed the slanderer oppresses the one whom he slanders [about] .and deceives the one whom he slanders to

۸_ لاتَعْجِلَنَّ إلی تَصْديقِ واش وإنْ تَشَبَّهَ بِالنّاصِحينَ فَإنَّ السّاعِیَ ظالِمٌ لِمَنْ سَعی بِهِ غاشٌّ لِمَنْ سَعی إلَيْهِ.

.Be neither scandalmongers nor revealers of others' secrets .۹

۹_ لاتَكُونُوا مَسابيحَ ولامَذاييعَ.

.Trustworthiness and talebearing do not go together .۱۰

۱۰_ لاتَجْتَمِعُ أمانَةٌ ونَميمَةٌ.

.Belie slander and talebearing, whether it is false or true .۱۱

۱۱_ أكْذِبِ السِّعايَهَ والنَّميمَهَ باطِلَهً كانَتْ أوْ صَحيحَهً.

The slanderer is a liar to the one whom he spreads his slander and an oppressor to .۱۲ .the one whom he slanders about

۱۲_ اَلسّاعى كاذِبٌ لِمَنْ سَعى إلَيْهِ ظالِمٌ لِمَنْ سَعى عَلَيْهِ.

People

People-النّاس

People are like writings on a scroll [of parchment], whenever part of it is rolled up, .۱ .another part of it is unrolled

۱_ اَلنّاسُ كَصُوَر فِى الصَّحِيفَهِ (صَحيفَه) كُلَّما

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طُوِىَ بَعْضُها نُشِرَ بَعْضُها.

.People are children of this world, and a child is naturally inclined to love its mother .۲

۲ـ اَلنّاسُ أبْناءُ الدُّنيا والوَلَدُ مَطْبُوعٌ عَلى حُبِّ أُمِّهِ.

People are divided into two types of seekers, and each seeker is also sought after; .۳ so whoever seeks this world is sought after by death until it takes him out from it, and whoever seeks the Hereafter is sought after by this world, until he gets his .sustenance from it in full

۳ـ اَلنّاسُ طالِبانِ: طالِبٌ ومَطْلُوبٌ، فَمَنْ طَلَبَ الـدُّنيا طَلَبَهُ الْمَوْتُ حَتّى يُخْرِجَهُ عَنْها، ومَنْ طَلَبَ الآخِرَةَ طَلَبَتْهُ الـدُّنيا حَتّى يَسْتَوْفِىَ رِزْقَهُ مِنْها.

People are of three types: the godly scholar, the student who is on the path of .۴ salvation and the uncultivated rabble who run after every caller, neither seeking light .from the effulgence of knowledge nor taking recourse to any strong support

۴ـ اَلنّاسُ ثَلاثَةٌ: فَعالِمٌ رَبّانيٌّ، ومُتَعَلِّمٌ عَلى سَبِيلِ نَجاه، وهِمَجٌ رِعاعٌ أتْباعُ كُلِّ ناعِق، لَمْ يَسْتَضِيئُوا بِنُورِ العِلْمِ، ولَمْ يَلْجَئُوا إلى رُكْن وَثيق.

.People are like trees, their drink is one but their fruits are different .۵

۵ـ اَلنّاسُ كَالشَّجَرِ شَرابُهُ واحِدٌ، وثَمَرُهُ مُخْتَلِفٌ.

People are made deficient and flawed, except those whom Allah, the Glorified, .۶ protects. The questioner among them aims to embarrass and confuse while the answerer creates trouble. It is not long until the one who has the best views among them is turned away from his good opinion by pleasure or displeasure, and at any moment the most strong-willed among them will get affected by a single

.glance or transformed by a single expression

۶_ اَلنّاسُ مَنْقُوصُونَ مَدْخُولُونَ إلاّ مَنْ عَصَمَ اللّهُ سُبْحانَهُ، سائِلُهُمْ مُتَعَنِّتٌ، ومُجِيبُهُمْ مُتَكَلِّفٌ، يَكادُ أفْضَلُهُمْ رَأْياً أنْ يَرُدَّهُ عَنْ فَضْلِ رَأيِهِ الرِّضى وَالسَّخَطُ، ويَكادُ أصْلَبُهُمْ عُوداً تَنْكَأُهُ اللَّحظَةُ وتَسْتَحِيلُهُ الكَلِمَةُ الْواحِدَةُ.

The people who work in this world are of two types: one works in this world for this .۷ world; his world has indeed distracted him from his Hereafter. He fears poverty for those whom he will leave behind but feels safe from it himself; so he spends his entire life for the benefit of others. The other one works in this world for that which is to come after it, so that which is [allotted] for him comes to him without [extra] work. Thus he acquires both the shares together and gains possession of both the abodes .collectively

۷_ اَلنّاسُ فِي الـدُّنيا عاملانِ: عاملٌ فِي الـدُّنيا لِلدُّنيا، قَدْ شَـغَلَتْهُ دُنْياهُ عَنْ آخِرَتِهِ، يَخْشـى على مَنْ يُخَلِّفُ الْفَقْرَ، ويَأمَنُهُ عَلى نَفْسِهِ، فَيُفْنِى عُمْرَهُ فى مَنْفَعهِ غَيْرِهِ وعامِلٌ فِي الدُّنيا لِما بَعْدَها، فَجاءَهُ الَّذى لَهُ بِغَيْرِ عَمَل، فَأحْرَزَ الْحَظَّيْنِ مَعاً، ومَلَكَ الدّارَيْنِ جَميعاً.

.Out of fear of humiliation, people are hastening [towards] humiliation .۸

۸_ اَلنّاسُ مِنْ خَوْفِ الذُّلِّ مُتَعَجِّلُوا الذُّلِّ.

.The best of people are those who benefit others the most .۹

۹_ أفْضَلُ النّاسِ أنْفَعُهُمْ لِلنّاسِ.

.The most felicitous person is the intelligent believer .۱۰

۱۰_ أسْعَدُ النّاسِ اَلعاقِلُ المُؤمِنُ.

.The most excellent person is the generous one who possesses certitude .۱۱

۱۱_ أفْضَلُ النّاسِ اَلسَّخِيُّ المُوقِنُ.

The best people in fulfilling the rights of others are the best in their [following .۱۲

.of] Islam

۱۲_ أَحْسَنُ النّاسِ ذِماماً أَحْسَنُهُمْ إِسْلاماً.

.The loftiest of people is the one who humbles himself .۱۳

۱۳_ أَجَلُّ النّاسِ مَنْ وَضَعَ نَفْسَهُ.

.The strongest person is one who gains an upper hand over his [carnal] soul .۱۴

۱۴_ أَقْوَى النّاسِ مَنْ قَوِىَ عَلى نَفْسِهِ.

.The strongest person is one who overpowers his vain desires .۱۵

۱۵_ أَقْوَى النّاسِ مَنْ غَلَبَ هَواهُ.

.The most sagacious person is one who rejects [the pleasures of] his worldly life .۱۶

۱۶_ أَكْيَسُ النّاسِ مَنْ رَفَضَ دُنْياهُ.

The person who makes the most profit is one who buys the Hereafter with this .۱۷
.world

۱۷_ أَرْبَحُ النّاسِ مَنِ اشْتَرى بِالدُّنيا اَلآخِرَهَ.

The person who suffers the greatest loss is one who settles for this world in .۱۸
.exchange for the Hereafter

۱۸_ أَخْسَرُ النّاسِ مَنْ رَضِىَ الدُّنيا عِوَضاً عَنِ الآخِرَهِ.

.The best person is one whose own faults distract him from the faults of others .۱۹

۱۹_ أَفْضَلُ النّاسِ مَنْ شَغَلَتْهُ مَعايِبُهُ عَنْ عُيُوبِ النّاسِ.

.The people who are most felicitous are those who are least interested this world .۲۰

۲۰_ أَعْظَمُ النّاسِ سَعادَهً أَكْثَرُهُمْ زَهادَهً.

The best person is one whose soul is pure and who is indifferent towards this world .۲۱

.despite being wealthy

۲۱_ أَفْضَلُ النّاسِ مَنْ تَنَزَّهَتْ نَفْسُهُ وزَهَدَ عَنْ غُنْيه.

.The most enviable person is the one who rushes to perform good deeds .۲۲

۲۲ _ أغْبَطُ النّاسِ الْمُسارِعُ إلَى الْخَيْراتِ.

Of all the people, the most deserving of compassion are: the scholar upon whom .۲۳ an ignorant person passes judgment, the noble person who is dominated by a vile person and the virtuous person who is under

.the command of a vicious person

۲۳_ أَحَقُّ النّاسِ بِالرَّحْمَهِ عالِمٌ يَجْرِی عَلَيْهِ حُكْمُ جاهِلٍ، وكَريمٌ يَسْتَوْلِی عَلَيْهِ لَئِيمٌ، وبَرٌّ تَسَلَّطَ عَلَيْهِ فاجِرٌ.

The best people in this world are the generous ones, and in the Hereafter, the .۲۴ .God-wary

۲۴_ أَفْضَلُ النّاسِ فِی الدُّنيا اَلأسْخِياءُ، وفِی الآخِرَهِ اَلأتْقِياءُ.

The person in the worst condition is one whose material wealth is cut off but his .۲۵ .habit [of spending] remains

۲۵_ أَسْوَءُ النّاسِ حالاً مَنِ انْقَطَعَتْ مادَّتُهُ وبَقِيَتْ عادَتُهُ.

The person who has the weariest heart is one whose endeavour is great and .۲۶ .whose magnanimity is abundant, yet his [financial ability and] resources are minimal

۲۶ _ أَتْعَبُ النّاسِ قَلْباً مَنْ عَلَتْ هِمَّتُهُ وكَثُرَتْ مُرُوئَتـُهُ وَقَلَّتْ مَقْدُرَتـُهُ.

The person living in the most straitened circumstances is one whose desire is .۲۷ much, whose endeavour is great and whose provisions are plenty but his support is .less

۲۷_ أَضْيَقُ النّاسِ حالاً مَن كَثُرَتْ شَهْوَتُهُ وكَبُرَتْ هِمَّتُهُ وزادَتْ مَؤُنَتُهُ وَقَلَّتْ مَعُونَتُهُ.

The best person is one who resists his vain desires and better than him is he who .۲۸ .rejects [the pleasures of] his worldly life

۲۸_ أَفْضَلُ النّاسِ مَنْ عَصى هَواهُ وأَفْضَلُ مِنْهُ مَنْ رَفَضَ دُنْياهُ.

The most wretched person is one who is overcome by his vain desire so his worldly .۲۹ .life gains mastery over him and he corrupts his Hereafter

۲۹_ أَشْقَی النّاسِ مَنْ غَلَبَهُ هَواهُ فَمَلَكَتْهُ دُنْياهُ وأَفْسَدَ أُخْراهُ.

Verily people are only either scholars or seekers of knowledge, all others are .۳۰ .rabble

۳۰_ إنَّما النّاسُ عالِمٌ ومُتَعَلِّمٌ وَماسِواهُما فَهَمَجٌ.

Indeed the elite among the people are only those who .۳۱

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.have admirable intellects, honourable ambitions and are possessors of nobility

۳۱_ إنَّما سَراهُ النّاسِ أُولُوا الأحْلامِ الرَّغِيبَهِ والهِمَمِ الشَّريفَهِ وذَوُو النُّبْلِ.

Let the person who enjoys your favour the most be he who is most protective of .۳۲ .the weak and acts most in accordance with the truth

۳۲_ لِيَكُنْ أحْظَى النّاسِ مِنْكَ أحْوَطُهُمْ عَلَى الضُّعَفاءِ، وأعْمَلُهُمْ بِالْحَقِّ.

The best person is he who shows forbearance if he is angered, forgives if he is .۳۳ .oppressed, and does good [in return] if is wronged

۳۳_ خَيْـرُ النّاسِ مَنْ إنْ أُغْضِبَ حَلُمَ وإنْ ظُلِمَ غَفَرَ وإنْ أُسِيءَ إلَيْهِ أحْسَنَ.

.The best person is one who benefits the people .۳۴

۳۴_ خَيْـرُ النّاسِ مَنْ نَفَعَ النَّاسَ.

.The best person is he who bears the responsibility of providing for the people .۳۵

۳۵_ خَيْـرُ النّاسِ مَن تَحَمَّلَ مَؤُنَهَ النّاسِ.

The best of people are the most pious amongst them and the worst of them are .۳۶ .most immoral amongst them

۳۶_ خَيْـرُالنّاسِ أوْرَعُهُمْ وشَرُّهُمْ أفْجَرُهُمْ.

The best person is one who shows gratitude when he is given, remains patient .۳۷ .when he is tested [with tribulations], and forgives when he is wronged

۳۷_ خَيْـرُ النّاسِ مَنْ إذا أُعْطِىَ شَكَرَ وَإذَا ابْتُلِىَ صَبَرَ وإذا ظُلِمَ غَفَرَ.

The best person is one who removes greed from his heart and resists his vain .۳۸ .desires in obedience to his Lord

۳۸_ خَيْـرُ النّاسِ مَنْ أخْرَجَ الحِرْصَ مِنْ قَلْبِهِ، وعَصى هَواهُ فى طاعَهِ رِبِّهِ.

The best person is one who purifies his soul from lustful desires, quells his anger .۳۹

.and pleases his Lord

۳۹ــ خَیْــرُالنّاسِ مَنْ طَهَّرَ مِنَ الشَّهَواتِ نَفْسَهُ وقَمَعَ غَضَبَهُ وأرْضی

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رَبَّهُ.

.The best person is one who is generous and thankful in times of prosperity .۴۰

۴۰ـ خَيْـرُ النّاسِ مَنْ كانَ فی يُسْرِهِ سَخِيّاً شَكُوراً.

.The best person is one who is altruistic and patient in times of hardship .۴۱

۴۱ـ خَيْـرُ النّاسِ مَنْ كانَ فی عُسْرِهِ مُؤْثِراً صَبُوراً.

The best person is one whose soul is uninterested in worldly pleasures, whose .۴۲ .desire is less, whose lust is dead, whose faith is pure and whose certitude is true

۴۲ـ خَيْـرُ النّاسِ مَنْ زَهَدَتْ نَفْسُهُ، وَقَلَّتْ رَغْبَتُهُ، وماتَتْ شَهْوَتُهُ وَخَلَصَ إيمانُهُ وصَدَقَ إيقانُهُ.

The entry of people into [discussion about] a thing is the prelude to its [coming into] .۴۳ .existence

۴۳ـ خَوْضُ النّاسِ فِی الشَّـیْءِ مُقَدَّمَهُ الْكائِنِ.

.The worst person is one who deceives others .۴۴

۴۴ـ شرُّ النّاسِ مَنْ يَغُشَّ النّاسَ.

.The worst person is one who oppresses others .۴۵

۴۵ـ شَرُّ النّاسِ مَنْ يَظْلِمُ النّاسَ.

.The worst person is one who neither accepts excuses nor pardons offences .۴۶

۴۶ـ شَـرُّ النّاسِ مَنْلا يَقْبَلُ العُذْرَ وَلا يُقيلُ الذَّنْبَ.

.The worst person is one who considers himself to be the best of them .۴۷

۴۷ـ شَـرُّ النّاسِ مَنْ يَرى أنَّهُ خَيْـرُهُمْ.

.The worst person is one who does not care if people see him doing evil .۴۸

۴۸ـ شَـرُّ النّاسِ مَنْ لا يُبالی أنْ يَراهُ النّاسُ مُسِيئاً.

The worst person is one who does not give thanks for blessings and does not .۴۹ .[respect the inviolable boundaries [of others

۴۹ــ شَــرُّ النّاسِ مَنْ لا يَشْكُرُ النِّعْمَهَ وَلا يَرْعَى الحُرْمَهَ.

The worst person is one who slanders his brothers and forgets the favours [done .۵۰ .[to him by others

۵۰ــ شَــرُّ النّاسِ

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مَنْ سَعى بِالإخْوانِ ونَسِيَ الإحْسانَ.

The worst person is one from whom good is not expected and from whose evil .۵۱ .people do not feel secure

۵۱ـ شَــرُّ النّاسِ مَنْ لا يُرْجى خَيْــرُهُ وَلا يُؤْمَنُ شَــرُّهُ.

The worst person is one who neither keeps the trust [that has been placed in his .۵۲ .care] nor does he avoid treachery

۵۲ـ شَــرُّ النّاسِ مَنْ لا يَعْتَقِدُ الأمانَه وَلا يَجْتَنِبُ الخِيانَه.

The worst person is one who neither forgives mistakes nor covers up the faults [of .۵۳ .[others

۵۳ـ شَــرُّ النّاسِ مَنْ لا يَعْفُو عَنِ الزَّلَّهِ ولا يَسْتُرُ العَوْرَه.

.The worst person is one who assists [the oppressor] against the oppressed .۵۴

۵۴ـ شَــرُّ النّاسِ مَنْ يُعِينُ عَلَى المَظْلُومِ.

.The worst person is he who puts on the armour of vileness and helps the unjust .۵۵

۵۵ـ شَــرُّ النّاسِ مَنِ ادَّرَعَ اللُّؤْمَ ونَصَرَ الظَّلُومَ.

The worst person is one who looks for the faults of others while turning a blind eye .۵۶ .to his own faults

۵۶ـ شَــرُّ النّاسِ مَنْ كانَ مُتَتَبِّعاً لِعُيُوبِ النّاسِ عَمِيّاً لِمَعائِبِــهِ(عَنْ مَعائِبِــهِ).

The worst person is one who fears the people with regards to [fulfilling the . ۵۷ .commandments of] his Lord but does not fear his Lord with regards to the people

۵۷ـ شَــرُّ النّاسِ مَنْ يَخْشَى النّاسَ فى رَبِّهِ ولا يَخْشى رَبَّهُ فِى النّاسِ.

.The worst person is one who hopes for calamities to befall on others .۵۸

۵۸ـ شَــرُّ النّاسِ مَنْ يَبْتَغِى الْغَوائِلَ لِلنّاسِ.

The worst person is one who does not trust anyone because of his suspicion and .۵۹
.who is not trusted by anyone because of his evil actions

۵۹ـ شَـرُّ

النّاسِ مَنْ لايَثِقُ بِأحَد لِسُوءِ ظَنِّهِ ولا يَثِقُ بِهِ أحَدٌ لِسُوءِ فِعْلِهِ.

.The worst person is one whom people are cautious about out of fear of his evil .۶۰

۶۰ـ شَـرُّ النّاسِ مَنْ يَتَّقيهِ النّاسُ مَخافَهَ شَـرِّهِ.

The worst person is one who repays good with evil while the best of people is one .۶۱ .who repays evil with good

۶۱ـ شَـرُّ النّاسِ مَنْ كافى عَلَى الجَميلِ بالقَبيحِ وخَيْـرُ النّاسِ مَنْ كافى عَلَى القَبيحِ بِالجَميلِ.

.The worst person is he who has lengthy aspirations and does evil deeds .۶۲

۶۲ـ شَـرُّ النّاسِ اَلطَّويلُ الأمـَلِ، اَلسَّـيِّئُ العَمَلِ.

.One who knows [the true nature of] the people, isolates himself .۶۳

۶۳ـ مَنْ عَرَفَ النّاسَ تَفَرَّدَ.

.One who wishes ill for the people will not remain safe from affliction .۶۴

۶۴ـ مَنْ طَلَبَ لِلنّاسِ الغَوائِلَ لَمْ يَأْمَنِ البَلاءَ.

.Whoever knows the [true nature of the] people does not rely on them .۶۵

۶۵ـ مَنْ عَرَفَ النّاسَ لَمْ يَعْتَمِدْ عَلَيْهِمْ.

.Whoever is ignorant about people has confidence in them .۶۶

۶۶ـ مَنْ جَهِلَ النّاسَ اِسْتَنامَ (اِستأْمَنَ) إلَيْهِمْ.

Whoever deals with the people in a beautiful manner, they respond to him in a .۶۷ .similar fashion

۶۷ـ مَنْ عامَلَ النّاسَ بِالْجَميلِ كافَؤُوهُ بِهِ.

The best person is one who deals most gently with others and the most sagacious .۶۸ .of them is one who is most persevering on the truth

۶۸ـ أفْضَلُ النّاسِ أعْمَلُهُمْ بِالرِّفْقِ وأكْيَسُهُمْ أصْبَرُهُمْ عَلَى الْحَقِّ.

The person who has the most hope of reformation is one who hastens to change .۶۹ himself when he learns of his faults.

۶۹ـ أرْجَى النّاسِ صَلاحاً مَنْ إذا وَقَفَ عَلى مَساوِيهِ سارَعَ إلَى التَّحَوُّلِ عَنْها.

.۷۰

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The person who is most concerned about you is the one who is most helpful to you in improving [and reforming] yourself and is most sincere in advising you with regards to your religion.

۷۰_ أشْفَقُ النّاسِ عَلَيْکَ أعْوَنُهُمْ لَکَ عَلی صَلاحِ نَفْسِکَ وأنْصَحُهُمْ لَکَ فی دِینِ_کَ.

۷۱. Verily the best person in the sight of Allah is one who enlivens his mind, kills off his lust and exerts himself for the betterment of his Hereafter.

۷۱_ إنَّ أفْضَلَ النّاسِ عِنْدَاللّهِ مَنْ أحْیا عَقْلَهُ، وأماتَ شَهْوَتَهُ وأتْعَبَ نَفْسَهُ لِصَلاحِ آخِرَتِهِ.

۷۲. People are of two types: the seeker who does not find [what he is looking for] and the finder who is not satisfied [with what he has found].

۷۲_ اَلنّاسُ رجُلانِ طالبٌ لای_َجِدُ وواجِدٌ لا یَکْتَفِی.

۷۳. People are of two types: the generous one who does not possess [anything to bestow] and the one who possesses [plenty] but does not help others [with it].

۷۳_ اَلنّاسُ رَجُلانِ جَوادٌ لای_َجِدُ، وواجِدٌ لا یُسْعِفُ.

۷۴. People are only [one of] of two types: the follower of [divine] law or the innovator of an innovation.

۷۴_ إنَّما النّاسُ رَجُلانِ مُتَّبِ_عُ شِرْعَه وَمُبْتَدِعُ بِدْعَه.

۷۵. It behoves the one who knows the [true nature of] people to be uninterested in that which they possess.

۷۵_ یَنْبَغِی لِمَنْ عَرَفَ النّاسَ أنْ یَزْهَدَ فِیما فی أیْدِیهِمْ.

۷۶. People are fine as long as they are dissimilar from one another.

۷۶_ اَلنّاسُ بِخَیْرٍ ما تَفاوَتُوا.

۷۷. The best-off people in the Hereafter are the poorest of them in this world.

۷۷_ أغْنَی النّاسِ فِی الآخِرَهِ أفْقَرُهُمْ فِی الدُّنیا.

The most .۷۸

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eminent person is one who is humble despite his high standing and who shows humility despite his might.

۷۸ـ وَجِيهُ النّاسِ مَنْ تَواضَعَ مَعَ رِفْعَه، وذَلَّ مَعَ مَنَعَه.

Sleep

Sleep-النوم

۱. Sleep is a relief from pain and its counterpart is death.

۱ـ اَلنَّوْمُ راحَةٌ مِنْ أَلَم ومُلائِمُهُ المَوْتُ.

۲. What a bad rival sleep is! It wastes the short life [a person has] and causes one to lose a lot of reward.

۲ـ بِئْسَ الغَريمُ النَّوْمُ يُفْنى قَصيرَ العُمْرِ ويُفَوِّتُ كَثيرَ الأجْرِ.

۳. One who sleeps a lot at night loses the [opportunity to perform the] deeds that he cannot make up for during the daytime.

۳ـ مَنْ كَثُرَ فى لَيْلِهِ نَوْمُهُ فاتَهُ مِنَ العَمَلِ ما لايَسْتَدْرِكُهُ فى يَوْمِهِ.

۴. What a rescinder sleep is for the resolutions of the day!

۴ـ ما أَنْقَضَ النَّوْمَ لِعَزائِمِ اليَوْمِ.

۵. One who is deep in sleep is belied by his dreams.

۵ـ اَلمُسْتَثْقِلُ النّائِمُ تُكَذِّبُهُ أحْلامُهُ.

۶. Woe to the sleeper, how great is his loss! His actions fall short and his reward is little.

۶ـ وَيْحَ النّائِمِ ما أَخْسَرَهُ قَصُرَ عَمَلُهُ وقَلَّ أجْرُهُ.

Deputyship

Deputyship-النيابه

.[When you are appointed as a deputy, then be resolute [in fulfilling your obligation .١

١_ إذَا اسْتُنبِتَ فَاعْزِمْ.

Obtainment

النَّيل-Obtainment

.Whoever obtains [great wealth or power] becomes overbearing .١

١_ مَنْ نالَ اسْتَطالَ.

Intention

اَلنِّيَّهُ-Intention

(Righteous intention is one of the two actions.(١ .١

١_ اَلنِّيَّهُ الصّالِحَهُ أحَدُ العَمَلَين.

.The best of provisions is having good inner consciences .٢

٢_ أفْضَلُ الذَّخائِرِ حُسْنُ الضَّمائِرِ.

.The closest intentions to success are those that are nearest to righteousness .٣

٣_ أقْرَبُ النِّيّاتِ بِالنَّجاحِ أعْوَدُها بِالصَّلاحِ.

The most effective thing .۴

Meaning it is considered a good action in and of itself, aside from the actual good -١ .deed

in making mercy flow forth [and surround you] is having mercy in your heart for all the people.

۴ـ أبْلَغُ ما تُسْتَدَرُّ بِهِ الرَّحْمَهُ أنْ تُضْمَرَ لِجَميعِ النّاسِ الرَّحْمَهُ.

۵. Verily Allah, the Glorified, knows the hidden intention of every concealer, the speech of every speaker and the action of every doer.

۵ـ إنَّ اللّهَ سُبْحانَهُ عِنْدَ إضْمارِ كُلِّ مُضْمِرٍ، وقَوْلِ كُلِّ قائِلٍ، وعَمَلِ كُلِّ عامِلٍ.

۶. Verily making intentions sincere and free from corruption is more difficult for the doers [of good deeds] than a prolonged, difficult struggle.

۶ـ إنَّ تَخْليصَ النِّيَّهِ مِنَ الفَسادِ أشَدُّ مِنَ العامِلينَ مِنْ طُولِ الإجْتِهادِ.

۷. Verily Allah, the Glorified, likes a person's intention towards the people to be good just as He likes his intention in His obedience to be strong, not shaky.

۷ـ إنَّ اللّهَ سُبْحانَهُ يُحِبُّ أنْ تَكُونَ نِيَّهُ الإنْسانِ لِلنّاسِ جَمِيلَهً، كَما يُحِبُّ أنْ تَكُونَ نِيَّتُهُ فى طاعَتِهِ قَوِيَّهً غَيْرَ مَدْخُولَه.

۸. Actions are the fruits of intentions.

۸ـ اَلأعْمالُ ثِمارُ النِّيّاتِ.

۹. Intention is the basis of action.

۹ـ اَلنِيَّهُ أساسُ العَمَلِ.

۱۰. Having a good intention brings about reward.

۱۰ـ إحْسانُ النِّيـَّهِ يُوجِبُ المَثُوبَهَ.

۱۱. When the intention gets corrupted, affliction befalls.

۱۱ـ إذا فَسَدَتِ النِّيـَّهُ وَقَعَتِ البَلِيَّهُ.

۱۲. Through good intentions, what is sought is attained.

١٢ـ بِحُسْنِ النِّی ـّاتِ تُنْجَحُ المَطالِبُ.

.The servant attains nearness to Allah through the sincerity of his intention .١٣

١٣ـ تَقَرُّبُ العَبْدِ إلَی اللّهِ سُبْحانَهُ بِإخْلاصِ نِیَّتِهِ.

Making intentions sincere and free from corruption is more difficult for the doers .١۴ [of good deeds] than a long, hard struggle.

١۴ـ تَخْلِیصُ النِّی ـّهِ مِنَ الفَسادِ أشَدُّ عَلَی العامِلینَ مِنْ طُولِ الجِهادِ.

Having good aims .١۵

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.and intentions] is an indication of legitimate birth]

١٥ـ جَمِيلُ المَقْصَدِ يَدُلُّ عَلى طَهارَهِ المَوْلِدِ.

.Having a good intention is a means of attaining one’s aspiration .١۶

١۶ـ جَمِيلُ النِّـيَّهِ سَبَبٌ لِبُلُوغِ الأُمْنِيَّهِ.

.Good intention is the beauty of the innermost consciences .١٧

١٧ـ حُسْنُ النِّـيَّهِ جَمالُ السَّرائِرِ.

.Good intention is from the soundness of [one’s] conscience .١٨

١٨ـ حُسْنُ النِّيَّهِ مِنْ سَلامَهِ الطَّوِيَّهِ.

.Many an intention is more beneficial than action .١٩

١٩ـ رُبَّ نِيَّه أنْفَعُ مِنْ عَمَل.

.Evil intention is a hidden malady .٢٠

٢٠ـ سُوءُ النِّيَّهِ داءٌ دَفِينٌ.

.The sincerity of [one’s] intention is to the extent of the strength of [his] faith .٢١

٢١ـ عَلى قَدْرِقُوَّهِ الدّينِ يَكُونُ خُلُوصُ النِّيَّهِ.

.When the intention becomes corrupt, blessings are taken away .٢٢

٢٢ـ عِنْدَ فَسادِ النِّيَّهِ تَرْتَفِعُ البَرَكَهُ.

.In sincerity of intentions lies the success of [all] matters .٢٣

٢٣ـ فِی إخْلاصِ النِّـيّاتِ نَجاحُ الأُمُورِ.

.If the intentions became sincere, the actions would become pure .٢۴

٢۴ـ لَوْ خَلَصَتِ النِّـيّاتُ لَزَكَتِ الأعْمالُ.

.Whoever has an evil intention is deprived of his aspiration .۲۵

۲۵ـ مَنْ أساءَ النِّـيَّهَ مُنِعَ الأُمْنِيَّهَ.

.Whoever makes his intention sincere is purified from vileness .۲۶

۲۶ـ مَنْ أخْلَصَ النِيَّهَ تَنَزَّهَ عَنِ الدَّنِيَّهِ.

One whose intention is good, his reward is increased, his life becomes good and .۲۷
.affection for him becomes inevitable

۲۷ـ مَنْ حَسُنَتْ نِيَّتُهُ كَثُرَتْ مَثُوبَتُهُ وطابَتْ عيشَتُهُ ووَجَبَتْ مَوَدَّتُهُ.

.One whose intention is good is assisted with God-given success .۲۸

۲۸ـ مَنْ حَسُنَتْ نِيَّتُهُ أمَدَّهُ التَّوْفيقُ.

A person's attainment of all that he wishes for, such as a good life, the security of .۲۹
his flock and an increase in wealth, is through the goodness of his intention and

.excellence of his character

۲۹ـ وُصُولُ المَرْءِ إلى كُلِّ ما يَبْتَغيهِ مِنْ طيبِ عَيْشِهِ وأمْنِ سِرْبِهِ وسَعَهِ رِزْقِهِ بِحُسْنِ نِيَّتِهِ وسَعَهِ خُلْقِهِ.

.He who has no intention has no action .۳۰

۳۰ـ لاعَمَلَ لِمَنْ لانِيَّهَ لَهُ.

.He who has no knowledge has no intention .۳۱

۳۱ـ لانِيَّهَ لِمَنْ لاعِلْمَ لَهُ.

.One whose resolve [and intention] is evil, his death is a cause of happiness .۳۲

۳۲ـ مَنْ ساءَ عَقْدُهُ سَرَّ فَقْدُهُ.

Reliance On Allah

الوثوق باللّه-Reliance on Allah

.hoever relies upon Allah becomes free from need .۱

۱ـ مَن وَثِقَ بِاللّهِ غَنِیَ.

.Whoever relies upon Allah puts his trust in Him .۲

۲ـ مَنْ وَثِقَ بِاللّهِ تَوَكَّلَ.

.Whoever relies upon Allah has preserved his certitude .۳

۳ـ مَنْ وَثِقَ بِاللّهِ صانَ يَقينَهُ.

Whoever is certain that what Allah has decreed for him will never escape him, his .۴
.heart becomes relaxed

۴ـ مَنْ وَثِقَ بِأنَّ ما قَدَرَ اللّهُ لَهُ لَنْ يَفُوتَهُ اسْتَراحَ قَلْبُهُ.

.Many a person who relies on something [or someone] gets ashamed .۵

۵ـ رُبَّ واثِق خَجِل.

Attainment

Attainment-الوجدانُ

.Attainment [of one’s goal] is solace .۱

۱ـ الوِجْدانُ سُلْوانٌ.

Pain

Pain-الوجع

Whoever hides a pain that has afflicted him for three days and complains of it [only] .۱ .to Allah, the Glorified, then Allah will be the one who restores his good health

۱ـ مَنْ كَتَمَ وَجَعاً أصابَهُ ثَلاثَهَ أيّام، وشَكى إلَى اللّهِ سُبْحانَهُ كانَ اللّهُ سُبْحانَهُ مُعافِيَهُ.

Affection And Friendship

Affection and friendship-الودّ والتودد والمودّه

.Honour your friendship and keep your promise .۱

۱ـ أكْرِمْ وُدَّكَ، واحْفَظْ عَهْدَكَ.

.Affection is an auspicious blessing .۲

۲ـ اَلتَّوَدُّدُ (اَلتُّؤَدَهُ) يُمْنٌ.

.[When you love [something or someone] then do not be excessive [in your love .۳

۳ـ إذا أحْبَبْتَ فَلا تُكْثِرْ.

.۴

When friendship gets established then [mutual] co-operation and support becomes necessary.

۴_ إذا ثَبَتَ الوُدُّ وَجَبَ التَّرافُدُ والتَّعاضُدُ.

۵. Through affection comes love.

۵_ بِالتَّوَدُّدِ تَكُونُ المَحَبَّهُ.

۶. The best person in granting favours is the one who begins by [showing] friendship.

۶_ أفْضَلُ النّاسِ مِنَّةً مَنْ بَدَأَ بِالمَوَدَّهِ.

۷. The quickest friendships to get cut off are the friendships of wicked people.

۷_ أسْرَعُ المَوَدّاتِ اِنْقِطاعاً مَوَدّاتُ الأشْرارِ.

۸. Verily friendship is expressed by the tongue whereas love is expressed by the gaze ((or the eyes)).

۸_ إنَّ المَوَدَّهَ يُعَبِّرُ عَنْهَا اللِّسانُ، وَعَنِ المَحَبَّهِ العَيْنانِ (العَيانُ).

۹. Friendship is kinship.

۹_ اَلْمَوَدَّهُ رَحِمٌ.

۱۰. Friendship is affinity.

۱۰_ اَلْمَوَدَّهُ نَسَبٌ.

۱۱. Friendship is the closest relationship.

۱۱_ اَلْمَوَدَّهُ أقْرَبُ نَسَب.

۱۲. Friendship is the closest kinship.

۱۲_ اَلْمَوَدَّهُ أقْرَبُ رَحِم.

۱۳. Friendship is an acquired affinity.

۱۳_ اَلْمَوَدَّةُ نَسَبٌ مُسْتَفادٌ.

۱۴. Being friendly with people is the cornerstone of intelligence.

۱۴_ اَلتَّوَدُّدُ إلَی النّاسِ رَأسُ العَقْلِ.

۱۵. Friendship for the sake of Allah is the best relationship.

۱۵_ اَلمَوَدَّةُ فِی اللّهِ أقْرَبُ نَسَب.

۱۶. Friendship for the sake of Allah is stronger than the bond of blood-relationship.

۱۶_ اَلْمَوَدَّةُ فِی اللّهِ آكَدُ مِنْ وَشيجِ الرَّحِمِ.

۱۷. By [showing] affection love is strengthened.

۱۷_ بِالتَّوَدُّدِ تَتَأَكَّدُ المَحَبَّةُ.

۱۸. Three things bring about love: religion, humility and generosity.

۱۸_ ثَلاثَةٌ يُوجِبْنَ المَحَبَّةَ: الدّينُ، والتَّواضُعُ، والسَّخاءُ.

۱۹. Three things bring about love: good character, good companionship and humility.

۱۹_ ثَلاثٌ يُوجِبْنَ المَحَبَّةَ: حُسْنُ الخُلْقِ، وحُسْنُ الرِّفْقِ، وَالتَّواضُعُ.

۲۰. The best choice is making friends with the virtuous.

۲۰_ خَيْرُ الاِخْتِيار مُوادَّةُ الأخْيارِ.

۲۱. The cornerstone of intelligence is being friendly with the people.

۲۱_ رَأسُ العَقْلِ التَّوَدُّدُ إلَی النّاسِ.

۲۲. Many a [seemingly] friendly person is only feigning

.[friendship]

۲۲ــ رُبَّ مُتَوَدِّد مُتَصَنِّع.

Ask the hearts about [your] affections, for indeed they are witnesses that do not .۲۳ .accept bribes

۲۳ــ سَلُوا القُلُوبَ عَنِ المَودّاتِ: فَإنَّها شَواهِدُ لاتَقْبَلُ الرُّشا.

.Soundness of friendship is part of honouring one's promise .۲۴

۲۴ــ صِحَّةُ الوُدِّمِنْ كَرَمِ العَهْدِ.

In times of hardship and adversity, the value of [one's] friendship becomes . ۲۵ .apparent

۲۵ــ فِى الضّيقِ وَالشِّدَّهِ يَظْهَرُ حُسْنُ المَوَدَّهِ.

Every friendship [and affection] that is based on [anything] other than seeking . ۲۶ .proximity to Allah is misguidance, and relying on it is impossible

۲۶ــ كُلُّ مَوَدَّه مَبْنِيَّه عَلى غَيْرِ ذاتِ اللّهِ ضَلالٌ والاِعْتِمادُ عَلَيْها مُحالٌ.

.[Be an upholder of friendship even if you do not find any custodian [for it .۲۷

۲۷ــ كُنْ لِلْوُدِّ حافِظاً وإنْ لَمْ تَجِدْ مُحافِظاً.

.One whose friendship is sincere, his audacity is tolerated .۲۸

۲۸ــ مَنْ خَلُصَتْ مَوَدَّتُهُ اُحْتُمِلَتْ دالَّتُهُ.

.Whoever befriends a silly person proclaims his own silliness .۲۹

۲۹ــ مَنْ وادَّ السَّخيفَ أعْرَبَ عَنْ سَخَفِهِ.

One who befriends you for a [specific] objective, turns his back [on you] once it is .۳۰ .accomplished

۳۰_ مَنْ وادَّکَ لأمْر وَلّی عِنْدَ اِنْقِضائِهِ.

.Nothing brings about love like generosity, companionship and good character .۳۱

۳۱_ مَا اسْتُجْلِبَتِ المَحَبَّهُ بِمِثْلِ السَّخاءِ، والرِّفْقِ، وحُسْنِ الخُلْقِ.

.One who does not give good advice is not sincere in his friendship .۳۲

۳۲_ ما أخْلَصَ المَوَدَّهَ مَنْ لَمْ يَنْصَحْ.

The friendship of the religious ones does not get severed quickly and is ever firm .۳۳
.and lasting

۳۳_ مَوَدَّهُ ذَوِی الدّینِ بَطیئَهُ الاِنْق_طاعِ، دائِمَهُ الثَّباتِ والبَقاءِ.

.The friendship of a fool is like a tree of fire, part of it consumes [its] other parts .۳۴

۳۴_ مَوَدَّهُ

الأحْمَقِ كَشَجَرَهِ النّارِ، يَأْكُلُ بَعْضُها بَعْضاً.

The friendship of a fool vanishes the way a mirage vanishes and is dispersed the .۳۵ .way mist gets dispersed

۳۵ـ مَوَدَّهُ الحَمْقى تَزُولُ كَما يَزُولُ السَّرابُ، وتُقْشِعُ كَما يُقْشِعُ الضَّبابُ.

The friendship of ignorant people constantly changes [with changes in . ۳۶ .[circumstances] and quickly transforms [into enmity

۳۶ـ مَوَدَّهُ الجُهّالِ مُتَغَيِّرَهُ الأحْوالِ وشيكَهُ الاِنْتِقالِ.

The friendship of lay people parts like the parting of clouds, and disappears like the .۳۷ .mirage disappears

۳۷ـ مَوَدَّهُ العَوامِّ تَنْقَطِعُ كَانْقِطاعِ السَّحابِ، وتَنْقَشِعُ كَما يَنْقَشِعُ السَّرابُ.

.The friendship of worldly people is cut off when its [worldly] motives are severed .۳۸

۳۸ـ وُدُّ أبْناءِ الدُّنْيا يَنْقَطِعُ لانْقِطاعِ أسْبابِهِ.

The friendship of the people who care for the Hereafter lasts as long as its motive .۳۹ .[of pleasing Allah] lasts

۳۹ـ وُدُّ أبْناءِ الآخِرَهِ يَدُومُ لِدَوامِ سَبَبِهِ.

Have affection for those whom you befriend [only] for the sake of Allah and hate .۴۰ .those whom you dislike [only] for the sake of Allah, the Glorified

۴۰ـ وادُّوا مَنْ تُوادُّونَهُ فِی اللّهِ، وأبْغِضُوا مَنْ تُبْغِضُونَهُ فِی اللّهِ سُبْحانَهُ.

.Do not grant your friendship to one who has no loyalty .۴۱

۴۱ـ لاتَمْنَحَنَّ وُدَّکَ مَنْ لاوَفاءَ لَهُ.

.Do not be keen in befriending a person whose true nature you have not known .۴۲

۴۲ـ لاتَرْغَبَنَّ فی مَوَدَّهِ مَنْ لَمْ تَکْشِفْهُ.

.Do not befriend the disbeliever and do not accompany the ignorant .۴۳

۴۳_ لا تُوادُّوا الكافِرَ، ولاتُصاحِبُوا الجاهِلَ.

.Do not rely on the friendship of the one who does not fulfil his promise .۴۴

۴۴_ لاتَعْتَمِدْ عَلى مَوَدَّهِ مَنْ لايُوفى بِعَهدِهِ.

Never extend your friendship when you do not find .۴۵

.a [suitable] place for it

۴۵_ لاتَبْذُلَنَّ وُدَّكَ إذا لَمْ تَجِدْ مَوْضِعاً.

.No one shows compassion like the sincere friend .۴۶

۴۶_ لاشَفيقَ كَالوَدُودِ النّاصِحِ.

(No one befriends the wicked except those who are like them.(۱ .۴۷

۴۷_ لايُوادُّ الأشْرارُ إلاّ أشْباهُهُمْ.

.The friendship of one who has no faith is not something to be envious about .۴۸

۴۸_ لايُغْتَبَطُ بِمَوَدَّةِ مَنْ لادينَ لَهُ.

.The loyal friend does not turn away from his friendship even if he is far away .۴۹

۴۹_ لايَنْتَقِلُ الوَدُودُ الوَفِيُّ عَنْ حِفاظِهِ وإنْ أُقْصِىَ.

.Friendship that lacks equity does not last .۵۰

۵۰_ لاتَدُومُ عَلى عَدَمِ الإنْصافِ المَوَدَّةُ.

.It is befitting for the person who values the friendship of a fool to be humiliated .۵۱

۵۱_ يَنْبَغى أنْ يُهانَ مُغْتَنِمُ مَوَدَّةِ الحَمْقى.

.The most beneficial of treasures is the love of the hearts .۵۲

۵۲_ أنْفَعُ الكُنُوزِ مَحَبَّةُ القُلُوبِ.

.Friendship is one of two [close] relationships .۵۳

۵۳_ اَلْمَوَدَّةُ إحْدَى القِرابَتَيْنِ.

.Friendship for the sake of Allah is the more perfect of the two kinships .۵۴

۵۴_ اَلْمَوَدَّةُ فِى اللّهِ أكْمَلُ النَّسَبَيْنِ.

.Friendship is the [mutual] empathy of the hearts and the harmony of the souls .۵۵

۵۵_ اَلْمَوَدَّهُ تَعاطُفُ القُلُوبِ فی (وَ) ایتِلافِ الأرْواحِ.

.The closest proximity is the affection of the hearts .۵۶

۵۶_ أقْرَبُ القُرْبِ مَوَدّاتُ القُلُوبِ.

.The farthest remoteness is the aloofness of the hearts .۵۷

۵۷_ أبْعَدُ البُعْدِ تَنائِی القُلُوبِ.

Beware of loving the enemies of Allah or having sincere affection for other than the .۵۸ .friends of Allah, for indeed whoever loves a group of people is resurrected with them

۵۸_ إیّاکَ أنْ تُحِبَّ أعْداءَ اللّهِ، أوْ تُصْفِیَ وُدَّکَ لِغَیْرِ أوْلِیاءِ اللّهِ، فَإنَّ مَنْ أحَبَّ قَوْماً

Or [in another reading]: The wicked do not befriend anyone except those who are -۱ .like them

حُشِرَ مَعَهُمْ.

.Seek the love of Allah, the Glorified, by desiring that which is with Him .۵۹

۵۹_ تَحَبَّبْ إلَى اللّهِ سُبْحانَهُ بِالرَّغْبَهِ فيما لَدَيْهِ.

Endear yourself to the people by being uninterested in their possessions and you .۶۰ .will be successful in gaining their love

۶۰_ تَحَبَّبْ إلَى النّاسِ بِالزُّهْدِ فيما أيْديهِمْ، تَفُزْ بِالمَحَبَّهِ مِنْهُمْ.

!?How can one in whose heart love for this world resides, claim to love Allah .۶۱

۶۱_ كَيْفَ يَدَّعى حُبَّ اللّهِ مَنْ سَكَنَ قَلْبَهُ حُبُّ الدُّنْيا؟!

.Friendship does not become pure [and sincere] with one who is not well-mannered .۶۲

۶۲_ لاتَصْفُو الخُلَّهُ مَعَ غَيْرِأديب.

Piety

الوَرَع-Piety

.Piety reforms the faith, protects the soul and adorns magnanimity .۱

۱_ اَلْوَرَعُ يُصْلِحُ الدّينَ، ويَصُونُ النَّفْسَ، ويَزينُ المُرُوءَهَ.

Restraining oneself from the forbidden [actions] is from the traits of the intelligent .۲ .and is the quality of the honourable

۲_ اَلإنْقِباضُ عَنِ المَحارِمِ مِنْ شِيَمِ العُقَلاءِ، وَسَجِيَّهُ الأكارِمِ.

.[Abandoning sins is better than seeking repentance [after sinning .۳

۳_ أفْضَلُ مِنْ طَلَبِ التَّوْبَهِ تَرْكُ الذَّنْبِ.

.The most authoritative thing is piety .۴

۴_ أمْلَكُ شَيْء اَلوَرَعُ.

.The most beneficial thing is piety .۵

۵_ أنْفَعُ شَیْء اَلوَرَعُ.

.Piety is the best attire .۶

۶_ أحْسَنُ اللِّباسِ الوَرَعُ.

.The pious person is one whose soul is pure and whose attributes are noble .۷

۷_ اَلْوَرَعُ مَنْ نَزِهَتْ نَفْسُهُ وشَرُفَتْ خِلالُهُ.

.Piety is stopping when faced with doubt .۸

۸_ اَلْوَرَعُ الوُقُوفُ عِنْدَ الشُّبْهَهِ.

Be cautious of [your duty towards] Him just as He has warned you of Himself and .۹ .fear Him with a fear that would prevent you from [doing] that which causes His wrath

۹_ اِحْذَرُوا مِنَ اللّهِ کُنْهَ ما حَذَّرَکُمْ

مِنْ نَفْسِهِ وَاخْشَوْهُمْ خَشْيَةً تَحْجُزُكُمْ عَمّا يُسْخِطُهُ.

.١٠ Beware of falling into doubts and being inclined towards lustful desires, for indeed these two lead you towards falling into the forbidden and committing many sins.

١٠ـ إيّاكَ والوُقُوعَ فِى الشُّبَهاتِ، والوُلُوعَ بِالشَّهَواتِ، فَإنَّهُما يَقْتادانِكَ إلَى الوُقُوعِ فِى الْحَرامِ ورُكُوبِ كَثير مِنَ الآثامِ.

.١١ The best [and most virtuous] thing is piety.

١١ـ أحْسَنُ شَىْء اَلْوَرَعُ.

.١٢ The best piety is thinking positively [about others].

١٢ ـ أفْضَلُ الوَرَعِ حُسْنُ الظَّنِّ.

.١٣ Keeping away from evil deeds is better than earning [reward through] good deeds.

١٣ـ أفْضَلُ مِنِ اكْتِسابِ الحَسَناتِ اِجْتِنابُ السَّيِّئاتِ.

.١٤ The root of piety is keeping away from sins and refraining from the forbidden.

١٤ـ أصْلُ الوَرَعِ تَجَنُّبُ الآثامِ، والتَّنَزُّهُ عَنِ الحَرامِ.

.١٥ The best [form of] piety is keeping away from lustful desires.

١٥ـ أفْضَلُ الوَرَعِ تَجَنُّبُ الشَّهَواتِ.

.١٦ He who divests himself of piety has corrupted his faith.

١٦ـ أفْسَدَ دينَهُ مَنْ تَعَرّى عَنِ الوَرَعِ.

.١٧ The most excellent attire is piety and the best provision is God-wariness.

١٧ـ أحْسَنُ اللِّباسِ اَلْوَرَعُ، وخَيْرُ الذُّخْرِ التَّقْوى.

.١٨ The most pious of people is one who is most free from wants.

١٨ـ أوْرَعُ النّاسِ أنْزَهُهُمْ عَنِ المَطالِبِ.

۱۹. Verily the most beautiful characteristics are piety and chastity.

۱۹_ إنَّ أزْيَنَ الأخْلاقِ اَلْوَرَعُ، والعَفافُ.

۲۰. Piety is eschewal [of the forbidden].

۲۰_ اَلْوَرَعُ اِجْتِنابٌ.

۲۱. Piety is a shield.

۲۱_ اَلْوَرَعُجُنَّةٌ.

۲۲. Piety is the most excellent attire.

۲۲_ اَلْوَرَعُ أفْضَلُ لِباس.

۲۳. Piety is the best companion.

۲۳_ اَلْوَرَعُ خَيْرُ قَرين.

۲۴. Piety is nothing but the purification of oneself from sins.

۲۴_ إنَّما الوَرَعُ اَلتَّطَهُّرُ عَنِ المَعاصى.

۲۵. Piety is nothing but scrutinizing one’s earnings [to ensure lawfulness] and

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abstaining from worldly pursuits.

۲۵ـ إنَّما الوَرَعُ اَلتَّحَرّی فِی المَکاسِبِ، والکَفُّ عَنِ المَطالِبِ.

۲۶. Lack of contentment is the bane of piety.

۲۶ـ آفَهُ الوَرَعِ قِلَّهُ القَناعَهِ.

۲۷. Through piety there is purification from lowly traits.

۲۷ـ بِالوَرَعِ یَکُونُ التَّنَزُّهُ مِنَ الدَّنایا.

۲۸. Through true piety, religion is protected.

۲۸ـ بِصِدْقِ الوَرَعِ یُحْصَنُ الدّینُ.

۲۹. It is through piety that a believer is purified.

۲۹ـ بِالوَرَعِ یَتَزَکَّی المُؤْمِنُ.

۳۰. The fruit of piety is the uprightness of one's soul and faith.

۳۰ـ ثَمَرَهُ الوَرَعِ صَلاحُ النَّفْسِ والدّینِ.

۳۱. The fruit of being pious is purity [from sins].

۳۱ـ ثَمَرَهُ التَّوَرُّعِ اَلنَّزاهَهُ.

۳۲. The indication of a man's piety is his purity [from sins].

۳۲ـ دَلیلُ وَرَعِ الرَّجُلِ نَزاهَتُهُ.

۳۳. The proof of good piety is the soul's refrainment from the disgrace of avarice.

۳۳ـ دَلالَهُ حُسْنِ الوَرَعِ عُزُوفُ النَّفْسِ عَنْ مَذَلَّهِ الطَّمَعِ.

۳۴. May Allah have mercy upon the person who refrains from the forbidden, bears the liabilities [of others] and vies in hastening towards the abundant prizes [of the Hereafter].

۳۴_ رَحِمَ اللّهُ امْرَءاً تَوَرَّعَ عَنِ المَحارِمِ، وتَحَمَّلَ المَغارِمَ، وَنافَسَ فى مُبادَرَهِ جَزيلِ المَغانِمِ.

۳۵. The cornerstone of piety is lowering one's gaze.

۳۵_ رَأسُ الوَرَعِ غَضُّ الطَّرْفِ.

۳۶. The cause of integrity of faith is piety.

۳۶_ سَبَبُ صَلاحِ الدّينِ اَلْوَرَعُ.

۳۷. The cause of righteousness of the soul is piety.

۳۷_ سَبَبُ صَلاحِ النَّفْسِ اَلْوَرَعُ.

۳۸. Two things cannot be matched in weight by any [other] action: virtuous piety and kindness towards the believers.

۳۸_ شَيْئانِ لايُوازِنُهُما عَمَلٌ: حُسْنُ الوَرَعِ، والإحْسانُ إلَى المُؤمِنينَ.

۳۹. Espouse piety, for it is indeed the best protection.

۳۹_ عَلَيْكَ بِالوَرَعِ فَإنَّهُ خَيْرُ صِيانَه.

۴۰. You must espouse piety, for indeed it

is a helper of the faith and a trait of the sincere ones.

۴۰_ عَلَيْكَ بِالوَرَعِ فَإنَّهُ عَوْنُ الدِّينِ، وشيمَهُ المُخْلِصينَ.

۴۱. Espouse piety and beware of the deception of avarice, for indeed it is a pasture without herbage.

۴۱_ عَلَيْكَ بِالوَرَعِ، وإيّاكَ وغُرُورَ الطَّمَعِ،فَإنَّهُ وَخيمُ المَرْتَعِ.

۴۲. During the presence of lustful desires and pleasures, the piety of the God-wary becomes evident.

۴۲_ عِنْدَ حُضُورِ الشَّهَواتِ واللَّذّاتِ يَتَـبَيَّنُ وَرَعُ الأتْقِياءِ.

۴۳. Piety has been paired with God-wariness.

۴۳_ قُرِنَ الوَرَعُ بِالتُّقى.

۴۴. How can one who is possessed by avarice possess piety?

۴۴_ كَيْفَ يَمْلِكُ الوَرَعَ مَنْ يَمْلِكُهُ الطَّمَعُ.

۴۵. Let your piety be true, your striving for the right be intense and your intention be sincere in the trust [you take] and the vow [you make].

۴۵_ لِيَصْدُقْ وَرَعُكَ، ويَشْتَدَّ تَحَرّيكَ، وتَخْلُصْ نِيَّتُكَ فِى الأمانَهِ وَاليَمينِ.

۴۶. One who is not reformed by piety is corrupted by avarice.

۴۶_ مَنْ لَمْ يُصْلِحْهُ الوَرَعُ أفْسَدَهُ الطَّمَعُ.

۴۷. One who is truly pious keeps away from the forbidden actions.

۴۷_ مَنْ صَدَّقَ وَرَعَهُ اِجْتَنَبَ المُحَرَّماتِ.

۴۸. Whoever shuns lustful desires has safeguarded his soul.

۴۸_ مَنْ تَوَرَّعَ عَنِ الشَّهَواتِ صانَ نَفْسَهُ.

.One who lacks piety, his heart is dead .۴۹

۴۹_ مَنْ قَلَّ وَرَعُهُ ماتَ قَلْبُهُ.

.One whose piety increases, his sins decrease .۵۰

۵۰_ مَنْ زادَ وَرَعُهُ نَقَصَ إثْمُهُ.

.One who adopts piety, his worship becomes good .۵۱

۵۱_ مَنْ تَوَرَّعَ حَسُنَتْ عِبادَتُهُ.

.Whoever divests himself of piety puts on the attire of disgrace .۵۲

۵۲_ مَنْ تَعَرّی عَنِ الوَرَعِ اِدَّرَعَ جِلْبابَ العارِ.

.One of the prerequisites of piety is refraining from sins .۵۳

۵۳_ مِنْ لَوازِمِ الوَرَعِ التَّنَـزُّهُ عَنِ الآثامِ.

It is from the most .۵۴

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excellent piety that you not do in private what you would be embarrassed to do in public.

۵۴ـ مِنْ أفْضَلِ الوَرَعِ أنْ لاتُبْدِیَ فی خَلْوَتِکَ ما تَسْتَحْیی مِنْ إظْهارِهِ فی عَلانِیَتِکَ.

۵۵. Eschewing forbidden actions is from the most excellent piety.

۵۵ـ مِنْ أفْضَلِ الوَرَعِ اِجْتِنابُ المُحَرَّماتِ.

۵۶. Nothing reforms the faith like piety.

۵۶ـ ما أصْلَحَ الدّینَ کَالوَرَعِ.

۵۷. The basis of piety is refraining from the forbidden [actions].

۵۷ـ مِلاکُ الوَرَعِ اَلکَفُّ عَنِ المَحارِمِ.

۵۸. With piety, actions bear fruit.

۵۸ـ مَعَ الوَرَعِ یُثْمِرُ العَمَلُ.

۵۹. Piety is indeed a good companion and avarice is certainly an evil associate.

۵۹ـ نِعْمَ الرَّفیقُ الوَرَعُ، وبِئْسَ القَرینُ الطَّمَعُ.

۶۰. The piety of a man is to the extent of his religiosity.

۶۰ـ وَرَعُ الرَّجُلِ عَلی قَدْرِ دینِهِ.

۶۱. Be pious and you will become pure.

۶۱ـ کُنْ وَرِعاً تَکُنْ زَکِیّاً.

۶۲. The piety that saves is better than the avarice that ruins.

۶۲ـ وَرَعٌ یُنْجی خَیْرٌ مِنْ طَمَع یُرْدی.

۶۳. The piety that dignifies is better than the avarice that humiliates.

۶۳ـ وَرَعٌ يُعِزُّ خَيْرٌ مِنْ طَمَع يُذِلَّ.

.The piety of a person frees him from every vileness .۶۴

۶۴ـ وَرَعُ المَرْءِ يُنَزِّهُهُ عَنْ كـُلِّ دَنيّه.

.The piety of a believer is manifested in his action .۶۵

۶۵ـ وَرَعُ المُؤْمِنِ يَظْهَرُ فى عَمَلِهِ.

.The piety of a hypocrite is not manifested but on his tongue .۶۶

۶۶ـ وَرَعُ المُنافِقِ لايَظْهَرُ إلاّ عَلى لِسانِهِ.

.There is no piety like overcoming [one's] lust .۶۷

۶۷ـ لاوَرَعَ كَغَلَبهِ الشَّهْوَهِ.

.There is no purity like piety .۶۸

۶۸ـ لانَزاهَهَ كَالتَّوَرُّعِ.

.There is no piety like eschewing sins .۶۹

۶۹ـ لاوَرَعَ كَتَجَنُّبِ الآثامِ.

.Nothing reforms faith like piety .۷۰

۷۰ـ لايُصْلِحُ الدّينَ كَالوَرَعِ.

Piety and avarice do not .۷۱

go together.

۷۱_ لايَجْتَمِعُ الوَرَعُ وَالطَّمَعُ.

۷۲. There is no stronghold more protective than piety.

۷۲_ لامَعْقِلَ أحْرَزُ مِنَ الوَرَعِ.

۷۳. There is no safeguard for the one who has no piety.

۷۳_ لاصِيانَهَ لِمَنْ لاوَرَعَ لَهُ.

۷۴. There is no piety more beneficial than eschewing the forbidden.

۷۴_ لاوَرَعَ أنْفَعُ مِنْ تَجَنُّبِ المَحارِمِ.

۷۵. There is no piety more beneficial than abandoning the forbidden and eschewing sins.

۷۵_ لاوَرَعَ أنفَعُ مِنْ تَرْكِ المَحارِمِ وتَجَنُّبِ الْمَ آثِمِ.

۷۶. There is no action better than [practicing] piety.

۷۶_ لاعَمَلَ أفْضَلُ مِنَ الـوَرَعِ.

۷۷. It pleases me for a person to be righteously pious, free from avarice, abundant in kindness and lacking in [making others feel a sense of] obligation.

۷۷_ يُعْجِبُنى أنْ يَكُونَ الرَّجُلُ حَسَنَ الوَرَعِ، مُتَنَزِّهاً عَنِ الطَّمَعِ، كَثيرَ الإحْسانِ، قَليلَ الإمْتِنانِ.

۷۸. One of the prerequisites of piety is refraining from sins.

۷۸_ مِنْ لَوازِمِ الوَرَعِ اَلتَّنَزُّهُ عَنِ الآثامِ.

۷۹. Piety is the distinguishing mark of the God-wary.

۷۹_ اَلْوَرَعُ شِعارُ الأتْقِياءِ.

۸۰. Piety is a shield against evil deeds.

۸۰_ اَلْوَرَعُ جُنَّهٌ مِنَ السَّيِّئاتِ.

.Piety is the lamp of success .۸۱

۸۱_ اَلْوَرَعُ مِصْباحُ نَجاح.

.Piety is an exalter .۸۲

۸۲_ اَلْوَرَعُ مُجِلٌّ.

.Piety is the fruit of chastity .۸۳

۸۳_ اَلْوَرَعُ ثَمَرَهُ العَفافِ.

.Piety is a trait of the learned scholar .۸۴

۸۴_ اَلْوَرَعُ شيمَهُ الفَقيهِ.

.Piety is the basis of God-wariness .۸۵

۸۵_ اَلْوَرَعُ أساسُ التَّقْوى.

.Piety restrains one from committing acts that are forbidden .۸۶

۸۶_ اَلْوَرَعُ يَحْجُزُ عَنِ ارْتِكابِ المَحارِمِ.

.Piety is better than the disgrace of avarice .۸۷

۸۷_ اَلْوَرَعُ خَيْرٌ مِنْ ذُلِّ الطَّمَعِ.

.Verily if you adopt piety, you will become free from the filth of evil deeds .۸۸

۸۸_ إنَّکَ إنْ تَوَرَّعْتَ تَنَزَّهْتَ عَنْ دَنَسِ السَّيِّئاتِ.

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Financial Support

المواساة-Financial support

.Verily supporting [one's] companions financially is a sign of noble descent .١

١ـ إنَّ مُواساةَ الرِّفاقِ مِنْ كَرَمِ الأعْراقِ.

.Giving financial support [to a believer] is the best of actions .٢

٢ـ اَلْمُواساةُ أفْضَلُ الأعْمالِ.

.[Nothing preserves brotherhood like financial support [in times of need .٣

٣ـ ما حُفِظَتِ الأُخُوَّهُ بِمِثْلِ المُواساهِ.

Tattletale

الواشی-Tattletale

.Whoever believes [the words of] a tattletale spoils his friendship .١

١ـ مَنْ صَدَّقَ الواشِیَ أفْسَدَ الصَّدیقَ.

Getting Connected To Allah

الوصول إلی اللّه-Getting connected to Allah

You will never get connected to the Creator until you sever your ties with the . ١ .creation

١ـ لَنْ تَتَّصِلَ بِالخالِقِ حَتّی تَنْقَطِعَ عَنِ الخَلْقِ.

.Connecting to Allah is in severing ties with the people .٢

٢ـ الوُصْلَهُ بِاللّهِ فِی الاِنْقِطاعِ عَنِ النّاسِ.

Establishing Ties And Relations

الواصل والتواصل-Establishing ties and relations

۱. Establish ties [with each other] and come to agreements, and beware of severing ties and forsaking one another.

۱ _ عَلَيْكُمْ بِالتَّواصُلِ والمُوافَقَهِ، وإيّاكُم والمُقاطَعَهِ وَالمُهاجَرَهِ.

۲. Establish ties with the one who cuts you off, give the one who asks you, and initiate in giving to the one who does not ask from you.

۲_ كُنْ لِمَنْ قَطَعَكَ واصِلاً، وَلِمَنْ سَأَلَكَ مُعْطِياً، ولِمَنْ سَكَتَ عَنْ مَسْأَلَتِكَ مُبْتَدِئاً.

۳. The one who establishes ties with you while he has nothing is better than the one who shuns you while he has plenty.

۳_ مَنْ وَصَلَكَ وهُوَ مُعْدِمٌ خَيْرٌ لَكَ مِمَّنْ جفاكَ وهُوَ مُكْثِرٌ.

۴. Whoever establishes ties with you through the sanctity of Islam has associated [with you] through the firmest means.

۴_ مَنْ مَتَّ إلَيْكَ بِحُرْمَهِ الاْسْلامِ فَقَدْ مَتَّ بِأَوْثَقِ الأسْبابِ.

۵. Being connected [and keeping ties] with the

.people of excellence leads to loftiness

۵_ مُواصَلَهُ الأفاضِلِ تُوجِبُ السُّمُوَّ.

Establish ties with the one whom you keep relations with for the sake of Allah, and .۶ .sever ties with the one whom you disassociate with for the sake of Allah, the Glorified

۶_ واصِلُوا مَنْ تُواصِلُونَهُ فِی اللّهِ، واهْجُرُوا مَنْ تَهْجُرُونَهُ فِی اللّهِ سُبْحانَهُ.

The ties established [with you] by a pauper is better than the shunning of the .۷ .affluent

۷_ وَصُولٌ مُعْدِمٌ خَيْرٌمِنْ جاف مُكْثِر.

The one who consociates with the people is he who establishes ties with the one .۸ .who cuts him off

۸_ وَصُولُ النّاسِ مَنْ وَصَلَ مَنْ قَطَعَهُ.

Never let your brother be stronger in severing ties with you than you are in .۹ .establishing ties with him

۹_ لايَكُونَنَّ أخُوکَ عَلی قَطیعَتِکَ أقْوی مِنْکَ عَلی صِلَتِهِ.

Humility

Humility-التواضع

.umility is the more superior of the two honours .۱

۱_ اَلتَّواضُعُ أفْضَلُ الشَّرَفَيْنِ.

Humility in spite of [having a] high rank is like forgiveness in spite of [possessing the] .۲ .[power [to punish

۲_ اَلتَّواضُعُ مَعَ الرِّفْعَهِ كَالعَفْوِ مَعَ القُدْرَهِ.

.Humility is the cornerstone of intelligence and pride is the cornerstone of ignorance .۳

٣ـ اَلتَّواضُعُ رَأْسُ العَقْلِ، والتَّكَبُّرُ رَأسُ الجَهْلِ.

.Be humble and you with be elevated .۴

۴ـ اِتَّضِعْ تَرْتَفِعْ.

.The greatest of people in loftiness is one who humbles himself .۵

۵ـ أعْظَمُ النّاسِ رِفْعَةً مَنْ وَضَعَ نَفْسَهُ.

.The most honourable of attributes is humility, forbearance and affability .۶

۶ـ أشْرَفُ الخَلائِقِ التَّواضُعُ والحِلْمُ، ولينُ الجانِبِ.

.Humility elevates, pride abases .٧

٧ـ اَلتَّواضُعُ يَرْفَعُ، اَلتَّكَبُّرُ يَضَعُ.

.Humility is the fruit of knowledge .٨

٨ـ اَلتَّواضُعُ ثَمَرَةُ العِلْمِ.

.Humility elevates the abased .٩

٩ـ اَلتَّواضُعُ يَرْفَعُ الوَضيعَ.

.١٠

.Humility is the symbol of nobility

۱۰_ اَلتَّواضُعُ عُنْوانُ النُّبْلِ.

.Humility spreads [one's] virtue .۱۱

۱۱_ اَلتَّواضُعُ يَنْشُرُ الفَضيلَهَ.

.Humility is the alms-tax of honour .۱۲

۱۲_ اَلتَّواضُعُ زَكاهُ الشَّرَفِ.

.Humility is the most honourable eminence .۱۳

۱۳_ اَلتَّواضُعُ أشْرَفُ السُّؤْدَدِ.

.Humility is the ladder of honour .۱۴

۱۴_ اَلتَّواضُعُ سُلَّمُ الشَّرَفِ.

.Humility is one of the snares [for capturing] of honour .۱۵

۱۵_ اَلتَّواضُعُ مِنْ مَصائِدِ الشَّرَفِ.

.Verily if you become humble, Allah will elevate you .۱۶

۱۶_ إنَّکَ إنْ تَواضَعْتَ رَفَعَکَ اللّهُ.

.It is through humility that one gets elevated .۱۷

۱۷_ بِالتَّواضُعِ تَکُونُ الرِّفْعَهُ.

(Through humility the loftiness [of a person] is measured.(۱) .۱۸

۱۸_ بِالتَّواضُعِ تُزانُ الرِّفْعَهُ.

.Through increased humility, honour is perfected .۱۹

۱۹_ بِكَثْرَهِ التَّواضُعِ يَتَكامَلُ الشَّرَفُ.

.Humble yourself before Allah and He will elevate you .۲۰

۲۰_ تَواضَعْ لِلّٰهِ يَرْفَعْكَ.

.The humility of a person elevates him .۲۱

۲۱_ تَواضُعُ المَرْءِ يَرْفَعُهُ.

.The completeness of honour is [in] humility .۲۲

۲۲_ تَمامُ الشَّرَفِ اَلتَّواضُعُ.

.The humility of a noble person is the cause of his honour .۲۳

۲۳_ تَواضُعُ الشَّريفِ يَدْعُو إلى كَرامَتِهِ.

.The fruit of humility is love .۲۴

۲۴_ ثَمَرَةُ التَّواضُعِ اَلمَحَبَّةُ.

.The result of humility is honour .۲۵

۲۵_ حاصِلُ التَّواضُعِ الشَّرَفُ.

.Humility suffices as an honour .۲۶

۲۶_ كَفى بِالتَّواضُعِ شَرَفاً.

.Humility suffices as loftiness .۲۷

۲۷_ كَفى بِالتَّواضُعِ رِفْعَةً.

.As you become humble, you become great .۲۸

۲۸_ كَما تَتَواضَعُ تَعْظَمُ.

.One who has humility is elevated .۲۹

۲۹_ مَنْ تَواضَعَ رُفِعَ.

.One who is humble is never bereft of honour .۳۰

۳۰_ مَنْ كانَ مُتَواضِعاً لَمْ يَعْدَمِ الشَّرَفَ.

.Whoever has humility, Allah honours and elevates him .۳۱

۳۱_ مَنْ تَواضَعَ عَظَّمَهُ اللّهُ ورَفَعَهُ.

.None is humble except the lofty .۳۲

۳۲_ ما تَواضَعَ إلاّ رَفيعٌ.

.Nothing earns honour like humility .۳۳

۳۳_ مَا

.Or: Through humility, loftiness is adorned -۱

اكْتُسِبَ الشَّرَفُ بِمِثْلِ التَّواضُعِ.

.Nobody shows humility but that Allah, the Exalted, increases his loftiness .۳۴

۳۴_ ما تَواضَعَ أحَدٌ إلاّ زادَهُ اللّهُ تَعالى جَلالَةً.

How good is the humility shown by the wealthy towards the poor in order to attain .۳۵ that which is with Allah, the Glorified, and how good is the pride of the poor in front of !the wealthy out of [their] trust in Allah, the Glorified

۳۵_ ما أحْسَنَ تَواضُعَ الأغْنياءِ لِلْفُقَراءِ طَلَباً لِما عِنْدَ اللّهِ سُبْحانَهُ، وما أحْسَنَ تِيْهَ الفُقَراءِ عَلَى الأغْنِياءِ إتِّكالاً عَلَى اللّهِ سُبْحانَهُ.

.There is no honour like humility .۳۶

۳۶_ لاشَرَفَ كَالتَّواضُعِ.

.By being humble, matters are put in order .۳۷

۳۷_ بِخَفْضِ الجُناحِ تَنْتَظِمُ الأُمُورُ.

Homeland

الوطن-Homeland

.[It is from the restriction of means to remain in one's homeland [and not travel .۱

۱_ مِنْ ضيقِ العَطَنِ لُزُومُ الوَطَنِ.

.Separation from one's homeland is one of the two separations .۲

۲_ اَلاِغْتِرابُ أحَدُ الشِّتاتَيْنِ.

Admonition

الواعظ والموعظه-Admonition

Take light from the flame of the preacher who practices what he preaches, accept .۱ .advice from the adviser who is vigilant, and act upon what he teaches you

١ـ اِسْتَصْبِحُوا مِنْ شُعْلَهِ واعِظ مُتَّعِظ، وأقْبَلُوا نَصيحَهَ ناصِح مُتَيَقِّظ، وَقِفُوا عِنْدَ ما أفادَكُمْ مِنَ التَّعْليمِ.

.Indeed the most hearing ear is one that listens to admonition and heeds it .٢

٢ـ اَلا إنَّ أسْمَعَ الأسماعِ مَنْ وَعَى التَّذْكيرَ وقَبِلَهُ.

.[The most beneficial of admonitions is that which deters [someone from sin .٣

٣ـ أنْفَعُ المَواعِظِ ما رَدَعَ.

.The most effective admonition is taking a lesson from the place where the dead lay .۴

۴ـ أبْلَغُ العِظاتِ اَلاِعْتِبارُ بِمَصارِعِ الأمْواتِ.

The most effective .۵

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admonition is looking at the places where the dead lay, and taking a lesson from the .outcome of one’s forefathers and foremothers

۵_ أبْلَغُ العِظاتِ اَلنَّظَرُ إلى مَصارِعِ الأمْواتِ،وَ الاِعْتِبارُ بِمَصائِرِ الآباءِ وَالأُمَّهاتِ.

The most effective adviser for you is this world, if only you took a lesson from what .۶ it shows you of the changing circumstances and what it informs you of disunion and .separation

۶_ أبْلَغُ ناصِح لَکَ الدُّنْیا، لَوِ انْتَصَحْتَ بِما تُریکَ مِنْ تَغایُرِ الحالاتِ، وَتُؤْذِنُکَ بِهِ مِنَ البَیْنِ والشَّتاتِ.

Verily there is a lesson and an admonition in everything for the people of wisdom .۷ .and understanding

۷_ إنَّ فی کُلِّ شَیْء مَوْعِظَةً وعِبْرَةً لِذَوِی اللُّبِ وَالاِعْتِبارِ.

Verily the most sincere of people is one who admonishes himself and is most .۸ .submissive to his Lord

۸_ إنَّ أنْصَحَ النّاسِ أنْصَحُهُمْ لِنَفْسِهِ، وأطْوَعُهُمْ لِرَبِّهِ.

Verily the admonition that is neither discarded by the ears nor matched in benefit is .۹ that which is not expressed by the speaking tongue, rather it is exhibited by the .tongue of action

۹_ إنَّ الوَعْظَ الَّذی لایَمُجُّهُ سَمْعٌ، ولایَعْدِلُهُ نَفْعٌ، ما سَکَتَ عَنْهُ لِسانُ القَوْلِ، ونَطَقَ بِهِ لِسانُ الفِعْلِ.

.[Accepting admonition means taking a lesson [and putting into action .۱۰

۱۰_ اَلاِتِّعاظُ اِعْتِبارٌ.

.Admonitions are the means of enlivening the hearts .۱۱

۱۱_ اَلْمَواعِظُ حَیاةُ القُلُوبِ.

.Sincere advice bears the fruit of affection .۱۲

۱۲_ اَلنَّصیحَهُ تُثْمِرُ الوُدَّ.

.Admonition is a curative advice .۱۳

۱۳_ اَلْمَوْعِظَهُ نَصیحَهٌ شافِیَهٌ.

.Admonitions are a sanctuary for one who heeds them .۱۴

۱۴_ اَلْمَواعِظُ کَهْفٌ لِمَنْ وَعاها (دَعاها،رَعاها).

.Admonitions are a remedy for the one who acts upon them .۱۵

۱۵_ اَلْمَواعِظُ شِفاءٌ لِمَنْ

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عَمِلَ بِها.

۱۶. The beneficial admonition is that which deters [from sin].

۱۶ـ اَلْوَعْظُ النّافِعُ ما رَدَعَ.

۱۷. Admonitions are the sheen of the souls and the polish of the hearts.

۱۷ـ اَلْمَواعِظُ صِقالُ النُّفُوسِ وجَلاءُ القُلُوبِ.

۱۸. Through admonitions heedlessness is dispelled.

۱۸ـ بِالمَواعِظِ تَنْجَلِى الغَفْلَهُ.

۱۹. Between you and the admonition there is a veil of heedlessness and negligence.

۱۹ـ بَيْنَكُمْ وبَيْنَ المَوْعِظَهِ حِجابٌ مِنَ الغَفْلَهِ والغِرَّهِ.

۲۰. The fruit of admonition is awareness.

۲۰ـ ثَمَرَهُ الوَعْظِ الاِنْتِباهُ.

۲۱. The best of admonitions is that which deters [from sin].

۲۱ـ خَيْرُ المَواعِظِ ما رَدَعَ.

۲۲. May Allah have mercy on the person who accepts admonition, is deterred [from sin] and benefits from the lessons [he has] learnt.

۲۲ـ رَحِمَ اللّهُ امْرَءاً اِتَّعَظَ وازْدَجَرَ، وانْتَفَعَ بِالعِبَرِ.

۲۳. Many a commander [towards good] does not follow [his own] commands.

۲۳ـ رُبَّ آمِرٍ غَيْرُ مُؤْتَمِرٍ.

۲۴. Many a preventer [of evil] does not prevent himself [from it].

۲۴ـ رُبَّ زاجِرٍ غَيْرُ مُزْدَجِرٍ.

Many an admonisher does not [follow his admonishment and] deter himself [from ۲۵. sin].

۲۵_ رُبَّ واعِظ غَيْرُ مُرْتَدِع.

Hearing with the ear does not benefit when the heart is heedless ۲۶.

۲۶_ سَمْعُ الأُذُنِ لايَنْفَعُ مَعَ غَفْلَهِ القَلْبِ.

In admonitions there is polishing of the hearts ۲۷.

۲۷ _ فِى المَواعِظِ جَلاءُ الصُّدُورِ.

Comprehension [and acceptance] of admonitions invites one to caution, so take ۲۸. admonition from the examples [of the past], and take lesson from the [sudden] changes in circumstances, and take benefit from the Warners.

۲۸_ فِطْنَهُ المَواعِظِ تَدْعُو إلى الحَذَرِ، فَاتَّعِظُوا بِالعِبَرِ، واعْتَبِرُوا بِالغِيَرِ، وَانْتَفِعُوا بِالنُّذُرِ.

For the people who possess intellect, what they experience is sufficient as an ۲۹. admonition.

۲۹_ كَفى

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عِظَةٌ لِذَوِی الألْبابِ ما جَرَّبُوا.

One who finds tranquillity in thinking positively about the [passing] days has not .۳۰ .understood the admonitions of time

۳۰_ لَمْ یَعْقِلْ مَواعِظَ الزَّمانِ مَنْ سَکَنَ إلی حُسْنِ الظَّنِّ بِالأیّامِ.

.[Do not shun the one who admonishes you [to good .۳۱

۳۱_ مَنْ وَعَظَکَ فَلا تُوحِشْهُ.

.Whoever admonishes you [to act righteously] has done you a favour .۳۲

۳۲_ مَنْ وَعَظَکَ أحْسَنَ إلَیْکَ.

Whoever does not take lesson from [what happens to] the people, Allah makes an .۳۳ .example out of him for the people

۳۳_ مَنْ لَمْ یَتَّعِظْ بِالنّاسِ وَعَظَ اللّهُ النّاسَ بِهِ.

Whoever understands the admonitions of time will not be at ease with positive .۳۴ .thoughts about his days

۳۴_ مَنْ فَهِمَ مَواعِظَ الزَّمانِ لَمْ یَسْکُنْ إلی حُسْنِ الظَّنِّ بِالأیّامِ.

.Admonition is an excellent gift .۳۵

۳۵_ نِعْمَ الهَدیَّةُ الْموعِظَةُ.

He ('a) said about the one whom he was rebuking: He is bold in his words but falls .۳۶ short in his actions. He rebukes others but flatters himself. He has been given respite by Allah along with the heedless ones. He leaves in the morning in the company of sinners without a [straight] path to follow or a leader to [act as a] guide, without any clear knowledge or strong faith. He fears death but does not fear loss [of opportunity .[to do good deeds for his Hereafter

۳۶_ وقالَ فی ذِکْرِ مَنْ ذَمَّهُ: هُوَ بِالقَوْلِ مُـدِلٌّ، ومِنَ العَمَلِ مُقِلٌّ، وَعَلی النّاسِ طاعِنٌ، ولِنَفْسِهِ مُداهِنٌ، هُوَ فی مُهْلَه مِنَ اللّهِ یَهْوی مَعَ

الْغافِلينَ، ويَغْدُو مَعَ المُذْنِبينَ بِلا سَبيل قاصِد، ولا إمام قائِد ولاعِلْم مُبين، ولادين

p: ۹۴۱

مَتین، هُوَ یَخْشَی المَوْتَ ولایَخافُ الفَوْتَ.

Never be one of those who do not benefit from admonition unless you give him a .٣٧ painful punishment, for indeed the intelligent one takes admonishment from discipline .whereas beasts are not deterred except by beating

٣٧_ لاتَکُونَنَّ مِمَّنْ لاتَنْفَعُهُ المَوْعِظَهُ إلّا إذا بالَغْتَ فی إیلامِهِ، فَإنَّ العاقِلَ یَتَّعِظُ بِالأدَبِ، والبَهائِمَ لاتَرْتَدِعُ إلّا بِالضَّرْبِ.

people, how much admonition will you be given yet you decline it? How much have .٣٨ the preachers preached to you, the warners warned you, the preventers prevented you and the scholars conveyed [the message] you! The Prophets and Messengers have guided you to the path of salvation, presented their proof and shown you the clear way. So hasten towards good deeds and take advantage of the time [you have in this world], for indeed today there is action without accounting and tomorrow there will be accounting without action, and the wrongdoers will soon know to what final .place they will return

٣٨_ یا أیُّهَا النّاسُ إلی کَمْ تُوعَظُونَ ولاتَتَّعِظُونَ؟! فَکَمْ قَدْ وَعَظَکُمْ الواعِظُونَ، وحَذَّرَکُمْ المُحَذِّرُونَ، وزَجَرَکُمْ الزّاجِرُونَ، وبَلَّغَکُمْ العالِمُونَ، وَعَلی سَبیلِ النَّجاهِ دَلَّکُمُ الأنْبیاءُ والمُرْسَلُونَ، وأقامُوا عَلَیْکُمُ الحُجَّهَ، وأوْضَحُوا لَکُمُ المَحَجَّهَ، فَبادِرُوا العَمَلَ، واغْتَنِمُوا المَهَلَ، فَإنَّ الیَوْمَ عَمَلٌ ولاحِسابٌ، وغَداً حِسابٌ ولاعَمَلٌ، وسَیَعْلَمُ الَّذینَ ظَلَمُوا أیَّ مُنْقَلَب یَنْقَلِبُونَ.

He loves to be obeyed while he disobeys and to be given his full share while he .٣٩ does not give others their dues. He loves to be described as generous while he does not give [anything to the needy] and to seek from others

.what is due to him while not letting others ask for their rights from him

۳۹_ یُحِبُّ أنْ یُطاعَ ویَعْصیَ، ویَسْتَوْفیَ ولا یُوفیَ، یُحِبُّ أنْ یُوصَفَ بِالسَّخاءِ ولایُعْطی، ویَقْتَضی ولایُقْتَضی.

He speaks of the world with the words of the abstemious yet acts in it with the .۴۰ .actions of the desirous

۴۰_ یَقُولُ فِی الدُّنیا بِقَوْلِ الزّاهِدینَ، ویَعْمَلُ فیها بِعَمَلِ الرّاغِبینَ.

He manifests the traits of the virtuous yet secretly performs the actions of the .۴۱ wicked. He hates death because of his numerous sins yet does not abandon them in his lifetime. He expedites sins but delays repentance. He loves the righteous ones but does not follow their actions. He hates the sinful yet he is one of them. He says: 'Why should I act and become weary, instead I will sit and aspire.' He always hastens towards what perishes and leaves aside that which remains. He is incapable of being thankful for what he is given yet always seeks more in what remains. He guides others to the right but deceives himself. He forbids the people from that which he does not forbid himself from and enjoins them to perform that which he does not perform. He takes upon himself more responsibility from people than what is required .[yet he neglects from his own soul what is more important [and necessary

He commands the people but does not follow the commandments [himself] and he warns them but does not heed the warnings. He hopes for the reward of an act which

he has not performed and feels secure from the punishment of an act which is undoubtedly a sin. He attracts the attention of people through his religiousness yet he conceals within himself the opposite of what he displays. He knows the right that he has on others but does not recognize the right that others have on him. He fears for others more than [he fears about] his sins and hopes for himself more than [he deserves by] his actions. For big things he puts his hope in Allah but for small things he puts his hope in the people, so he gives the servant that which he does not give the Lord. He fears the servants with regards to [the commandments of] his Lord yet does .not fear his Lord with regards to the servants

۴۱_ يُظْهِرُ شيمَةَ المُحْسِنينَ، ويُبْطِنُ عَمَلَ المُسيئينَ، يَكْرَهُ المَوْتَ لِكَثْرَةِ ذُنُوبِهِ، ولا يَتْرُكُها في حَياتِهِ، يُسْلِفُ الذَّنْبَ ويُسَوِّفُ بِالتَّوْبَةِ، يُحِبُّ الصّالِحينَ، ولايَعْمَلُ أعْمالَهُمْ، ويُبْغِضُ المُسيئينَ وهُوَ مِنْهُمْ، يَقُولُ لِمَ أعْمَلُ فَأَتَعَنّى، بَلْ أجْلِسُ فَأَتَمَنّى، يُبادِرُ دائِباً ما يَفْنى، ويَدَعُ ما يَبْقى، يَعْجِزُ عَنْ شُكْرِ ما أُوتِيَ، وَيَبْتَغِي الزِّيادَةَ فيما بَقِيَ يُرْشِدُ غَيْرَهُ ويُغْوي نَفْسَهُ، وَيَنْهَى النّاسَ بِما لا يَنْتَهي، ويَأمُرُهُمْ بِما لا يَأتي يَتَكَلَّفُ مِنَ النّاسِ ما لَم

يُؤْمَرْ ويُضَيِّعُ مِنْ نَفْسِهِ ما هُوَ أكْثَرُ يَأمُرُ النّاسَ ولايَأْتَمِرُ، ويُحَذِّرُهُمْ ولايَحذَرُ، يَرْجُو ثَوابَ ما لَمْ يَعْمَلْ ويَأمَنُ عِقابَ جُرْمٍ مُتَيَقَّنٍ، يَسْتَميلُ وُجُوهَ النّاسِ بِتَدَيُّنِهِ ويُبْطِنُ ضِدَّ ما يُعْلِنُ يَعْرِفُ لِنَفْسِهِ عَلى غَيْرِه، ولايَعْرِفُ عَلَيْها لِغَيْرِهِ، يَخافُ عَلى غَيْرِهِ بِأكْثَرَ مِنْ ذَنْبِهِ، وَيَرْجُو لِنَفْسِهِ أكْثَرَ مِنْ عَمَلِهِ، يَرْجُوا

اللّهَ فِی الکَبیرِ، ویَرْجُو العِبادَ فِی الصَّغیرِ، فَیُعْطِی العَبْدَ ما لایُعْطِی الرَبَّ، یَخافُ العَبیدَ فِی الرَّبِّ، ولایَخافُ فِی العَبیدِ الرَّبَّ.

.The one who accepts admonition has indeed awoken .۴۲

۴۲ـ قَدْ تَیَقَّظَ مَنِ اتَّعَظَ.

God–Given Success

التوفیق-God-given success

.God-given success is the more honourable of the two shares .۱

۱ـ اَلتَّوْفِیقُ أشْرَفُ الحَظَّیْنِ.

God-given success and God's abandonment(۱) each pulls the soul towards itself, so .۲ .whichever [of the two] prevails, it enters its fold

۲ـ اَلتَّوفِیْقُ والخِذْلانُ یَتَجاذِبانِ النَّفْسَ فَأَیُّهُما غَلَبَ کانَتْ فی حَیِّزِه.

Verily when Allah, the Glorified, wishes good for a servant, He grants him success in .۳ spending his lifetime doing the best deeds and blesses him with the ability to quickly .use his available time to perform acts of worship, before [the coming of] his death

۳ـ إنَّ اللّهَ سُبْحانَهُ إذا أرادَ بِعَبْد خَیْراً، وَفَّقَهُ لإنْفاذِ أجَلِهِ، فی أحْسَنِ عَمَلِهِ ورَزَقَهُ مُبادَرَهَ مَهَلِهِ فی طاعَتِهِ قَبْلَ الفَوْتِ.

.God-given success is [God's special attention and] favour .۴

۴ـ اَلتَّوْفِیقُ عِنایَهٌ.

.God-given success is a mercy .۵

۵ـ اَلتَّوْفِیقُ رَحْمَهٌ.

.[God-given success is [a means of] advancement [towards Allah .۶

۶ـ اَلتَّوْفِیقُ إقْبالٌ.

.God-given success (or kindness) is the key to sustenance .۷

۷_ اَلتَّوْفِيقُ(الرِّفْقُ) مِفْتاحُ الرِّفْقِ.

.God-given success is the leader towards righteousness .۸

۸_ اَلتَّوْفِيقُ قائِدُ الصَّلاحِ.

.God-given success is from the attractions [that pulls one] towards the Lord .۹

۹_ اَلتَّوْفِيقُ مِنْ جَذَباتِ الرَّبِّ.

.God-given success is the beginning of [many] blessings .۱۰

۱۰_ اَلتَّوْفِيقُ أَوَّلُ النِّعْمَهِ.

.God-given success is a supporter of the intellect .۱۱

۱۱_ اَلتَّوْفِيقُ مُمِدُّ العَقْلِ.

.God-given success is the cornerstone of felicity .۱۲

۱۲_ اَلتَّوْفِيقُ رَأْسُ السَّعادَهِ.

.God-given success is the fountainhead of prosperity .۱۳

۱۳_ اَلتَّوْفِيقُ رَأسُ

This is a condition where Allah forsakes those who disobey Him and leaves them to -۱
(their own devices (see Q۳:۱۶۰

النَّجاحِ.

.God-given success is the favour [and special attention] of the Most Merciful .١۴

١۴ــ اَلتَّوْفِيقُ عِنايَهُ الرَّحْمنِ.

.God-given success is the best virtue .١۵

١۵ــ اَلتَّوْفِيقُ أفْضَلُ مَنْقَبه.

.Through God-given success felicity is achieved .١۶

١۶ــ بِالتَّوْفيقِ تَكُونُ السَّعادَهُ.

.God-given success is the best leader .١٧

١٧ــ حُسْنُ التَّوْفيقِ خَيْرُ قائِد.

.God-given success is the best helper and good action is the best associate .١٨

١٨ــ حُسْنُ التَّوْفيقِ خَيْرُ مُعين، وحُسْنُ العَمَلِ خَيْرُ قَرين.

.There is no succour like God-given success .١٩

١٩ــ لامَعُونَهَ كَالتَّوْفيقِ.

.There is no blessing greater than God-given success .٢٠

٢٠ــ لانِعْمَهَ أَفْضَلُ مِنَ التَّوفيقِ.

One who considers evil to be good and turns away from the words of the sincere .٢١
.adviser does not become successful

٢١ــ لَمْ يُوَفَّقْ مَنِ اسْتَحْسَنَ القَبيحَ، وأعْرَضَ عَنْ قَوْلِ النَّصيحِ.

.[Whoever is granted success does good [work .٢٢

٢٢ــ مَنْ وُفِّقَ أحْسَنَ.

.One who is assisted by God-given success does good work .۲۳

۲۳ــ مَنْ أمَدَّهُ التَّوْفِيقُ أحْسَنَ العَمَلَ.

.One who is not assisted by God-given success does not turn towards the truth .۲۴

۲۴ــ مَنْ لَمْ يُمِدَّهُ التَّوْفيقُ لَمْ يُنِبْ إلَى الحَقِّ.

.Taking [and acting upon] good advice is from the biggest success .۲۵

۲۵ــ مِنْ أكْبَرِ التَّوْفيقِ اَلأخْذُ بِالنَّصيحَهِ.

Part of the success of a freeman (or a person) is his earning wealth through .۲۶ .legitimate means

۲۶ــ مِنْ تَوْفيقِ الحُرِّ (المَرءِ) اِكْتِسابُهُ المالَ مِنْ حِلِّهِ.

From the success of a man is putting his secret in the hands of one who conceals it .۲۷ .[and [placing] his goodness with one who spreads it [and makes it known to others

۲۷ــ مِنْ تَوْفيقِ الرَّجُلِ وَضْعُ سِرِّهِ عِنْدَ مَنْ يَسْتُرُهُ وَإحْسانُهُ عِنْدَ مَنْ يَنْشُرُهُ.

We praise .۲۸

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Allah, the Glorified, for the ability He has granted us to carrying out [acts of] obedience .and to keep away from disobedience

۲۸ـ نَحْمَدُ اللّهَ سُبْحانَهُ عَلى ما وَفَّقَ لَهُ مِنَ الطّاعَهِ، وذادَ عَنْهُ مِنَ المَعْصِيَهِ.

.One who is supported [by Allah] in his affairs is successful in achieving his goals .۲۹

۲۹ـ مَنْ تَأَيَّدَ فِى الأُمُورِ ظَفِرَ بِبُغْيَتِهِ.

.Whoever takes Allah to be His adviser attains success .۳۰

۳۰ـ مَنِ اسْتَنْصَحَ اللّهَ حازَ التَّوْفيقَ.

Agreement

الوفاق-Agreement

.Excessive agreement is hypocrisy .۱

۱ـ كَثْرَهُ الوِفاقِ نِفاقٌ.

Shamelessness And The Shameless

الوقاح والوقاحه-Shamelessness and the shameless

.The worst countenance is [that of] the shameless .۱

۱ـ بِئْسَ الوَجْهُ الْوَقاحُ.

!How shameless the ignorant one is .۲

۲ـ ما أَوْقَحَ الجاهِلَ.

.The shamelessness of a man disgraces him .۳

۳ـ وَقاحَهُ الرَّجُلِ تَشينُهُ.

Impudence

القحه-Impudence

Beware of impudence, for indeed it drives you to embark on ugly acts and to rush .١ towards evil deeds.

١ــ إيّاكَ والْقِحَهَ، فَإنَّها تَحْدُوكَ على رُكُوبِ القَبائِحِ، والتَّهَجُّمِ عَلَى السَّيِّئاتِ.

.Impudence is the symbol of evil .٢

٢ــ اَلقِحَهُ عُنْوانُ الشَّرِّ.

.The cornerstone of every evil is impudence .٣

٣ــ رَأْسُ كُلِّ شَرّ ألقِحَهُ.

Reverence

التوقير-Reverence

Revere Allah the Glorified, keep away from what He has forbidden and love those .١ whom He loves.

١ــ وَقِّرُوا اللّهَ سُبْحانَهُ، واجْتَنِبُوا مَحارِمَهُ، وأحِبُّوا أحِبّائَهُ.

.Revere your elders and your youngsters will revere you .٢

٢ــ وَقِّرُوا كِبارَكُمْ، يُوَقِّرْكُمْ صِغارُكُمْ.

Precautionary Dissimulation

التقيّه-Precautionary dissumilation

.Espouse precautionary dissimulation for indeed it is a trait of the praiseworthy .١

١ــ عَلَيْكَ بِالتَّقِيَّهِ فَإنَّها شيمَهُ الأفاضِلِ.

.He who has no precautionary dissimulation has no religion .٢

٢ــ لادينَ لِمَنْ لاتَقِيَّهَ لَهُ.

.Precautionary dissimulation is religiosity .۳

۳ـ اَلتَّقِیَّهُ دِیانَهٌ.

God–Wariness

God-wariness-التقوی

God-wariness is a fortified .۱

stronghold for the one who takes refuge in it.

۱ـ اَلتَّقْوى حِصْنٌ حَصينٌ لِمَنْ لَجَأَ إلَيْهِ.

۲. God-wariness is the accumulator of [all] purity and chastity.

۲ـ اَلتَّقْوى جَمّاعُ التَّنَزُّهِ والعَفافِ.

۳. God-wariness is the fruit of faith and the sign of certitude.

۳ـ اَلتَّقْوى ثَمَرَةُ الدّينِ وأمارَةُ اليَقينِ.

۴. The exterior of God-wariness is honour in this world while its interior is honour in the Hereafter.

۴ـ اَلتَّقْوى ظاهِرُهُ شَرَفُ الدُّنْيا، وباطِنُهُ شَرَفُ الآخِرَه.

۵. God-wariness is the strongest connection between yourself and Allah if you hold on to it, and it is a shield against the painful chastisement [of the Hereafter].

۵ـ اَلتَّقْوى آكَدُ سَبَب بَيْنَكَ وبيْنَ اللّهِ إنْ أخَذْتَ بِهِ وجُنَّـةٌ مِن عَذاب أليم.

۶. God-wariness is such that there is no alternative or substitute for it.

۶ـ اَلتَّقْوى لاعِوَضَ ولا خَلَفَ فيهِ.

۷. God-wariness is for a person to be cautious of all [the things] that could lead him towards sin.

۷ـ اَلتَّقْوى أنْ يَتَّقِيَ المَرْءُ كُلَّما يُؤْثِمُهُ.

۸. Be God-wary and you will succeed [in this world and the next].

۸ـ اِتَّقِ تَفُزْ.

۹. Fill your heart with God-wariness and oppose your vain desires, [by this] you will overcome Satan.

٩_ أشْعِرْ قَلْبَکَ التَّقْوی، وخالِفِ الهَوی تَغْلِبِ الشَّیْطانَ.

Fear Allah with some God-wariness, even if it be little, and place between yourself .١٠ .and Him a veil [of shame], even if it be thin

١٠_ اِتَّقِ اللّهَ بَعْضَ التُّقی وإنْ قَلَّ، واجْعَلْ بَیْنَکَ وبَیْنَهُ سِتْراً وإنْ رَقَّ.

.Fear Allah by obeying Him, and obey Allah by fearing Him .١١

١١_ اِتَّقِ اللّهَ بِطاعَتِهِ، وأطِعِ اللّهَ بِتَقْواهُ.

Be wary of your duty towards Allah, whom you .١٢

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.must eventually meet, and with other than whom you have no ultimate end

۱۲ــ اِتَّقِ اللّهَ الَّذی لا بُدَّ لَکَ مِنْ لِقائِهِ، ولامُنْــتَهی لَکَ دُونَهُ.

Be wary of your duty towards Allah with regards to that which He has created you .۱۳ .for

۱۳ــ اِتَّقُوا اللّهَ جِهَهَ ما خَلَقَکُمْ لَهُ.

Be wary of your duty towards Allah, [the Lord] who hears when you speak and .۱۴ .knows when you conceal something in your heart

۱۴ــ اِتَّقُوا اللّهَ الَّذی إنْ قُلْتُمْ سَمِعَ، وإنْ أضْمَرْتُمْ عَلِمَ.

Be wary of your duty towards Allah with the wariness that is due to Him, and strive .۱۵ to attain His pleasure, and be cautious of what He has warned you about from His .painful chastisement

۱۵ــ اِتَّقُوا اللّهَ حَقَّ تُقاتِهِ، واسْعَوْا فی مَرْضاتِهِ، واحْذَرُوا ما حَذَّرَکُمْ مِنْ ألیْمِ عَذابِهِ.

Be wary of your duty towards Allah with the wariness of one who hears [the .۱۶ message of guidance] hence humbly submits, commits a misdeed hence confesses [and repents], learns [the truth] hence trembles in fear, is cautious [about the Hereafter] hence takes the initiative [to do good] and performs an action and does it .well

۱۶ــ اِتِّقُوا اللّهَ تَقِیَّهَ مَنْ سَمِعَ فَخَشَعَ، واقْتَرَفَ فَاعْتَرَفَ، وعَلِمَ فَوَجِلَ، وحاذَرَ فَبادَرَ، وعَمِلَ فَأحْسَنَ.

Turn to God-wariness, for indeed it is an impenetrable shield. Whoever turns to it, .۱۷ .it protects him and whoever holds on to it, it preserves him

۱۷ــ اِلْجَأُوا إلَی التَّقْوی فَإنَّهُ جُنَّهٌ مَنیعَهٌ، مَنْ لَجَأَ إلَیْها حَصَّنَتْهُ، وَمَنِ اعْتَصَمَ بِها عَصَمَتْهُ.

Hold on to God-wariness, for indeed it has a rope with a firm handle .۱۸

and a stronghold with an insurmountable peak.

١٨ـ اِعْتَصِمُوا بِتَقْوَى اللّهِ، فَإِنَّ لَها حَبْلاً وَثيقاً عُرْوَتُهُ، ومَعْقِلاً مَنيعاً ذُرْوَتُهُ.

١٩. Indeed God-wariness is like trained [and docile] riding mounts with their riders on them and their reins given to them, so they take them into Paradise.

١٩ـ اَلا وإِنَّ التَّقْوى مَطايا ذُلُل حُمِلَ عَلَيْها أهْلُها،وَ أُعْطُوا أزِمَّتَها فَأوْرَدَتْهُمُ الْجَنَّــةَ.

٢٠. The most protective shield is God-wariness.

٢٠ـ أوْقى جُنَّه اَلتَّقْوى.

٢١. The most impenetrable fortress of religion is God-wariness.

٢١ـ أمْنَعُ حُصُونِ الدّينِ اَلتَّقْوى.

٢٢. Verily God-wariness is a protection for you in your life and a means of gaining nearness [to Allah] after your death.

٢٢ـ إنَّ التَّقْوى عِصْمَةٌ لَكَ فى حَياتِكَ، وزُلْفى لَكَ بَعْدَ مَماتِكَ.

٢٣. Verily Allah the Most High has enjoined God-wariness upon you and has made it the means by which His pleasure is attained by His creation. So fear Allah, [the Lord] who is closely watching you and in whose grip are your forelocks.

٢٣ـ إنَّ اللّهَ تَعالى أوْصاكُمْ بِالتَّقْوى، وجَعَلَها رِضاهُ مِنْ خَلْقِهِ، فَاتَّقُوا اللّهَ الَّذى أنْتُمْ بِعَيْنِهِ، ونَواصيكُمْ بِيَدِهِ.

٢٤. Verily the wariness of their duty towards Allah has shielded His friends from what He has forbidden and has made their hearts bound by His fear, so much so that their nights pass in wakefulness and their midday's in thirst; thus they take comfort in hardship and are quenched by thirst.

٢٤ـ إنَّ تَقْوَى اللّهَ حَمَتْ أوْلِياءَهُ مَحارِمَهُ، وألْزَمَتْ قُلُوبَهُمْ مَخافَتَهُ، حَتّى أسْهَرَتْ لَيالِيَهُمْ، وأظْمَأَتْ هَواجِرَهُمْ، فَأخَذُوا الرّاحَةَ بِالتَّعَبِ، والرِّيَّ بِالظَّمَأِ.

٢٥. Verily the fear of Allah is a provision and a place of return. It

is a provision that takes one to his destination and a prosperous place of return. The best inviter has called towards it and the most heedful [of people] have heeded to it. So the inviter has told the people about it and those who have given heed to it are .successful

۲۵_ إنَّ تَقْوَى اللّهِ هِيَ الزّادُ والمَعادُ، زادٌ مُبَلِّغٌ، ومَعادٌ مُنْجِحٌ، دَعا إلَيْها أسْمَعُ داعٍ، ووَعاها خَيْرُ واعٍ، فَأسْمَعَ داعِيها، وفازَ واعيها.

Verily God-wariness is the right of Allah, the Glorified, upon you and it necessitates .۲۶ your right over Allah, so seek Allah's help to achieve it and use it as a means of .attaining proximity to Allah

۲۶_ إنَّ التَّقْوى حَقُّ اللّهِ سُبْحانَهُ عَلَيْكُمْ، والمُوجِبَةُ عَلَى اللّهِ حَقَّكُمْ، فَاسْتَعينُوا بِاللّهِ عَلَيْها، وتَوَسَّلُوا إلَى اللّهِ بِها.

Verily the fear of Allah [and God-wariness] has continually presented itself to the .۲۷ people of the past and those who came after them, because they will [all] need it tomorrow when Allah resurrects what He has created and takes back what He has !given; but how few are those who undertake it the way it deserves to be undertaken

۲۷_ إنَّ تَقْوَى اللّهِ لَمْ تَزَلْ عارِضَةً نَفْسَها عَلَى الأُمَمِ الماضينَ والغابِرينَ، لِحاجَتِهِمْ إلَيْها غَداً إذا أعادَ اللّهُ ما أبْدَأَ وأخَذَ ما أعْطى، فَما أقَلَّ مَنْ حَمَلَها حَقَّ حَمْلِها.

Verily the fear of Allah has a rope with a firm handle and a stronghold with an .۲۸ .insurmountable peak

۲۸_ إنَّ لِتَقْوَى اللّهِ حَبْلاً وَثيقاً عُرْوَتُهُ، وَمَعْقِلاً مَنيعاً ذُرْوَتُهُ.

Indeed God-wariness makes Allah most pleased with His servants and .۲۹

it is what He demands from His creation. So be wary of your duty towards Allah who .knows what you do in secret and records what you do openly

۲۹_ إنَّ التَّقْوى مُنْتَهى رِضَى اللّهِ مِنْ عِبادِهِ، وحاجَتِهِ مِنْ خَلْقِهِ، فَاتَّقُوا اللّهَ الَّذى إنْ أسْرَرْتُمْ عَلِمَهُ، وإنْ أعْلَنْتُمْ كَتَبَهُ.

Verily God-wariness is a strong fortress [of protection] for the one who takes .۳۰ refuge in it, and impiety is the dilapidated fortress [of humiliation] which does not .protect its people and does not offer security to the one who takes refuge in it

۳۰_ إنَّ التَّقْوى دارُ حِصْن عَزيْز لِمَنْ لَجَأَ إلَيْهِ، والفُجُورُ دارُ حِصْن ذَليل لايُحْرِزُ أهْلَهُ ولايَمْنَعُ مَنْ لَجَأَ إلَيْهِ.

Verily God-wariness is today a safeguard and a shield, and tomorrow [it is] a .۳۱ .pathway to Paradise; its path is clear and the one who travels on it, gains

۳۱_ إنَّ التَّقْوى فِى اليَوْمِ الحِرْزُ والْجُنَّهُ، وفى غَد اَلطَّريقُ إلَى الجَنَّهِ، مَسْلَكُها واضِحٌ وسالِكُها رابِـحٌ.

Indeed the fear of Allah is the maintainer of faith and the pillar of certitude, and it is .۳۲ .surely the key to righteousness and the lamp of success

۳۲_ إنَّ تَقْوَى اللّهِ عِمارَةُ الدّينِ، وَعِمادُ اليَقينِ، وإنَّها لَمِفْتاحُ صَلاح، ومِصْباحُ نَجاح.

Verily the one who has been shown what is in front of him by the examples of the .۳۳ exemplary punishments of the past is prevented by God-wariness from falling into .doubts

۳۳_ إنَّ مَنْ صَرَّحَتْ لَهُ العِبَرُ عَمّا بَيْنَ يَدَيْهِ مِنَ المَثُلاتِ حَجَزَهُ التَّقْوى عَنْ تَقَحُّمِ الشُّبَهاتِ.

Verily the one who abandons God-wariness is lured by pleasures and .۳۴

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lustful desires, and falls into the wilderness of sins and is constantly plagued by grave .(or many) [evil] consequences

۳۴_ إنَّ مَن فارَقَ التَّقْوى أُغْرىَ بِاللَّذّاتِ والشَّهَواتِ، ووَقَع فى تيهِ السَّيِّئاتِ، ولَزِمَهُ كَبيرُ (كَثيرُ) التَّبعاتِ.

Indeed the fear of Allah is a key to rightness, a store for the Hereafter, . ۳۵ emancipation from every [form of] bondage and safety from every destruction. Through it the runaway is rescued, what is sought is attained and what is desired [of .the Hereafter] is acquired

۳۵_ إنَّ تَقْوَى اللّهِ مِفْتاحُ سَداد، وذَخيرَهُ مَعاد، وعِتْقٌ مِنْ كُلِّ مَلَكه، وَنَجاهٌ مِنْ كُلِّ هَلَكه، بِها يَنْجُوالهارِبُ، وتُنْجَحُ المَطالِبُ، وَتُنالُ الرَّغائِبُ.

.God-wariness dignifies, immorality disgraces .۳۶

۳۶_ اَلتَّقْوى تُعِزُّ، اَلْفُجُورُ يُذِلُّ.

.[God-wariness is eschewal [of the forbidden .۳۷

۳۷_ اَلتَّقْوى اِجْتِنابٌ.

.God-wariness is the best provision .۳۸

۳۸_ اَلتَّقْوى خَيْرُ زاد.

God-wariness is the most fruitful cultivation .۳۹

۳۹_ اَلتَّقْوى أزْكى زِراعَه.

.God-wariness is the cornerstone [all] of good deeds .۴۰

۴۰_ اَلتَّقْوى رَأسُ الحَسَناتِ.

.God-wariness is the leader of moral virtues .۴۱

۴۱_ اَلتَّقْوى رَئيسُ الأخْلاقِ.

.God-wariness is a fortified stronghold .۴۲

۴۲_ اَلتَّقْوی حِصْنٌ حَصيْنٌ.

.[God-wariness is the reserve for the place of return [in the Hereafter .۴۳

۴۳_ اَلتَّقْوی ذَخِيرَهُ مَعاد.

.God-wariness is the strongest foundation .۴۴

۴۴_ اَلتَّقْوی أقْوی أساس.

.God-wariness is the key to uprightness .۴۵

۴۵_ اَلتَّقْوی مِفْتاحُ الصَّلاحِ.

.God-wariness is the fortress of the believer .۴۶

۴۶_ اَلتَّقْوی حِصْنُ المُؤْمِنِ.

.God-wariness is a safeguard for the one who adopts it .۴۷

۴۷_ اَلتَّقْوی حِرْزٌ لِمَنْ عَمِلَ بِها.

.God-wariness is the strongest fortress and the most protective sanctuary .۴۸

۴۸_ اَلتَّقْوی أوْفَقُ حِصْن وأوْقی (أوْفی)حِرْز.

.If you fear Allah, He will protect you .۴۹

۴۹_ اِنِ اتَّقَيْتَ اللّهَ وَقاكَ.

Indeed you are .۵۰

in greater need of the provisions of God-wariness than you are of the provisions of .this world

۵۰_ إنَّكُمْ إلى أزْوادِالتَّقْوى أحْوَجُ مِنْكُمْ إلى أزْوادِ الدُّنْيا.

When you [wish to] guard yourself, then be wary of the things that Allah has .۵۱ .forbidden

۵۱_ إذَا اتَّقَيْتَ فَاتَّقِ مَحارِمَ اللّهِ.

.The sting (or blackness) of sins is cut off by God-wariness .۵۲

۵۲_ بِالتَّقْوى تُقْطَعُ حُمَةُ (حُمَّةُ) الخَطايا.

.It is with God-wariness that preservation from sin has been paired .۵۳

۵۳_ بِالتَّقْوى قُرِنَتِ العِصْمَةُ.

.Through God-wariness, actions become pure .۵۴

۵۴_ بِالتَّقْوى تَزْكُوا الأعْمالُ.

.The garment of God-wariness is the most honourable of attires .۵۵

۵۵_ ثَوْبُ التُّقى أشْرَفُ المَلابِسِ.

Treat your [spiritual] ailments with God-wariness and anticipate [and prepare for] .۵۶ your death by it; take a lesson from those who have neglected it and ensure that .[those who heed to it do not take a lesson from you [for having neglected it

۵۶_ داوُوا بِالتَّقْوَى الأسْقامَ، وبادِروا بِها الحِمامَ، واعْتَبِرُوا بِمَنْ أضاعَها، ولايَعْتَبِرَنَّ بِكُمْ مَنْ أطاعَها.

.The cornerstone of God-wariness is abandoning lustful desires .۵۷

۵۷_ رَأسُ التَّقْوى تَرْكُ الشَّهْوَهِ.

.The cause of the probity of [one's] faith is God-wariness .۵۸

۵۸_ سَبَبُ صَلاحِ الإيمانِ التَّقْوى.

.The probity of God-wariness is [in] eschewing doubt .۵۹

۵۹_ صَلاحُ التَّقْوى تَجَنُّبُ الرَّيْبِ.

.Blessed is the one who fills his heart with God-wariness .۶۰

۶۰_ طُوبى لِمَنْ أشْعَرَ التَّقْوى قَلْبَهُ.

.Espouse God-wariness, for indeed it is the character of the Prophets .۶۱

۶۱_ عَلَيْكَ بِالتُّقى فَإنَّهُ خُلُقُ الأنْبِياءِ.

.Espouse God-wariness, for indeed it is the most honourable distinction .۶۲

۶۲_ عَلَيْكَ بِالتَّقْوى فَإنَّهُ أشْرَفُ نَس_َب.

Espouse God-wariness in hiding and in the open, and adhere to the .۶۳

.truth in anger and pleasure

۶۳_ عَلَيْكَ بِتَقْوَى اللّهِ فِى الغَيْبِ والشَّهادَهِ، ولُزُومِ الحَقِّ فِى الغَضَبِ وَالرِّضا.

Espouse God-wariness, for it is indeed the best provision and the most protective .۶۴ .accoutrement

۶۴_ عَلَيْكُمْ بِالتَّقْوى فَإِنَّهُ خَيْرُ زاد،وَ أحْرَزُ عَتاد.

So be wary of [your duty towards] Allah with the God-wariness of one who listens .۶۵ hence humbles himself, who commits [a sin] hence he confesses, who becomes afraid hence he performs virtuous acts and is cautious hence he hastens [towards good .[deeds

۶۵_ فَاتَّقُوا اللّهَ تَقِيَّهَ مَنْ سَمِعَ فَخَشَعَ، واقْتَرَفَ فَاعْتَرَفَ، ووَجِلَ فَعَمِلَ وَحاذَرَ فَبادَرَ.

So be wary of [your duty towards] Allah with the God-wariness of one who attains .۶۶ certitude hence he does good, who is given lesson [from the happenings of this world] so he takes it, who is warned so he desists, who is shown [the right path] so he sees [it], and who fears the chastisement [of the Hereafter] and works for the Day of .Reckoning

۶۶_ فَاتَّقُوا اللّهَ تَقِيَّهَ مَنْ أيْقَنَ فَأحْسَنَ، وعُبِّرَ فَاعْتَـبَرَ، وحُذِّرَ فَازْدَجَرَ، وَبُصِّرَ فَاسْتَبْصَرَ، وخافَ العِقابَ وعَمِلَ لِيَوْمِ الحِسابِ.

So be wary of [your duty towards] Allah, O servants of Allah, with the God-wariness .۶۷ of one who has preoccupied his heart with reflection, who [always] has the remembrance [of Allah] on his tongue and who advances [good deeds out of] fear for .[his safety [in the Hereafter

۶۷_ فَاتَّقُوا اللّهَ عِبادَ اللّهِ تَقِيَّهَ مَنْ شَغَلَ بِالفِكْرِ قَلْبَهُ،وَ أوْجَفَ الذِّكْرُ بِلسانِهِ، وقَدَّمَ الخَوْفَ لأمانِهِ.

,So fear Allah in relation to the purpose for which He has created you .۶۸

and be cautious of [your duty towards] Him just as He has warned you of Himself. Make yourself deserving of what He has promised you by having confidence in the .truth of His promise and being afraid of the terror of Day of Resurrection

۶۸_ فَاتَّقُوااللّهَ جِهَهَ ما خَلَقَكُمْ لَهُ واحْذَرُوا مِنْهُ كُنْهَ ما حَذَّرَكُمْ مِنْ نَفْسِهِ، واسْتَحِقُّوا مِنْهُ ما أعَدَّ لَكُمْ بِالتَّنَجُّزِ لِصِدْقِ ميعادِهِ، والحَذَرِ مِنْ هَوْلِ مَعادِهِ.

So be wary of [your duty towards] Allah, O servants of Allah, with the God-wariness .۶۹ of one who tucks up his clothes in preparation [for fulfilling the commandments of Allah] and makes great effort, who acts quickly during the short period [he has] and .[hurries out of fear [of losing the opportunity

۶۹_ فَاتَّقُوا اللّهَ عِبادَ اللّهِ تَقِيَّهَ مَنْ شَمَّرَ تَجْريراً، وجَدَّ تَشْميراً، وأكْمَشَ فى مَهَل، وبادَرَ عَنْ وَجَل.

So be wary of [your duty towards] Allah with the God-wariness of one who thinks .۷۰ about returning towards the Hereafter, the end [and consequence] of his life's journey and the place of his [final] return, so he remedies his past errors and .increases his righteous actions

۷۰_ فَاتَّقُوا اللّهَ تَقِيَّهَ مَنْ نَظَرَ فى كَرِّهِ المَوْئِلِ، وعاقِبَهِ المَصْدَرِ، ومَغَبَّهِ المَرْجَعِ فَتَدارَكَ فارِطَ الزَّلَلِ، واسْتَكْثَرَ مِنْ صالِحِ العَمَلِ.

.Increased God-wariness is a symbol of abundant piety .۷۱

۷۱_ كَثْرَهُ التُّقى عُنْوانُ وُفُورِ الوَرَعِ.

.Whoever would like success in the Hereafter should espouse God-wariness .۷۲

۷۲_ مَنْ أحَبَّ فَوْزَ الآخِرَهِ فَعَلَيْهِ بِالتَّقْوى.

Whoever takes off the attire of God-wariness will not be able to cover himself with .۷۳ anything from the devices (and

.means) of this world

۷۳_ مَنْ تَعَرّى عَنْ لِباسِ التَّقْوى لَمْ يَسْتَتِرْ بِشَىْء مِنْ أَلْبابِ (أَسْبابِ) الدُّنْيا.

.Whoever puts on the attires of God-wariness, his garments will not get worn out .۷۴

۷۴_ مَنْ تَسَرْبَلَ أَثْوابَ التُّقى لَمْ يَبْلُ سِرْبالُهُ.

.Nothing reforms faith like God-wariness .۷۵

۷۵_ ما أَصْلَحَ الدّينَ كَالتَّقْوى.

.The basis of God-wariness is rejection of this world .۷۶

۷۶_ مِلاكُ التُّقى رَفْضُ الدُّنْيا.

.Guided is the one who fills his heart with God-wariness .۷۷

۷۷_ هُدِىَ مَنْ أَشْعَرَ التَّقْوى قَلْبَهُ.

And fear Allah, who is justified [in punishing you for disobedience] by the warning .۷۸ He has issued, and has a strong argument because He has made the [right] path clear and has warned you of the enemy who enters into the hearts stealthily and whispers .secrets in the ears

۷۸_ واتَّقُوا اللّهَ الَّذى أَعْذَرَ (بِما أَنْذَرَ)، واحْتَجَّ بِما نَهَجَ، وحَذَّرَكُمْ عَدُوّاً نَفَذَ فِى الصُّدُورِ خَفِيّاً، ونَفَثَ فِى الآذانِ نَجِيّاً.

Neither [should you] advance nor retreat except with the fear of Allah and in .۷۹ obedience to Him, [in this way] you will become victorious by attaining success and .[finding] the right way

۷۹_ لاتُقْدِمْ ولاتُجْحِمْ إلاّ عَلى تَقْوَى اللّهِ وطاعَتِهِ تَظْفَرْ بِالنُّجْحِ وَالنَّهْجِ القَويمِ.

.There is no honour like God-wariness .۸۰

۸۰_ لاكَرَمَ كَالتَّقْوى.

.There is no provision like God-wariness .۸۱

۸۱_ لازادَ کَالتَّقْوی.

.There is no God-wariness like desisting from the forbidden .۸۲

۸۲_ لاتَقْوی کَالْکَفِّ عَنِ المَحارِمِ.

.There is no fortress more impenetrable than God-wariness .۸۳

۸۳_ لاحِصْنَ أمْنَعُ مِنَ التَّقْوی.

The thing that is rooted in God-wariness is never destroyed and the plant that .۸۴ .grows on it never remains thirsty

۸۴_ لایَهْلِکُ عَلَی التَّقْوی سِنْخُ

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أصْل، ولايَظْمَأ عَلَيْها زَرْعٌ.

.There is no dignity loftier than God-wariness .۸۵

۸۵_ لاشَرَفَ أعْلى مِنَ التَّقْوى.

.The most virtuous of you is the most God-wary among you .۸۶

۸۶_ أبَرُّكُمْ أتْقاكُمْ.

.Do not dishonour the one who has been elevated by God-wariness .۸۷

۸۷_ لاتَضَعْ مَنْ رَفَعَتْهُ التَّقْوى.

Be wary of [your duty towards] Allah with the God-wariness of one who was called .۸۸ so he answered, who was penitent so he returned back, who was warned so he became cautious, who passed by [a place] so he took lessons [from it] and who feared .so he remained safe

۸۸_ اِتَّقُوا اللّهَ تَقِيَّهَ مَنْ دُعِیَ فَأجابَ وتابَ فَأنابَ وحُذِّرَ فَحَذِرَ وعَبَرَ فَاعْتَــبَرَ وَخافَ فَأمِنَ.

The God–Wary And Godfearing People

الأتقياءوالمتّقون-The God-wary and God fearing people

The God-wary is one who guards against sins, and the purified is one who purifies .۱ .himself of faults

۱_ اَلْمُتَّقی مَنِ اتَّقَی الذُّنُوبَ، والمُتَنَزِّهُ مَنْ تَنَزَّهَ عَنِ العُيُوبِ.

The God-wary are those whose souls are chaste and whose needs are few; people .۲ .hope for good from them and feel secure from their evil

۲_ اَلْمُتَّقُونَ أنْفُسُهُمْ عَفِيفَةٌ، وحاجاتَهُمْ خَفِيْفَةٌ، وخَيْراتُهُمْ مَأمُولَةٌ، وَشُرُورُهُمْ مَأمُونَةٌ.

The God-wary are those whose souls are content, whose lustful desires are dead .۴ .and whose faces are cheerful while their hearts are sad

۳ـ اَلْمُتَّقُونَ أَنْفُسُهُمْ قانِعَهٌ، وَشَهَواتُهُمْ مَيْتَهٌ، ووُجُوهُهُمْ مُسْتَبْشِرَهٌ، وَقُلُوبُهُمْ مَحْزُونَهٌ.

The God-wary are those whose actions are pure, whose eyes are tearful and . ۵ .whose hearts are fearful

۴ـ اَلْمُتَّقُونَ أَعْمالُهُمْ زاكِيَهٌ، وأَعْيُنُهُمْ باكِيَهٌ، وقُلُوبُهُمْ وَجِلَهٌ.

The God-wary person is one whose lustful desire is dead, whose anger is . ۶ suppressed, and who is thankful in

.times of comfort and patient in times of hardships

۵ـ اَلمُتَّقی مَیْتَةٌ شَهْوَتُهُ، مَکْظُومٌ غَیْظُهُ، فِی الرَّخاءِ شَکُورٌ، وفِی المَکارِهِ صَبُورٌ.

Verily the God-wary are all those [believers] who are generous, chaste and .۷
.benevolent

۶ـ إنَّ الأتْقِیاءَ کُلُّ سَخِیّ، مُتَعَفِّف مُحْسِن.

Verily the God-wary have taken [and gained in both] the evanescent world and the .۸
Hereafter. They have shared with the people of this world in their worldly benefits,
.while the people of this world shall not share with them in their Hereafter

۷ـ إنَّ المُتَّقینَ ذَهَبُوا بِعاجِلِ الدُّنْیا والآخِرَهِ، شارَکُوا أهْلَ الدُّنْیا فی دُنْیاهُمْ، ولَمْ یُشارِکْهُمْ أهْلُ الدُّنْیا فی آخِرَتِهِمْ.

The God-wary are those whose hearts are sad and from whose evil people are .۹
.safe

۸ـ اَلْمُتَّقُونَ قُلُوبُهُمْ مَحْزُونَهٌ، وشُرُورُهُمْ مَأْمُونَهٌ.

.The God-wary person is content, free from sin and chaste .۱۰

۹ـ اَلمُتَّقی قانِعٌ، مُتَنَزِّهٌ، مُتَعَفِّفٌ.

The practice of the God-wary is taking advantage of respite and preparing .۱۱
.provisions for the [final] journey

۱۰ـ شیمَهُ الأتْقیاءِ اِغْتِنامُ الْمُهْلَهِ، والتَّزَوُّدُ لِلرِّحْلَهِ.

.Indeed successful is the God-wary person who [always] remains silent .۱۲

۱۱ـ قَدْ أفْلَحَ التَّقیُّ الصَّمُوتُ.

For the God-wary person there is guidance towards the right path, restraint from .۱۳
.corruption and [a strong] desire for reforming the Hereafter

۱۲ـ لِلْمُتَّقی هُدیً فی رَشاد، وتَحَرُّجٌ عَنْ فَساد، وحِرْصٌ فی إصْلاحِ مَعاد.

There are three signs of a God-wary person: [his] sincerity in action, [his] . ۱۴
.shortening of hopes [and aspirations] and [his] taking advantage of respite

۱۳_ لِلْمُتَّقی ثَلاثُ عَلامات: إخْلاصُ العَمَلِ، وقَصْرُ الأَمَلِ، واغْتِنامُ المَهَلِ.

If the heavens and earth were closed upon a servant and then he became God- .۱۵
,wary

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Allah would surely make for him a way out from them and provide for him from .whence he does not reckon

۱۴_ لَوْ أنَّ السَّماواتِ والأرَضَ كانَتا عَلى عَبْد رَتْقاً ثُمَّ اتَّقى اللّهَ لَجَعَلَ اللّهُ لَهُ مِنْهُما مَخْرَجاً ورَزَقَهُ مِنْ حَيْثُ لايَحْتَسِبُ.

.One who is on his guard remains safe .۱۶

۱۵_ مَنْ تَوَقّى سَلِمَ.

.[One who is God-wary reforms [his Hereafter .۱۷

۱۶_ مَنِ اتَّقى أصْلَحَ.

.Whoever fears Allah, He protects him .۱۸

۱۷_ مَنِ اتَّقى اللّهَ وَقاهُ.

.One whose heart is God-wary, jealousy does not enter into it .۱۹

۱۸_ مَنِ اتَّقى قَلْبُهُ لَمْ يَدْخُلْهُ الحَسَدُ.

.Whoever fears his Lord is [indeed] honourable .۲۰

۱۹_ مَنِ اتَّقى رَبَّهُ كانَ كَريماً.

.Whoever fears Allah gains success and becomes prosperous .۲۱

۲۰_ مَنِ اتَّقَى اللّهَ فازَ وغَنِيَ.

.Whoever fills his heart with God-wariness, his endeavour becomes successful .۲۲

۲۱_ مَنْ أشْعَرَ قَلْبَهُ التَّقْوى فازَ عَمَلُهُ.

Whoever fears Allah, the Glorified, He dispels all worries and gives him a way out of .۲۳ .every distress

۲۲_ مَنِ اتَّقَى اللّهَ سُبْحانَهُ جعَلَ لَهُ مِنْ كُلِّ هَمّ فَرَجاً ومِنْ كُلِّ ضيق مَخْرَجاً.

.Whoever fears Allah, He protects him .۲۴

۲۳_ مَنِ اتَّقَی اللّهَ وَقاهُ.

.Nobody becomes God-wary but that Allah makes his way out [of difficulties] easy .۲۵

۲۴_ مَا اتَّقی أحَدٌ إلاّ سَهَّلَ اللّهُ مَخْرَجَهُ.

.One who guards himself from sins is like the one who does good deeds .۲۶

۲۵_ مُتَّقِی الْمَعْصِیَهِ کَفاعِلِ البِرِّ.

.The kings of Paradise are the God-wary and the sincere .۲۷

۲۶_ مُلُوکُ الجَنَّهِ اَلأتْقِیاءُ والمُخْلِصُونَ.

Those who are wary of [their duty towards] their Lord are driven to Paradise in .۲۸ throngs, having being saved from the chastisement, cut off from the

punishment and delivered from the fire [of Hell] into the Abode of tranquillity, and they will pleased with their dwelling and residence.

٢٧ـ وَسيقَ الَّذينَ اتَّقَوْا رَبَّهُمْ إلَى الجَنَّهِ زُمَراً قَدْ أُمِنَ العِقابُ، وانْقَطَعَ العِتابُ، وزُحْزِحُوا عَنِ النّارِ، واطْمَئَنَّتْ بِهِمُ الدّارُ،وَ رَضُوا الْمَثْوى وَالقَرارَ.

Putting Trust In Allah

التَّوكل-Putting trust in Allah

١. Trusting in Allah is an honourable sufficiency for the one who relies upon it.

١ـ اَلتَّوَكُّلُ كِفايَهٌ شَريفَهٌ لِمَنِ اعْتَمَدَ عَلَيْهِ.

٢. Trusting in Allah means distancing oneself from [reliance upon one's] strength and power, and waiting for what is brought by divine decree.

٢ـ اَلتَّوَكُّلُ اَلتَّبَرى مِنَ الحَوْلِ والقُوَّهِ وانْتِظارُ ما يَأتى بِهِ القَدَرُ.

٣. Beware of choosing [a path] for yourself [instead of putting your trust in Allah], for indeed most of the success lies in that which is not reckoned.

٣ـ إيّاكَ أنْ تَتَخَيَّرَ لِنَفْسِكَ، فَإنَّ أكْثَرَ النُّجْحِ فيما لايُحْتَسَبُ.

٤. The root of the heart's strength is in putting [one's] trust in Allah.

٤ـ أصْلُ قُوَّهِ القَلْبِ اَلتَّوَكُّلُ عَلَى اللّهِ.

٥. Verily the perfection of trust in Allah stems from the verity of certitude.

٥ـ إنَّ حُسْنَ التَّوَكُّلِ لَمِنْ صِدْقِ الإيقانِ.

٦. Trusting in Allah is [a means of] sufficiency.

٦ـ اَلتَّوَكُّلُ كِفايَهٌ.

٧. Trusting in Allah is an asset.

٧ـ اَلتَّوَكُّلُ بِضاعَهٌ.

.[Trusting in Allah is the best pillar [of support .۸

۸ـ اَلتَّوَكُّلُ خَيْرُ عِماد.

.Trusting in Allah is the fortress of wisdom .۹

۹ـ اَلتَّوَكُّلُ حِصْنُ الحِكْمَهِ.

.Trusting in Allah is the best action .۱۰

۱۰ـ اَلتَّوَكُّلُ أفْضَلُ عَمَل.

.Trusting in Allah stems from strength of certitude .۱۱

۱۱ـ اَلتَّوَكُّلُ مِنْ قُوَّهِ اليَقينِ.

It is through the strength of one’s trust in Allah that the level .۱۲

.of one’s faith is evinced

۱۲ــ بِحُسْنِ التَّوَكُّلِ يُسْتَدَلُّ عَلى حُسْنِ الإيقانِ.

Trust in Allah the Glorified, for indeed He has guaranteed the sufficiency of those .۱۳
.who put their trust in Him

۱۳ــ تَوَكَّلْ عَلَى اللّهِ سُبْحانَهُ فَإنَّهُ قَدْ تَكَفَّلَ بِكِفايَهِ المُتَوَكِّلينَ عَلَيْهِ.

.The strength of a servant’s trust in Allah is to the extent of his reliance on Him .۱۴

۱۴ــ حُسْنُ تَوَكُّلِ العَبْدِ عَلَى اللّهِ عَلى قَدْرِ ثِقَتِهِ بِهِ.

It is sufficient for your trust [in Allah] that you consider no one else as a channel for .۱۵
.acquiring your sustenance other than Allah, the Glorified

۱۵ــ حَسْبُکَ مِنْ تَوَكُّلِكَ أنْ لاتَرى لِرِزْقِکَ مُجْرِياً إلاّ اللّهُ سُبْحانَهُ.

.It is in trusting Allah that the true essence of conviction lies .۱۶

۱۶ــ فِی التَّوَكُّلِ حَقيقَةُ الإيقانِ.

.Whoever puts his trust [in Allah] is catered for .۱۷

۱۷ــ مَنْ تَوَكَّلَ كُفِیَ.

.One who trusts in Allah does not get worried .۱۸

۱۸ــ مَنْ تَوَكَّلَ لَمْ يَهْتَمَّ.

.One who trusts in Allah is catered for .۱۹

۱۹ــ مَنْ تَوَكَّلَ عَلَى اللّهِ كُفِیَ.

.Whoever trusts in Allah, He suffices him .۲۰

۲۰ــ مَنْ تَوَكَّلَ عَلَى اللّهِ كَفاهُ.

Never allow yourself to trust in anyone but Allah, and you should have no hope in .۲۱

.anyone but Allah

۲۱_ لاتَجْعَلَنَّ لِنَفْسِكَ تَوَكُّلاً إلاّ عَلَى اللّهِ، ولايَكُنْ لَكَ رَجاءٌ إلاّ اللّهُ.

.[Everyone who puts his trust in Allah is catered for [and provided for by Him .۲۲

۲۲_ كُلُّ مُتَوَكِّل مَكْفِيٌّ.

.[Have trust in Allah and you will be catered for [by Him .۲۳

۲۳_ كُنْ مُتَوَكِّلاً تَكُنْ مَكْفِيّاً.

.There is no trouble [and distress] for the one who trusts in Allah .۲۴

۲۴_ لَيْسَ لِمُتَوَكـِّل عَناءٌ.

One .۲۵

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.who puts his trust in Allah will never lose His support

۲۵ـ مَنْ كانَ مُتَوَكِّلاً لَمْ يَعْدَمِ الإعانَة.

.One who trusts in Allah has no need for [seeking help from] His servants .۲۶

۲۶ـ مَنْ تَوَكَّلَ عَلَى اللّهِ غَنِىَ عَنْ عِبادِهِ.

.[Whoever trusts in Allah is catered for and becomes needless [of others .۲۷

۲۷ـ مَنْ تَوَكَّلَ عَلَى اللّهِ كُفِىَ واسْتَغْنى.

.Whoever trusts in Allah, difficulties become easy for him .۲۸

۲۸ـ مَنْ تَوَكَّلَ عَلَى اللّهِ تَسَهَّلَتْ لَهُ الصِّعابُ.

Whoever trusts in Allah, doubts get cleared for him, his sustenance is catered for .۲۹
.and he is saved from tribulations

۲۹ـ مَنْ تَوَكَّلَ عَلَى اللّهِ أضاءَتْ لَهُ الشُّبَهاتُ، وكُفِىَ المَؤُناتُ، وأمِنَ التَّبِعاتِ.

Whoever trusts in Allah, difficulties become tolerable for him, means become easy .۳۰
.for him and he enters into [a place of] comfort and honour

۳۰ـ مَنْ تَوَكَّلَ عَلَى اللّهِ ذَلَّتْ لَهُ الصِّعابُ، وتَسَهَّلَتْ لَهُ الأسْبابُ، وتَبَوَّءَ الخَفْضَ والكَرامَة.

The Child

The Child-الولد

.A righteous child is the more beautiful of the two recollections .۱

۱ـ اَلْوَلَدُ الصّالِحُ أجْمَلُ الذِّكْرَيْنِ.

(A child is one of the two enemies.(۱ .۲

۲ـ اَلْوَلَدُ أحَدُ العَدُوَّيْنِ.

.The worst of all children is the undutiful one .۳

۳ـ شَرُّ الأَوْلادِ اَلْعاقَّ.

.The loss of a child burns the heart .۴

۴ـ فَقْدُ الوَلَدِ مُحْرِقُ الكَبِدِ.

.The death of a child is [like a] tear in the heart .۵

۵ـ مَوْتُ الوَلَدِ صَدْعٌ فِی الکَبِدِ.

.An evil child destroys one’s honour and disgraces one’s ancestors .۶

۶ـ وَلَدُ السُّوءِ يَهْدِمُ الشَّرَفَ، ويَشينُ السَّلَفَ.

.An evil child dishonours one’s ancestors and corrupts one’s descendants .۷

۷ـ وَلَدُ السُّوءِ يَعُرُّ السَّلَفَ، ويُفْسِدُ الخَلَفَ.

The undutiful child is a tribulation and a .۸

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In reference to the context of Q۶۴:۱۴ -۱

.misfortune

٨_ وَلَدٌ عَقُوقٌ مِحْنَةٌ وشُؤْمٌ.

The Close Friends And Lovers Of Allah

أولِياء اللّه وأحبائه-The close friends and lover of Allah

Verily the friends of Allah, the Most High, include all those who consider their death .١ to be near, belie their [false] hopes, and have many good deeds and only a few .mistakes

١_ إنَّ أوْلِياءَ اللّهِ تَعالى كُلُّ مُسْتَقْرِب أجَلَهُ، مُكَذِّب أمَلَهُ، كَثير عَمَلُهُ، قَليل زَلَلُهُ.

Verily the friends of Allah are those who remember Him the most, are constantly .٢ .grateful to Him and have greater patience in the face of His trials

٢_ إنَّ أوْلِياءَ اللّهِ لأكْثَرُ النّاسِ لَهُ ذِكْراً، وأدْوَمُهُمْ لَهُ شُكْراً، وأعْظَمُهُمْ على بَلائِهِ صَبْراً.

Verily the most beloved of servants in the sight of Allah is the servant whom He .٣ helps to reform his soul such that he feels sadness [on the inside] and dons the attire of fear [on the outside]; so the lamp of guidance is illuminated in his heart, and he has .prepared [for himself] a hospitable reception for the day which he will come upon

٣_ إنَّ مِنْ أحَبِّ العِبادِ إلَى اللّهِ عَبْداً أعانَهُ عَلى نَفْسِهِ فَاسْتَشْعَرَ الحُزْنَ، وَتَجَلْبَبَ الخَوْفَ، فَزَهَرَ مِصْباحُ الهُدى فى قَلْبِهِ،وَ أعَدَّ القِرى لِيَوْمِهِ النّازِلِ بِهِ.

Lethargy

التوانى-Lethargy

.Lethargy causes loss in this world and regret in the Hereafter .١

١_ اَلتَّوانى فِى الدُّنْيا إضاعَةٌ، وفِى الآخِرَهِ حَسْرَةٌ.

.[Lethargy is wastage [of one’s lifetime .٢

٢_ اَلتَّوانى إضاعَةٌ.

.Lethargy is [a cause of] loss .۳

۳ـ اَلتَّوانی فَوْتٌ.

.Lethargy is the trait of the foolish .۴

۴ـ اَلتَّوانی سَجِیَّهُ النَّوْکی.

.Loss comes about through lethargy .۵

۵ـ بِالتَّوانی یَکُونُ الفَوْتُ.

.Counter lethargy with resolve .۶

۶ـ ضادُّوا التَّوانِیَ

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بِالعَزْمِ.

.One who submits to lethargy forfeits his rights .٧

٧ـ مَنْ أطاعَ التَّوانِىَ ضَيَّعَ الحُقُوقَ.

.One who submits to lethargy is encompassed by regret .٨

٨ـ مَنْ أَطاعَ التَّوانِىَ أحاطَتْ بِهِ النَّدامَهُ.

.It is from lethargy that laziness originates .٩

٩ـ مِنَ التَّوانِى يَتَوَلَّدُ الكَسَلُ.

The Grant

الموهبه-The grant

.any a grant is such that misfortune is better than it .١

١ـ رُبَّ مَوْهِبَه خَيْرٌ مِنْهَا الفَجيعَهُ.

Delusion

الوهم-Delusion

.Delusion is not the same as comprehension .١

١ـ لَيْسَ الوَهْمُ كَالْفَهْمِ.

Suspicion

التُّهْمه-Suspicion

.hoever exposes himself to suspicion should not blame those who suspect him .١

١ـ مَنْ عَرَّضَ نَفْسَهُ لِلتُّهْمَهِ فَلا يَلُومَنَّ مَنْ أساءَ الظَّنَّ بِهِ.

True Guidance From Allah

الهدی وهدی اللّه-True guidance from Allah

.The best reserve is true guidance .۱

۱ـ أفْضَلُ الذُّخْرِ اَلهُدی.

.Through true guidance discernment increases .۲

۲ـ بِالهُدی یَکْثُرُ الِاسْتِبْصارُ.

.He who takes guidance from other than the guidance of Allah has gone astray .۳

۳ـ ضَلَّ مَنِ اهْتَدی بِغَیْرِ هُدَی اللّهِ.

.Blessed is the one who hastens towards true guidance before its doors are closed .۴

۴ـ طُوبی لِمَنْ بادَرَ الهُدی قَبْلَ أنْ تُغْلَقَ أبْوابُهُ.

.Following true guidance leads to salvation .۵

۵ـ طاعَةُ الهُدی تُنْجی.

Successful is the one who gets illumination from the lamp of guidance, opposes the .۶ calls of [his] vain desire, makes faith the equipage for his Hereafter and [makes] God-wariness his reserve and provision.

۶ـ فازَ مَنِ اسْتَصْبَحَ بِنُورِ الهُدی، وَخالَفَ دَواعِیَ الهَوی، وجَعَلَ الإیمانَ عُدَّهَ مَعادِهِ، والتَّقْوی ذُخْرَهُ وزادَهُ.

How can the one who is astray be guided aright when the guide [he follows] is .۷ heedless?!(۱)

۷ـ کَیْفَ یَهْتَدِی الضَّلیلُ مَعَ غَفْلَهِ الدَّلیلِ؟!

How can one who is himself astray guide others .۸

Or: How can the one who is astray be guided aright while he is negligent about the -۱

to the right?!

٨_ كَيْفَ يَهْدى غَيْرَهُ مَنْ يُضِلُّ نَفْسَهُ؟!

٩. How is the one who is overcome by [his] vain desire able to get true guidance?!

٩_ كَيْفَ يَسْتَطيعُ الهُدى مَنْ يَغْلِبُهُ الهَوى؟!

١٠. Let your garment be true guidance.

١٠_ لِيَكُنْ شِعارُكَ الهُدى.

١١. One who is guided attains salvation.

١١_ مَنِ اهْتَدى نَجا.

١٢. Whoever seeks true guidance through the guidance of Allah is guided to the right path by Him.

١٢_ مَنِ اهْتَدى بِهُدَى اللّهِ أرْشَدَهُ.

١٣. He who takes guidance from other than the guidance of Allah, the Glorified, has gone astray.

١٣_ مَنِ اهْتَدى بِغَيْرِ هُدَى اللّهَ سُبْحانَهُ ضَلَّ.

١۴. He who seeks true guidance through the guidance of Allah disassociates [himself] from the opponents [who oppose His command].

١۴_ مَنِ اهْتَدى بِهُدَى اللّهِ فارَقَ الأضْدادَ.

١۵. One who seeks guidance from those who do not possess it is led astray.

١۵_ مَنْ يَطْلُبِ الْهِدايَهَ مِنْ غَيْرِ أهْلِها يَضِلُّ.

١۶. One who seeks guidance from the misguided becomes blinded to the course of true guidance.

۱۶ـ مَنِ اسْتَهْدَی الغاوِیَ عَمِیَ عَنْ نَهْجِ الهُدی.

.The guidance of Allah is the best guidance .۱۷

۱۷ـ هُدَی اللّهِ أحْسَنُ الهُدی.

.There is no deviation with true guidance .۱۸

۱۸ـ لاضِلالَ مَعَ هُدیً.

.There is no guide better than true guidance .۱۹

۱۹ـ لادَلیلَ أرْشَدُ مِنَ الهُدی.

.There is no guidance for one who has no knowledge .۲۰

۲۰ـ لاهِدایَهَ لِمَنْ لاعِلْمَ لَهُ.

Gifts

الهَدِیَّه-Gifts

.Gifts bring about affection .۱

۱ـ اَلْهَدِیَّهُ تَجْلِبُ المَحَبَّهَ.

Nothing gains the favour of the ruler, quells the rancour of an enraged person, . ۲ attracts the deserter [to come back], makes difficult matters easy and keeps wickedness [and evil] at bay

.like the [giving of a] gift

٢_ مَا اسْتُعْطِفَ السُّلْطانُ، ولَااسْتُسِلَّ سَخيمَهُ الغَضْبانِ، وَلاَ اسْتُميلَ المَهْجُورُ، ولاَ اسْتُنْجِحَتْ صِعابُ الأُمُورِ، ولاَ اسْتُدْفِعَتِ الشُّرُورُ بِمِثْلِ الهَدِيَّهِ.

Idle Talk

الهَذَر-Idle talk

.Keep away from idle talk, for the least of its damage is blame .١

١_ اِجْتَنِبِ الهَذَرَ، فَأَيْسَرُ جنايَتِهِ المَلامَهُ.

.Beware of idle talk, for the one whose talk increases, his sins [also] increase .٢

٢_ إِيّاكَ وَالهَذَرَ، فَمَنْ كَثُرَ كَلامُهُ كَثُرَتْ آثامُهُ.

.[Idle talk takes one closer to [unpleasant] changes [in circumstances .٣

٣_ اَلْهَذَرُ مُقَرِّبٌ مِنَ الغِيَرِ.

.Idle talk harms the soul .۴

۴_ اَلْهَذَرُ يَأْتى عَلَى المُهْجَهِ.

.Excessive idle talk earns disgrace .۵

۵_ كَثْرَهُ الْهَذَرِ تُكْسِبُ العارَ.

Joking

الهزل-Joking

.Too much joking is a sign of ignorance .١

١_ كَثْرَهُ الهَزْلِ آيَهُ الجَهْلِ.

.Whoever jokes too much is considered ignorant .٢

۲ــ مَنْ كَثُرَ هَزْلُهُ اُسْتُجْهِلَ.

Whoever jokes a lot, his seriousness becomes ineffective [and is considered just .۳ .[another of his jokes

۳ــ مَنْ كَثُرَ هَزْلُهُ بَطَلَ جِدُّهُ.

.Whoever is overcome by jest, his intellect becomes corrupt .۴

۴ــ مَنْ غَلَبَ عَلَيْهِ الهَزْلُ فَسَدَ عَقْلُهُ.

The Causes Of Downfall And Ruin

المهلكات والموبقات والمحرقات-The causes of downfall and ruin

Three things cause [one's] ruin: obedience to women, yielding to rage and .۱ .submitting to lustful desires

ــ ثَلاثٌ مُهْلِكاتٌ: طاعَةُ النِّساءِ، وطاعَةُ الغَضَبِ، وطاعَةُ الشَّهْوَةِ.

Three things cause ruin: boldness in front of the ruler, trusting a disloyal person and .۲ .[!tasting poison as an experiment [to see how effective it is

۲ــ ثَلاثَةٌ مُهْلِكَةٌ: اَلجُرْأَةُ عَلَى السُّلْطانِ، وائْتِمانُ الخَوّانِ، وشُرْبُ السَّمِ لِلتَّجْرِبَهِ.

Three things break one's spirit and cause downfall: poverty after wealth, humiliation .۳ .after dignity and loss of loved ones

۳ــ ثَلاثٌ هُنَّ المُحْرِقاتُ

المُوبِقاتُ: فَقْرٌ بَعْدَ غِنیً، وذُلَّ بَعْدَ عِزّ، وفَـقْدُ الأَحِبَّهِ.

.۴ Three things weaken one's spirit: loss of loved ones, poverty in a strange land and unending hardship.

۴ـ ثَلاثٌ يَهْدُونَ القُوی: فَقْدُ الأَحِبَّهِ، والفَقْرُ فِی الغُرْبَهِ، ودَوامُ الشِّدَّهِ.

The Scandal–Monger

The scandal monger-الهمّاز

.۱ The scandal-monger is dispraised and reviled.

۱ـ اَلْهَمّازُ مَذْمُومٌ مَجْرُوحٌ.

Endeavours

Endeavours-الهِمَم

.۱ The farthest endeavours are those that are closest to nobleness.

۱ـ أبْعَدُ الهِمَمِ أقْرَبُها مِنَ الكَرَمِ.

.۲ Worries [and concerns] are [proportionate] to the extent of [one's] endeavours.

۲ـ بِقَدْرِ الهِمَمِ تَكُونُ الهُمُومُ.

.۳ The best endeavours are the loftiest of them.

۳ـ خَيْرُ الهِمَمِ أعْلاها.

.۴ Be lofty in your endeavours when you seek something and honourable in victory [when you overpower [your enemy.

۴ـ كُنْ بَعيدَ الهِمَمِ إذا طَلَبْتَ، كَريمَ الظَّفَرِ إذا غَلَبْتَ.

.۵ One whose endeavour is great, his care [and attention towards it] becomes great.

۵ـ مَنْ كَبُرَ هِمَّتُهُ كَبُرَ اهْتِمامُهُ.

.One whose endeavour is insignificant, his merit is nullified .۶

۶_ مَنْ صَغُرَتْ هِمَّتُهُ بَطَلَتْ فَضيلَتُهُ.

.One whose endeavour is honourable, his value becomes great .۷

۷_ مَنْ شَرُفَتْ هِمَّتُهُ عَظُمَتْ قيمَتُهُ.

.One whose endeavour is great, his cause is worthy .۸

۸_ مَنْ كَبـُرَتْ هِمَّتُهُ عَزَّ مَرامُهُ.

Confine your endeavour to that which is necessary for you and do not enter into .۹ .that which does not concern you

۹_ اِقْصِرْ هِمَّتَکَ عَلى ما يَلْزِمُکَ، ولاتَخُضْ فيما لايَعْنيکَ.

One who rises to the [higher] levels of endeavour [and determination] is glorified .۱۰ .[and considered as great] by the nations

۱۰_ مَنْ رَقى دَرَجاتِ الهِمَمِ عَظَّمَتْهُ الأُمَمُ.

One whose concern is not for [attaining] that which is with Allah, the Glorified, does .۱۱ not

realize his aspiration.

۱۱_ مَنْ لَمْ يَكُنْ هَمُّهُ ما عِنْدَاللّهِ سُبْحانَهُ لَمْ يُدْرِكْ مُناهُ.

۱۲. Never concern yourself with anything except that which will earn you recompense and do not strive except in gaining reward.

۱۲_ لاتَهْتِمَنَّ إلاّ فيما يُكْسِبُكَ أجْراً ولاتَسْعَ إلاّ فِى اغْتِنامِ مَثُوبَه.

۱۳. One’s zeal is [proportionate] to the extent of one’s endeavour.

۱۳_ عَلى قَدْرِ الهِمَّهِ تَكُونُ الحَمِيَّهُ.

۱۴. The value of a man is proportionate to his endeavour and [the value of] his action is to the extent of his intention.

۱۴_ قَدْرُ الرَّجُلِ عَلى قَدْرِهِمَّتِهِ، وعَمَلُهُ عَلى قَدْرِ نِيَّتِهِ.

۱۵. Nothing raises a person like his [earnest] endeavour and nothing lowers him like his lustful desire.

۱۵_ ما رَفَعَ امْرَءً كَهِمَّتِهِ، ولاوَضَعَهُ كَشَهْوَتِهِ.

۱۶. The worries of a man are to the extent of his endeavour and his sense of honour is to the extent of his zeal.

۱۶_ هُمُومُ الرَّجُلِ عَلى قَدْرِ هِمَّتِهِ، وغَيْرَتُهُ عَلى قَدْر حَمِيَّتِهِ.

۱۷. Do not make your family and children your greatest concern, for indeed if they are friends of Allah, the Glorified, then Allah does not forsake His friend, and if they are the enemies of Allah then what is your concern for the enemies of Allah?

۱۷_ لاتَجْعَلْ أكْبَرَ هَمِّكَ بِأهْلِكَ ووَلَدِكَ، فَإنَّهُمْ إنْ يَكُونُوا أوْلِياءَ اللّهِ سُبْحانَهُ فَإنَّ اللّهَ لايُضَيِّعُ وَلِيَّهُ، وإنْ يَكُونُوا أعْداءَ اللّهِ فَما هَمُّكَ بِأعْداءِ اللّهِ.

۱۸. Do not allow yourself to feel sorrow for what you have lost such that it preoccupies you from what is [yet] to come.

۱۸_ لاتُشْعِرْ قَلْبَکَ الْهَمَّ عَلی ما فاتَ، فَیَشْغَلَکَ عَمّا هُوَ آت.

Irresponsibility

Irresponsibility-التهوّر

۱. One who acts

p: ۹۶۹

.irresponsibly regrets

١ــ مَنْ تَهَوَّرَ نَدِمَ.

The Frightful

الأهوال-The frightful

.Whoever embarks on the frightful [and risky] earns wealth .١

١ــ مَنْ رَكِبَ الأَهْوالَ اِكْتَسَبَ الأَمْوالَ.

Disdain

الاِسْتهانه-Disdain

.Whoever treats people with disdain, [his status] diminishes .١

١ــ مَنِ اسْتَهانَ بِالرِّجالِ قَلَّ.

Vain Desire

الهوى-Vain desire

Overcome your vain desires and flee from them, for indeed if they capture you they .١ .will take you into the farthest depths of destruction

١ــ اِغْلِبُوا أَهْوائَــكُمْ، وهارِبُوها، فَإِنَّها إِنْ تُقَيِّدْكُمْ تُورِدْكُمْ مِنَ الهَلَكَهِ أَبْعَدَ غايَه.

Beware of allowing vain desire to gain control over you for indeed its beginning is .٢ .temptation and its end is tribulation

٢ــ إِيّاكُمْ وتَمَكُّنَ الهَوى مِنْكُمْ، فَإِنَّ أَوَّلَهُ فِتْنَهٌ، وآخِرَهُ مِحْنَهٌ.

Indeed, the thing I fear most for you is [the result of your] following vain desires and .٣ .having lengthy aspirations

٣ــ اَلا وإِنَّ أَخْوَفَ ما أَخافُ عَلَيْكُمْ اِتِّباعُ الهَوى، وطُولُ الأَمَلِ.

.Vain desire destroys .۴

۴ـ اَلْهَوى يُرْدى.

.Vain desires are passions of youth .۵

۵ـ اَلْهَوى صَبْوَةٌ.

.Vain desire is the enemy of reason .۶

۶ـ اَلْهَوى عَدُوُ العَقْلِ.

.Vain desire is the bane of the intellects .۷

۷ـ اَلْهَوى آفَةُ الألْبابِ.

.Vain desire is an obeyed enemy .۸

۸ـ اَلْهَوى عَدُوٌّ مَتْبُوعٌ.

Verily if you follow your vain desire, it will make you deaf and blind, ruin your place .۹
.of [final] return and destroy you

۹ـ إنَّکَ إنْ أطَعْتَ هَواکَ أصَمَّکَ وأعْماکَ وأفْسَدَ مُنْقَلَبَکَ وَأرْداکَ.

Verily if you allow vain desire rule over you, it will deafen you, blind you and destroy .۱۰
.you

۱۰ـ إنَّکُمْ إنْ أمَّرْتُمْ عَلَيْکُمُ الهَوى أصَمَّکُمْ، وأعْماکُمْ، وَأرْداکُمْ.

.The bane of the intellect is vain desire .۱۱

۱۱ـ آفَةُ العَقْلِ اَلْهَوى.

When your vain desires .۱۲

.overcome you, they drag you into places of destruction

۱۲ــ إذا غَلَبَتْ عَلَيْكُمْ أهْوائُـكُمْ أوْرَدَتْكُمْ مَوارِدَ الهَلَكهِ.

Oppose vain desire and you will be safe; turn away from this world and you will .۱۳ .benefit

۱۳ــ خالِفِ الهَوى تَسْلَمْ، وأعْرِضْ عَنِ الدُّنْيا تَغْنَمْ.

May Allah have mercy upon the person who fights his vain desire and breaks loose .۱۴ .from the entanglements of this world

۱۴ــ رَحِمَ اللّهُ امْرَءاً غالَبَ الهَوى وأفْلَتَ مِنْ حَبائِلِ الدُّنْيا.

.The cornerstone of religion is opposing vain desire .۱۵

۱۵ــ رَأْسُ الدّينِ مُخالَفَهُ الهَوى.

.The cornerstone of reason is struggling against vain desire .۱۶

۱۶ــ رَأْسُ العَقْلِ مُجاهَدَهُ الهَوى.

.Deterring [the self from] vain desire is a trait of the intelligent ones .۱۷

۱۷ــ رَدْعُ الهَوى شيمَهُ العُقَلاءِ.

.The cause of corruption of the intellect is vain desire .۱۸

۱۸ــ سَبَبُ فَسادِ العَقْلِ اَلهَوى.

.The cause of corruption of faith is vain desire .۱۹

۱۹ــ سَبَبُ فَسادِ الدّينِ اَلْهَوى.

.Counter vain desire with the reason .۲۰

۲۰ــ ضادُّوا الهَوى بِالعَقْلِ.

Blessed is the one who endures [the temptations of] his vain desire, rejects his .۲۱

.[false] aspiration, hits the target and acquires recompense

۲۱_ طُوبى لِمَنْ كابَدَ هَواهُ، وكَذَّبَ مُناهُ، وَرَمى غَرَضاً، وأحْرَزَ عِوَضاً.

.Yielding to vain desire corrupts the intellect .۲۲

۲۲_ طاعَةُ الهَوى تُفْسِدُ العَقْلَ.

.Submitting to vain desire causes ruin .۲۳

۲۳_ طاعَةُ الهَوى تُرْدى.

.Vain desire is victorious over the one who is led by his lust .۲۴

۲۴_ ظَفِرَ الهَوى بِمَنِ انْقادَ لِشَهْوَتِهِ.

He who overcomes his vain desire is victorious in attaining the Paradise of the .۲۵ .[everlasting] Abode

۲۵_ ظَفِرَ بِجَنَّهِ المَأْوى مَنْ غَلَبَ الهَوى.

.The delusions of vain desire beguile .۲۶

۲۶_ غُرُورُ الهَوى يَخْدَعُ.

Being .۲۷

.overcome by vain desire corrupts [one's] faith and reason

۲۷ــ غَلَبَهُ الهَوى تُفْسِدُ الدّينَ وَالعَقْلَ.

Combat vain desire just as an adversary would combat his adversary, and battle it .۲۸ the way an enemy would battle his enemy, [if successful] you may gain mastery over .it

۲۸ــ غالِبِ الهَوى مُغالَبَهَ الخَصْمِ خَصْمَهُ، وحارِبْهُ مُحارَبَهَ العَدُوِّ عَدُوَّهُ لَعَلَّکَ تَمْلِکْهُ.

.In succumbing to vain desire there is every [form of] deviation .۲۹

۲۹ــ فى طاعَهِ الهَوى کُلُّ الغَوایَهِ.

He who overcomes his vain desire and controls the urges of his [carnal] soul is .۳۰ .successful

۳۰ــ فازَ مَنْ غَلَبَ هَواهُ، ومَلَکَ دَواعِیَ نَفْسِهِ.

Indeed the one who is deceived by the temptations of [his] vain desire has gone .۳۱ .astray

۳۱ــ قَدْ ضَلَّ مَنِ انْخَدَعَ لِدَواعِی الهَوى.

.Combat your vain desire with your intellect and you will acquire right guidance .۳۲

۳۲ــ قاتِلْ هَواکَ بِعَقْلِکَ، تَمْلِکْ رُشْدَکَ.

Combat your vain desire with your knowledge and your anger with your .۳۳ .forbearance

۳۳ــ قاتِلْ هَواکَ بِعِلْمِکَ، وغَضَبَکَ بِحِلْمِکَ.

.Be a conqueror of your vain desire and a seeker of your salvation .۳۴

۳۴ــ کُنْ لِهَواکَ غالِباً، ولِنَجاتِکَ طالِباً.

If vain desire were to be lifted, the insincere person would despise [and feel .۳۵

.ashamed of] his [own] action

۳۵_ لَوِارْتَفَعَ الهَوى لأَنِفَ غَيْرُ المُخْلصِ مِنْ عَمَلِهِ.

.One who is controlled by his vain desire goes astray .۳۶

۳۶_ مَنْ مَلَكَهُ هَواهُ ضَلَّ.

.Whoever yields to his vain desire is destroyed .۳۷

۳۷_ مَنْ أطاعَ هَواهُ هَلَكَ.

.Whoever overcomes his vain desire is honoured .۳۸

۳۸_ مَنْ يَغْلِبُ هَواهُ يَعِزَّ.

.[Whoever controls his vain desire acquires intelligence [and wisdom .۳۹

۳۹_ مَنْ مَلَكَ هَواهُ مَلَكَ النُّهی.

Whoever agrees with .۴۰

his vain desire opposes his rectitude [and reason].

۴۰_ مَنْ وافَقَ هَواهُ خالَفَ رُشْدَهُ.

۴۱. One whose vain desire is strong, his resolve becomes weak.

۴۱_ مَنْ قَوِیَ هَواهُ ضَعُفَ عَزْمُهُ.

۴۲. Whoever embarks on his vain desire slips.

۴۲_ مَنْ رَکِبَ هَواهُ زَلَّ.

۴۳. Whoever follows his vain desire destroys himself.

۴۳_ مَنِ اتَّبَعَ هَواهُ أرْدی نَفْسَهُ.

۴۴. Whoever opposes his vain desire has followed [the path of] knowledge.

۴۴_ مَنْ خالَفَ هَواهُ أطاعَ الْعِلْمَ.

۴۵. One who proceeds with vain desire falls into destruction.

۴۵_ مَنْ جری مَعَ الهَوی عَثَرَ بِالرَّدی.

۴۶. With vain desire there is no [reason and] intellect.

۴۶_ لاعَقْلَ مَعَ هَویً.

۴۷. Whoever embarks on vain desire is afflicted by blindness.

۴۷_ مَنْ رَکِبَ الهَوی أدْرَکَ العَمی.

۴۸. There is no faith with vain desire.

۴۸_ لادینَ مَعَ هَویً.

۴۹. Whoever yields to his vain desire has sold his Hereafter for his worldly life.

۴۹_ مَنْ أطاعَ هَواهُ باعَ آخِرَتَهُ بِدُنْیاهُ.

.One whose vain desire overpowers his intellect is overcome by disgrace .۵۰

۵۰ـ مَنْ غَلَبَ هَواهُ عَلى عَقْلِهِ ظَهَرَتْ عَلَيْهِ الفَضائِحُ.

.Whoever wishes to attain lofty stations should overcome his vain desire .۵۱

۵۱ـ مَنْ أحَبَّ نَيْلَ الدَّرَجاتِ العُلى فَلْيَغْلِبِ الهَوى.

One who is controlled by vain desire does not accept the advice of any sincere .۵۲ .adviser

۵۲ـ مَنْ مَلَكَهُ الهَوى لَمْ يَقْبَلْ مِنْ نَصُوح نُصُحاً.

One whose actions are free from vain desire, his effect [and result] is good in every .۵۳ .matter

۵۳ـ مَنْ عَرِىَ عَنِ الهَوى عَمَلُهُ، حَسُنَ أثَرُهُ فى كُلِّ أمْر.

Whoever follows his vain desire, it blinds him, deafens him, humiliates him and .۵۴ .misguides him

۵۴ـ مَنِ اتَّبَعَ هَواهُ أعْماهُ، وأصَمَّهُ، وأذَلَّهُ، وأضَلَّهُ.

Whoever is .۵۵

.led by his vain desire, Satan prevails upon him

۵۵_ مَنِ اسْتَقادَهُ هَواهُ اِسْتَحْوَذَ عَلَيْهِ الشَّيْطانُ.

Whoever looks with the eye of his vain desire falls into temptation and wrongdoing, .۵۶
.and deviates and turns away from the clear open path

۵۶_ مَنْ نَظَرَ بِعَيْنِ هَواهُ اِفْتَتَنَ وجارَ، وعَنْ نَهْجِ السَّبيلِ زاغَ وَحارَ.

.Nothing opposes reason like vain desire .۵۷

۵۷_ ما ضادَّ العَقْلَ كَالهَوى.

.Nothing destroys religion like vain desire .۵۸

۵۸_ ما أهْلَكَ الدّينَ كَالهَوى.

.Vain desire is a riding mount that throws down its rider .۵۹

۵۹_ مَرْكَبُ الهَوى مَرْكَبٌ مُرْد.

.Opposing vain desire is a cure for the intellect .۶۰

۶۰_ مُخالَفَهُ الهَوى شِفاءُ العَقْلِ.

The one who is overpowered by vain desire is always wretched and forever .۶۱
.enslaved

۶۱_ مَغْلُوبُ الهَوى دائِمُ الشَّقاءِ مُؤَبَّدُ الرِّقِّ.

He is drawing in large buckets [from the well] of his vain desire and exerting a lot of .۶۲
(efforts for his worldly life.(۱

۶۲_ ماتِحاً فی غَرْبِ هَواهُ كادِحاً سَعْياً لِدُنْياهُ.

.Following vain desire is indeed a good aide to Satan .۶۳

۶۳_ نِعْمَ عَوْنُ الشَّيْطانِ اِتِّباعُ الهَوى.

Ruined is the one who is led astray by vain desire and pulled by Satan towards the .۶۴ .path of blindness

۶۴_ هَلَكَ مَنْ أضَلَّهُ الهَوى، واسْتَقادَهُ الشَّيْطانُ إلى سَبيلِ العَمى.

Your vain desire is a greater enemy towards you than all [other] enemies, so .۶۵ .overpower it otherwise it will destroy you

۶۵_ هَواکَ أعْدى عَلَيْكَ مِنْ كُلِّ عَدُوّ فَأغْلِبْهُ وإلاّ أهْلَكَكَ.

.Never let your vain desire relegate your knowledge .۶۶

۶۶_ لايُبْعِدَنَّ هَواكَ عِلْمَكَ.

Do not follow [your] vain desire, for whoever follows his vain desire becomes .۶۷ .disconcerted

۶۷_ لاتَتَّبِعِ الهَوى، فَمَنْ

p: ۹۷۴

Taken from Khutba no. ۸۳ of Nahj al-Balāgha where the human being and his life on -۱ .this earth is beautifully described

تَبِـعَ هَواهُ اِرْتَبَکَ.

۶۸. Do not incline towards your ignorant people (or your ignorance) and do not follow your vain desires, for indeed the one who alights at this stop is on the brink of a collapsing bank.

۶۸_ لاتَرْکَنُوا إلی جُهّالِکُمْ (جِهالَتِکُمْ) ولاتَنْقادُوا لأهْوائِکُمْ، فَإنَّ النّازِلَ بِهذا المَنْزِلِ عَلی شَفا جُرُف هار.

۶۹. Vain desire is the greater of the two enemies.

۶۹_ اَلْهَوی أعْظَمُ العَدُوَّیْنِ.

۷۰. Vain desire is a worshipped deity.

۷۰_ اَلْهَوی إلهٌ مَعْبُودٌ.

۷۱. Because of succumbing to vain desire and misguidance, [only a] few will be saved from hellfire.

۷۱_ اَلنّاجُونَ مِنَ النّارِ قَلِیلٌ لِغَلَبَهِ الهَوی والضَّلالِ.

۷۲. Control your vain desire and be stingy with yourself [by keeping away] from those things that are forbidden for you, for indeed being stingy with oneself is the essence of honour.

۷۲_ اِمْلِکْ عَلَیْکَ هَواکَ، وشُحَّ بِنَفْسِکَ عَمّا لایَحِلُّ لَکَ فَإنَّ الشُّحَّ بِالنَّفْسِ حَقیقَهُ الکَرَمِ.

۷۳. Be cautious of the vain desire that pulls the souls down, dropping them [to the lowest levels], and causes them to become more distanced from [the place of] success [and prosperity].

۷۳_ اِحْذَرُوا هَویً، هَوی بِالأَنْفُسِ هُوِیّاً، وأبْعَدَها عَنْهُ قَرارَهَ الفَوْزِ قَصِیّاً.

۷۴. The smallest vain desire can corrupt the intellect.

۷۴_ یَسیرُ الهَوی یُفْسِدُالعَقْلَ.

۷۵. There is no damage [and loss] greater than [what is brought about by] vain desire.

۷۵_ لاتَلَفَ أعْظَمُ مِنَ الهَوی.

.The most destructive thing is vain desire .۷۶

۷۶_ أهْلَكُ شَیْء الهَوی.

Beware of yielding to vain desire, for indeed it leads [one] towards every [form of] .۷۷
.tribulation

۷۷_ إیّاكَ وطاعَةَ الهَوی، فَإنَّهُ یَقُودُ إلی كُلِّ مِحْنَه.

The best of people is one .۷۸

who struggles against his vain desire.

۷۸_ أَفْضَلُ النّاسِ مَنْ جاهَدَهَواهُ.

۷۹. The beginning of vain desire is temptation and its end is tribulation.

۷۹_ أَوَّلُ الهَوى فِتْنَةٌ وآخِرُهُ مِحْنَةٌ.

۸۰. Vain desire is the partner of blindness.

۸۰_ اَلْهَوى شَريكُ العَمى.

۸۱. Vain desire is a hidden ailment.

۸۱_ اَلْهَوى داءٌ دَفينٌ.

۸۲. Vain desire is a bane of the intellects.

۸۲_ اَلْهَوى آفَةُ الأَلْبابِ.

۸۳. Vain desire is a pernicious associate.

۸۳_ اَلْهَوى قَرينٌ مُهْلِكٌ.

۸۴. Vain desire is the opposite of reason.

۸۴_ اَلْهَوى ضِدُّ العَقْلِ.

۸۵. Vain desire is the foundation of tribulations.

۸۵_ اَلْهَوى أُسُّ المِحَنِ.

۸۶. Vain desire is the riding mount of temptations.

۸۶_ اَلْهَوى مَطِيَّةُ الفِتَنِ.

۸۷. Vain desire is a [cause of one’s] fall to the lowest of the low.

۸۷_ اَلْهَوى هَوِيٌّ إلى أَسْفَلِ سافِلينَ.

.Do not be a slave to vain desires and coveted objects .۸۸

۸۸_ لاتَكُونُوا عَبيدَ الأهْواءِ والمَطامعِ.

.There is no enemy like vain desire .۸۹

۸۹_ لاعَدُوَّ كَالهَوى.

.Vain desire is a riding mount of temptation .۹۰

۹۰_ اَلْهَوى مَطِيَّهُ الْفِتْنَهِ.

Dread And Awe

الهيبه-Dread and awe

.Dread is [a cause of] failure .۱

۱_ اَلْهَيْبَهُ خَيْبَهٌ.

.Dread is accompanied by failure .۲

۲_ اَلْهَيْبَهُ مَقْرُونَهٌ بِالخَيْبَهِ.

.The bane of awe is jest .۳

۳_ آفَهُ الهَيْبَهِ المَزاحُ.

.Dread has been paired with failure .۴

۴_ قُرِنَتِ الهَيْبَهُ بِالخَيْبَهِ.

Loss Of Hope

اليأْس-(Loss of Hope(۱

.Loss of hope [in others] is one of the two successes .۱

۱_ اَلْيأسُ أحَدُ النُّجْحَيْنِ.

.The root of sincerity is losing hope [and desire] in that which others possess .۲

۲ _ أَصْلُ الإخْلاصِ اَلْيَأسُ مِمّا فى أيْدِى النّاسِ.

Verily the most honourable of all people is one who loses hope [in others], espouses .۳ contentment and piety and is devoid

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The concept of losing hope here is one where hope is not placed in the help (and - ۱ .possessions) of creastures, rather one places his hope only in Allah

of greed and covetousness, for indeed covetousness and greed are a ready indigence and verily loss of hope [in others] and contentment are a manifest affluence.

۳ـ إنَّ أكْرَمَ النّاسِ مَنِ اقْتَنَى الْيَأْسَ، ولَزِمَ القُنُوعَ والوَرَعَ، وبَرِئَ مِنَ الحِرْصِ والطَّمَعِ، فَإنَّ الطَّمَعَ والحِرْصَ اَلْفَقْرُ الحاضِرُ، وإنَّ الْيَأسَ والقَناعَةَ الغِنَى الظّاهِرُ.

۴. Loss of hope [in others] is freedom.

۴ـ اَلْيَأسُ حُرٌّ.

۵. Loss of hope [in others] is liberty.

۵ـ اَلْيَأسُ عِتْقٌ.

۶. Loss of hope [in this world] is a solace.

۶ـ اَلْيَأسُ مَسْلاةٌ.

۷. Loss of hope [in this world] is a ready affluence.

۷ـ اَلْيَأسُ غِناءٌ حاضِرٌ.

۸. With loss of hope [in others] comes honour.

۸ـ اَلْعِزُّ مَعَ اليأسِ.

۹. Loss of hope [in others] comforts the soul.

۹ـ اَلْيَأسُ يُريحُ النَّفْسَ.

۱۰. Loss of hope [in others] is a renewed liberty.

۱۰ـ اَلْيَأسُ عِتْقٌ مُجَدَّدٌ

۱۱. Loss of hope [in others] is a comforting liberty.

۱۱ـ اَلْيَأسُ عِتْقٌ مُريحٌ.

۱۲. Loss of hope [in others] exalts the prisoner.

۱۲ _ اَلْيَأسُ يُعِزُّ الأسيرَ.

.[Loss of hope [in others] is better than entreating the people [for what you need .۱۳

۱۳_ اَلْيَأسُ خَيْرٌ مِنَ التَّضَرُّعِ إلَى النّاسِ.

.Through loss of hope [in others] there is [attainment of] self-sufficiency .۱۴

۱۴_ بِالْيَأسِ يَكُونُ الغَناءُ.

Adorn yourself with loss of hope in that which people possess and you will become .۱۵
.safe from their malice and you will acquire their affection

۱۵_ تَحَلَّ بِالْيَأسِ مِمّا فى أيْدِى النّاسِ، تَسْلَمْ مِنْ غَوائِلِهِمْ، وتُحْرِزِ المَوَدَّةَ مِنْهُمْ.

.Hastening the loss of hope [in others] is one of the two triumphs .۱۶

۱۶_ تَعْجيلُ اليَأسِ أحَدُ الظَّفَرَيْنِ.

The virtue of loss of hope [in others] is better than the .۱۷

.[humiliation of asking [for their help

١٧ ـ حُسْنُ اليَأسِ أجْمَلُ مِنْ ذُلِّ الطَّلَبِ.

Loss of hope may [indeed] be an achievement [in times] when covetousness is .١٨ .destructive

١٨ـ قَدْ يَكُونُ اليَأسُ إدْراكاً إذا كانَ الطَّمَعُ هَلاكاً.

.One who loses hope in a thing forgets about it .١٩

١٩ـ مَنْ أَيِسَ مِنْ شَيْء سَلا عَنْهُ.

.The bitterness of despair is better than turning entreatingly towards the people .٢٠

٢٠ـ مَرارَةُ اليَأْسِ خَيْرٌ مِنَ التَّضَرُّعِ إلَى النّاسِ.

.The beginning of sincerity is losing hope in that which people possess .٢١

٢١ـ أَوَّلُ الإخْلاصِ اَلْيَأسُ مِمّا فى أيْدِى النّاسِ.

Orphans

الأيتام-Orphans

.Be good to your orphans, help your poor folk and be kind to the weak amongst you .١

١ـ بَـرُّوا أيْتامَكُمْ، وواسَوْا فُقَرائَـكُمْ، وارْفُقُوا بِضُعَفائِكُمْ.

.Whoever oppresses an orphan has severed his ties with his children .٢

٢ـ مَنْ ظَلَمَ يَتيماً عَقَّ أوْلادَهُ.

.Whoever takes care of the orphans, his children will be cared for .٣

٣ـ مَنْ رَعَى الأيْتامَ رُعِىَ فى بَنيهِ.

The one who takes charge of caring for the orphans and the needy is considered [to .۴ .be] among the honourable ones in the sight of Allah

۴ـ كافِلُ اليَتيمِ والمِسْكينِ عِنْدَ اللّهِ مِنَ المُكْرَمينَ.

.One who takes charge of caring for the orphans is favoured in the sight of Allah .۵

۵ـ كافِلُ اليَتيمِ اَثيرٌ عِنْدَ اللّهِ.

Alertness And Vigilance

Alertness and vigilance -اليقظه والتيقّظ فى الدين

.Vigilance in religion is a blessing for the one whom it is bestowed upon .۱

۱ـ اَلتَّيَقُّظُ فِى الدّينِ نِعْمَهٌ عَلى مَنْ رُزِقَهُ.

.Alertness is illumination, negligence is delusion .۲

۲ـ اَلْيَقْظَهُ نُورٌ، اَلْغَفْلَهُ غُرُورٌ.

.Alertness is perspicacity .۳

۳ـ اَلْيَقْظَهُ اِسْتِبْصارٌ.

Indeed you have been .۴

.alerted so become vigilant, and you have been guided so follow the guidance

۴ـ قَدْ يُقِّظْتُمْ فَتَـيَقَّظُوا، وهُديتُمْ فَاهْتَدُوا.

One who does not take support through vigilance will not benefit from [the presence .۵
.of] guards

۵ـ مَنْ لَمْ يَسْتَظْهِرْ بِاليَقْظَهِ لَمْ يَنْتَفِعْ بِالحَفَظَهِ.

.Alertness is [a cause of] grief .۶

۶ـ اَلْيَقْظَهُ كَرَبٌ.

Recover, O listener, from your stupor, and wake up from your heedlessness, and .۷
.[curb (or cut short) your haste [towards sins

۷ـ أفِقْ أَيُّهَا السّامِعُ مِنْ سَكْرَتِکَ، واسْتَيْقِظْ مِنْ غَفْلَتِکَ، وَاحْتَصِرْ(اِخْتَصِرْ) مِنْ عَجَلَتِکَ.

Is there nobody who will wake up from his [slumber of] negligence before his time .۸
?[on this earth] ends

۸ـ اَلا مُسْتَيْقِظٌ مِنْ غَفْلَتِهِ قَبْلَ نَفادِ مُدَّتِهِ.

Certitude

Certitude-اليقين

.Attain certitude (or proficiency) and you will be successful .۱

۱ـ أيْقِنْ (أتْقِنْ) تُفْلِحْ.

.The best faith is certitude .۲

۲ـ أفْضَلُ الدّينِ اليَقينُ.

.The root of patience is [having] definite certainty about Allah .۳

۳ـ أصْلُ الصَّبْرِ حُسْنُ اليَقينِ بِاللّهِ.

The root of indifference towards worldly pleasures is certitude, and its fruit is felicity. ۴

۴_ أصْلُ الزُّهْدِ اَلْيَقينُ، وثَمَرَتُهُ السَّعادَةُ.

Certitude is worship. ۵

۵_ اَلْيَقينُ عِبادَةٌ.

Certitude is light. ۶

۶_ اَلْيَقينُ نُورٌ.

Certitude is the symbol of faith. ۷

۷_ اَلْيَقينُ عُنْوانُ الإيمانِ.

Certitude is the best [means of] indifference towards [the pleasures of] this world. ۸

۸_ اَلْيَقينُ أفْضَلُ الزَّهادَهِ.

Certitude is the pillar of faith. ۹

۹_ اَلْيَقينُ عِمادُ الإيمانِ.

Certitude is the gown of the sagacious. ۱۰

۱۰_ اَلْيَقينُ جِلْبابُ الأكْياسِ.

Certitude eliminates doubt. ۱۱

۱۱_ اَلْيَقينُ يَرْفَعُ الشَّكَّ.

Certitude bears the fruit of indifference towards worldly pleasures. ۱۲

۱۲_ اَلْيَقينُ يُثْمِرُ الزُّهْدَ.

Certitude is the cornerstone of religion. ۱۳

۱۳_ اَلْيَقينُ رَأْسُ الدّينِ.

.Certitude is the best worship .۱۴

۱۴_ اَلْيَقينُ

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أفْضَلُ عِبادَه.

۱۵. Verily I am upon complete certitude from my Lord and do not have any doubt about my religion.

۱۵ــ إنّى لَعَلى يَقين مِنْ رَبّى، وغَيْرِ شُبْهَه فى دينى.

۱۶. Through certitude worship becomes complete.

۱۶ــ بِاليَقينِ تَتِمُّ العِبادَهُ.

۱۷. The fruit of certitude is asceticism [and indifference towards worldly pleasures].

۱۷ــ ثَمَرَهُ اليَقينِ الزَّهادَهُ.

۱۸. The cornerstone of religion is true certitude.

۱۸ــ رَأْسُ الدّينِ صِدْقُ اليَقينِ.

۱۹. The cause of sincerity is certitude.

۱۹ــ سَبَبُ الإخْلاصِ اَلْيقينُ.

۲۰. Cling to certitude and eschew doubt, for there is nothing more destructive for a person with regards to his religion than the prevailing of doubt over his certitude.

۲۰ــ عَلَيْكَ بِلُزُومِ اليَقينِ، وَتَجَنُّبِ الشَّكِّ، فَلَيْسَ لِلْمَرْءِ شَىْءٌ أهْلَكَ لِدينِهِ مِنْ غَلَبَهِ الشَّكِّ عَلى يَقينِهِ.

۲۱. Cling to certitude and God-wariness, for indeed these two will deliver you to the Garden of [everlasting] Refuge.

۲۱ــ عَلَيْكُمْ بِلُزُومِ اليَقينِ والتَّقْوى، فَإنَّهُما يُبَلِّغانِكُمْ جَنَّهَ المَأْوى.

۲۲. The strength of one's certitude is [proportionate] to the extent of one's faith.

۲۲ــ عَلى قَدْرِ الدّينِ تَكُونُ قُوَّهُ اليَقينِ.

۲۳. The highest form of certitude is sincerity.

۲۳_ غايَةُ اليَقينِ الإخْلاصُ.

.Certitude is sufficient as worship .۲۴

۲۴_ كَفى بِاليَقينِ عِبادَةً.

The certitude of one who is extravagant in his wants and exerts himself in . ۲۵ .acquisition [of wealth] it is not true

۲۵_ لَمْ يَصْدُقْ يَقينُ مَنْ أسْرَفَ فِی الطَّلَبِ، وأجْهَدَ نَفْسَهُ فی المُكْتَسَبِ.

If your certitude was sound, you would not have exchanged the everlasting for the .۲۶ .evanescent, nor would you have traded the lofty for the lowly

۲۶_ لَوْ صَحَّ يَقينُكَ لَما اسْتَبْدَلْتَ الفانِیَ بِالباقِی، ولابِعْتَ السَّنِیَّ بِالدَّنِیِّ.

.One who has certitude is successful .۲۷

۲۷_

مَنْ أيْقَنَ أفْلَحَ.

.One who has certitude is saved .٢٨

٢٨ــ مَنْ أيْقَنَ يَنْجُ.

.One whose certitude is firm, has hope .٢٩

٢٩ــ مَنْ حَسُنَ يَقينُهُ يَرْجُ.

.One who has certitude works diligently .٣٠

٣٠ــ مَنْ يَسْتَيْقِنْ يَعْمَلْ جاهِداً.

.[One who is certain about [divine] reward does good [deeds .٣١

٣١ــ مَنْ أيْقَنَ بِالجَزاءِ أحْسَنَ.

.One whose certitude is strong does not [have any] doubt .٣٢

٣٢ــ مَنْ قَوِىَ يَقينُهُ لَمْ يَرْتَبْ.

.One who is certain about the Hereafter does not covet this world .٣٣

٣٣ــ مَنْ أيْقَنَ بِالآخِرَهِ لَمْ يَحْرِصْ عَلَى الدُّنْيا.

.One whose conviction is firm, his worship becomes good .٣٤

٣٤ــ مَنْ حَسُنَ يَقينُهُ حَسُنَتْ عِبادَتُهُ.

.One whose certitude is true does not [have any] doubt .٣٥

٣٥ــ مَنْ صَدَقَ يَقينُهُ لَمْ يَرْتَبْ.

.One whose certitude is sound abstains from dispute .٣٦

٣٦ ــ مَنْ صَحَّ يَقينُهُ زَهِدَ فِى المِراءِ.

.One whose heart does not have certitude, his actions do not submit to it .٣٧

۳۷_ مَنْ لَمْ يُوقِنْ قَلْبُهُ لَمْ يُطِعْهُ عَمَلُهُ.

.One who has certitude is hopeful .۳۸

۳۸_ مَنْ أيْقَنَ رَجا.

.How great is the felicity of one whose heart is filled with the coolness of certitude .۳۹

۳۹_ ما أعْظَمَ سَعادَهَ مَنْ بُوشِرَ قَلْبُهُ بِبَرْدِ اليَقينِ.

.Certitude is an excellent dispeller of doubt .۴۰

۴۰_ نِعْمَ الطّارِدُ لِلشَّکِّ اَلْيَقينُ.

.Sleeping with certitude is better than praying while in doubt .۴۱

۴۱_ نَوْمٌ عَلی يَقين خَيْرٌ مِنْ صَلاه فی شَکّ.

One who sells certitude for doubt, truth for falsehood, and the Hereafter for this .۴۲
.world is destroyed

۴۲_ هَلَکَ مَنْ باعَ اليَقينَ بِالشَّکِّ، والحَقَّ بالباطِلِ، والآجِلَ بِالعاجِلِ.

.Do not turn your certitude into doubt and your knowledge into ignorance .۴۳

۴۳_ لاتَجْعَلُوا يَقينَ_كُمْ شَكّاً، ولا

عِلْمَکَمْ جَهْلاً.

.He who has no certitude has no faith .۴۴

۴۴_ لاإیمانَ لِمَنْ لایَقینَ لَهُ.

Certitude is evinced by the shortening of hopes, sincerity in action and indifference .۴۵ .towards the pleasures of this world

۴۵_ یُسْتَدَلُّ عَلَی الیَقی_نِ:بِقَصْرِ الأمَلِ، وإخْلاصِ العَمَلِ،وَ الزُّهْدِ فِی الدُّنْیا.

.Certitude is corrupted by doubt and the onslaught of vain desire .۴۶

۴۶_ یُفْسِدُ الیَقینَ الشَّکُّ، وَغَلَبَهُ الهَوی.

The weapon of the possessor of certitude is patience in [times of] hardship and .۴۷ .thankfulness in well-being

۴۷_ سِلاحُ المُوقِنِ:اَلصَّبْرُ عَلَی البَلاءِ، والشُّکْرُ فِی الرَّخاءِ.

.Have certitude and you will become strong .۴۸

۴۸_ کُنْ مُوْقِناً تَکُنْ قَوِیّاً.

.[Whoever possesses certitude does good [deeds .۴۹

۴۹_ مَنْ أیْقَنَ أحْسَنَ.

Those who possess certitude, the dedicated [and sincere] ones and the altruistic .۵۰ (ones are from the people of the Elevations.(۱

۵۰_ اَلْمُوقِنُونَ، والْمُخْلِصُونَ، والمُؤْثِرُونَ مِنْ رِجالِ الأعْرافِ.

The possessor of certitude is the most sorrowful of all people about [the condition .۵۱ .of] his soul

۵۱_ اَلمُوقِنُ أشَدُّ النّاسِ حُزْناً عَلی نَفْسِهِ.

Where are the possessors of certitude who have cast off the attires of vain desire .۵۲ ?and cut themselves off from the ties of this world

۵۲ــ أيْنَ المُوقِنُونَ، الَّذيْنَ خَلَعُوا سَرابيلَ الهَوى، وقَطَعُوا عَنْهُمْ عَلائِقَ الدُّنْيا.

.The People of the Elevations are those referred to in Q۷:۴۶ -۱

About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ۹

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ۲۰۰۷, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field

and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-

encouraging the populace particularly the youth in investigating the religious issues-

replacing useful contents with useless ones in the cellphones, tablets and computers-

providing services for seminary and university researchers-

spreading culture study in the publich-

paving the way for the publications and authors to digitize their works-

:Policies

acting according to the legal licenses-

relationship with similar centers-

avoiding parallel working-

merely presenting scientific contents-

mentioning the sources-

.It's obvious that all the responsibilities are due to the author

:Other activities of the institute

Publication of books, booklets and other editions-

Holding book reading competitions-

Producing virtual, three dimensional exhibitions, panoramas of religious and tourism- places

.Producing animations, computer games and etc-

Launching the website with this address: www.ghaemiyeh.com-

Fabricatingdramatic and speech works-

Launching the system of answering religious, ethical and doctrinal questions-

Designing systems of accounting, media and mobile, automatic and handy systems,- web kiosks

Holding virtual educational courses for the public-

Holding virtual teacher-training courses-

Producing thousands of research software in three languages (Persian, Arabic and- English) which can be performed in computers, tablets and cellphones and available and downloadable with eight international formats: JAVA, ANDROID, EPUB, CHM, PDF, HTML, CHM, GHB on the website

Also producing four markets named "Ghaemiyeh Book Market" with Android, IOS,- WINDOWS PHONE and WINDOWS editions

:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

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Introduction of the Center – Ghaemiyeh Digital Library